CONVOCATION ADDRESSES

OF THE

UNIVERSITIES OF BOMBAY AND MADRAS.

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BY

K. SUBBA RAU,

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PREFACE.

The Convocation addresses of the Bombay and Madras Universities are so valuable in themselves and are the productions of such eminent men, that no words of mine are needed to commend them to the cordial acceptance of the public. They furnish an authentic history of the commencement and progress of Higher Education in the Presidencies of Bombay and Madras. In them are found an admirable exposition of liberal education and its marvellous effects; authoritative declarations on the policy of the Government towards Collegiate education, and on the status, the privileges and responsibilities of the *alumni* of the Universities. But the interest which they possess is not merely academical. There is hardly any subject of practical importance which they fail to traverse. On the supreme necessity of the education and elevation of Indian women, "the insatiable passion" for foreign travel that ought to animate the educated youths of the country, the willing homage that must be paid to rules of sanitation, the methods calculated to increase the material prosperity of the country, and a variety of equally weighty subjects, the accompanying pages contain the mature opinions of many of the best thinkers of the present and the preceding generation. The addresses therefore deserve a permanent place in Indian literature, in a form convenient for ready reference and within the easy reach of all. If the publication of a moral text-book is still exercising the mind of the Government of India, a judicious selection from the addresses would well serve the purpose. Above all, the addresses set forth in an excellent manner the objects with which England in her unrivalled generosity and far-seeing statesmanship founded the Indian Universities and the ideal which they desire their *alumni* to always keep in view.

The princely benefactions of the citizens of Bombay deserve the highest commendation and may probably, if widely known in this Presidency, create a similar spirit among the wealthy of my countrymen.

I have had to omit three addresses of the Madras University, those delivered in 1858, 1865 and 1867, the first and the last as I could not secure copies of them, and the second agreeably to the resolution of the Senate that the publication of it was not in keeping with the general policy of the University in such matters.

To facilitate reference, I have given marginal headings and an index to each of the parts.

I regret sanction was not given to me to publish the Addresses of the Chancellors and the Vice-Chancellors of the Calcutta University.

In conclusion, I beg to tender my thanks to the Registrars of the Madras and Bombay Universities for the permission they accorded to me, to Messrs. S. R. Bhandarkar, Assistant Registrar of the Bombay University, and Dinshaw Eduljee Wacha, of Bombay, for the aid they rendered me in procuring copies of the Bombay addresses, and to Mr. K. Natarajan, B.A., for revising with me the proofs.

100, Mount Road.

THIS VOLUME

IS

WITH PERMISSION

DEDICATED TO HIS EXCELLENCY

LORD WENLOCK,

Governor of Madras and Chancellor of the Madras University,

BY THE COMPILER.

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CONVOCATION ADDRESSES

OF THE

University of Bombay.

FIRST CONVOCATION.

By His Excellency Sir H. B. E. Frere.)

Sir George Clerk.

Mr. Vice-Chancellor and Gentlemen of the Senate,—I am sure it is a subject of very sincere regret to the Senate and to every one here present that this meeting could not be presided over by the great statesman who has lately left these shores: to one whose heart was so full of sympathy with everything connected with the welfare of India—who loved India with a large and generous heart as Sir George Clerk did, the present would have been an occasion of no ordinary interest. But while I regret he is not here among us to-day, I cannot but feel grateful to Mr. Vice-Chancellor, for the arrangements he so considerately made, which have enabled me to be present.

The Educational System.

I cannot help going back in memory to the occasion shortly after my arrival in this country, when I met Messrs. Bell and Henderson, who had then just landed, the two first of the highly educated teachers who were selected by Mr. Elphinstone to commence his great system for the education of the youth of this presidency. I recollect, too, when Dr. Harkness, your present Dean of the Faculty of Arts, arrived here with Professor Orlebar in 1835, as the first Professor of the then infant College. Looking to the great difficulties with which they had to contend, I think

we cannot but be surprised at the rapid growth of the educational system in this presidency.

First Charter of the University.

I find that the first charter of this University was granted on the 18th July 1857. It was a time of darkness and discouragement, when all of us were thinking much more of immediate measures of material defence than of the more peaceful subjects connected with education. It has always seemed to me one of the almost sublime characteristics of that period, that when we were all absorbed in measures relating mainly to the immediate defence and security of the country, men were found who made time to calmly and deliberately carry out the measures connected with the grant of a charter to an infant University.

The First Matriculation Examination.

I find that in 1859 the first Matriculation examination was held, when 132 candidates presented themselves. Of these only 22 passed. The cause of so small a proportion succeeding will be fresh in the recollection of all who took an interest in the University at that period. It was found that a great number of the candidates who would have been well qualified for admission if judged simply by the progress they had made in those branches of learning which were to be the subjects of their University studies, were yet deficient in a complete and scholar-like knowledge of their own mother tongue. I for one, while regretting the disappointment entailed on many an anxious and zealous student, cannot regret the decision at which the examiners of that period arrived, that a knowledge of the student's own vernacular language should be required as indispensable in any one who applies for admission to this University. It is, I am convinced, one great security for the future prosperity as well as utility of the University.

F.A. and B.A. Examinations.

Of the 22 students matriculated in 1859, 15 presented themselves in 1861 as candidates for the First Examination in Arts: of whom 7 passed; and six of these 7 presented themselves at the final examination for the Bachelor of Arts degree in the present year. Of these 4 passed, two in the First Division and two in the Second.

Degree of Master of Arts.

It is a circumstance worthy of note, and highly creditable to the successful candidates, that they have all intimated their intention of going up to the examination for the Master of Arts degree.

In all the old European Universities I believe the Degree of Master of Arts is conferred without examination on Bachelors of a certain standing; but it is not so in this University. Here the degree of Master of Arts is only granted after an examination

of a very high standard, similar to that required for honours in other Universities, and it is much to the credit of these young men that they should voluntarily offer themselves to undergo such an ordeal. I would only offer them this one word of advice, that they should not attempt to grasp their academical honours by hurrying through their studies for the examination. The honour they will attain is substantial and permanent, and well worthy of being sought by patient and laborious study.

What I have said relates solely to the graduates in Arts.

Graduates in Medicine.

As regards the graduates in Medicine, I find many circumstances of peculiar interest. This is the first time that the Grant Medical College has surrendered its privilege of conferring diplomas to the University, and that the College duty of testing the attainments of the students has merged in the examination for a University degree. I would beg the successful candidates to bear in mind the greater responsibilities as well as the higher honours which devolve on them by this change. They go forth to the world with the stamp, not of a school, but of a University; while they will find their abilities and industry tasked to the utmost to maintain the reputation of the school of Medicine in which they have been educated, and which boasts among its professors and graduates some gentlemen members of this Senate, who are second to none in their noble profession in professional reputation and scientific attainment. I trust that the young licentiates will not rest content with the lowest degree, but will aspire to the higher degree of Doctor, which can only be attained by laborious practical as well as theoretical study, and which will justly confer on them the highest honours the University can bestow.

The University Standard.

While I cannot but congratulate the Senate on the great and rapid progress which the University has already made, I would venture to remind every one connected with it that we shall have a hard struggle to maintain a generous rivalry with the sister Universities of the other Presidencies. At an examination which took place shortly before I left Calcutta I was informed that nearly 1,100 candidates had presented themselves at the examination for matriculation, and the greatest enthusiasm appears to prevail on the subject of University education in Calcutta. The range of University studies there, too, is much wider than it is here. I can only hope that we may here make up in depth for what is wanting in expanse, and that when the time arrives for comparison, we may be found inferior to no University in India in

thorough scholarship in all those branches which we profess to teach. And I would venture to express a hope that no attempt will be made to lower the University standard in any respect.

Dr. Harkness.

And, Mr. Vice-Chancellor, while congratulating the Senate on the successful result of this first examination for University Degrees, I am sure I only speak the sentiments of every member of the University present in offering the tribute of the warm thanks of the Senate to the highly respected Dean of the Faculty of Arts, Dr. Harkness, who is so shortly to leave us. As the first professor in Elphinstone College, it must be a source of sincere and heartfelt pleasure to him to witness a scene like this before us. He watched over the cradle of the University in its infancy; and now before he finally returns to the country where his own academical honours were gained, he has been permitted to see this University established in its maturity, and promising, I trust, to take its place amongst the great Universities of the British Empire.

Graduates' responsibilities.

I would, in conclusion, say a few words to you who have this day graduated, and are about to quit this University for the active pursuits of life. I would beg of you to recollect that you are no longer pupils of any single school, but graduates of a University. Your standard must henceforth be, not that of your masters, or even of the Government to whose service some of you may devote yourselves, but of the whole educated world. You have the character of this University to maintain. Wherever the studies of this University are known and appreciated, you have to establish its reputation, and I trust you will help to remove from the learned men of India the common reproach that we are now compelled to seek professors in every branch of learning, even in the ancient classical languages of your own country, on the banks of the Rhine or the Seine, the Isis or the Forth.

Development of Vernacular literature.

But while I trust that we may henceforward look for profound scholars among the educated Hindoos and Parsees, I trust that one of your great objects will always be to enrich your own vernacular literature with the learning which you acquire in this University. Remember, I pray you, that what is here taught is a sacred trust confided to you for the benefit of your countrymen. The learning which can here be imparted to a few hundreds, or at most to a few thousands, of scholars, must by you be made available through your own vernacular tongues to the many millions of Hindoostan. The great majority of your countrymen can only learn through the language which is taught them at

their mother's knee, and it must be through such language mainly that you can impart to them all that you would communicate of European learning and science.

Two classes of objectors.

Remember, too, that not only the character of the University, but the character of your whole people, is to a great extent in your hands. You have two classes of objectors to meet. One is to be found chiefly among Europeans, not, I trust, among those who have lived long in this country, but still so common among those who are not practically familiar with your countrymen, as to deserve your earnest exertions to remove it. They will tell you that the oriental intellect is worn out; that it may possess great capacity to receive and retain knowledge, but that it has no power to analyse or combine; that it is no longer capable of producing those results of a high order of intellect of which your ancient literature contains such abundant evidence. I trust that no one connected with the Senate of this University, or who is really able to judge what native intellect is now capable of, will endorse this opinion; but yet you well know it is widely prevalent, and it rests with *you* to disprove it.

Again, you will find among members of your own communities a widespread and deep-rooted conviction that an education such as you have received, tends to sap the foundation of social morality, that it tends to make you presumptuous and self-sufficient despisers of parental and all other authority.

A great University Truth.

The conduct which will be the best answer to both classes of objectors is shadowed forth in a superstition almost universally prevalent in the wild mountains of Germany and Scandinavia as well as in every nation in the East. The legend runs of a magic mirror in which may be imaged all things of the visible or invisible world, but the secrets which are there revealed are not visible to every enquirer; they are not to be seen by the seer himself, they are only visible to the eyes of a simple teachable innocent child. It always seemed to me that this old and prevalent superstition shadowed forth a great truth applicable to knowledge of every kind: you will find it taught by the philosophers of Greece, of Persia, and of China—in your own Shasters as well as by the example of all the great intellects of Modern Europe. It is this—that if you would seek the knowledge of Newton or Bacon, or hope to wield the intellectual weapons of Locke, you must learn in their spirit, lowly and reverently with a pure as well as with a humble and teachable heart. Remember the

great University truth, that Arts rest on Morals, and that if you would be wise and learned, the pure heart is as necessary to the successful pursuit of Science and Art as the high and unclouded intellect.

SECOND CONVOCATION.

(By His Excellency Sir H. B. E. Frere.)

Mr. Vice-Chancellor and Members of the Senate,—I am glad to be able to meet the Senate in this their Second Convocation, and again to congratulate them on the progress which the University has made during the past year.

Matriculation.

I find that of 143 candidates who presented themselves at the Matriculation Examination, fifty-six passed, which is a far larger proportion than that of last year, when only thirty passed out of 134 candidates.

Paucity of Parsees.

I am glad to see no less than twenty Parsees among the successful candidates, but I must remind them that they are still fewer in proportion than their Hindoo fellow-students, and that we must have more Parsee candidates, and they must be more successful before they can make good their claim to a full appreciation of the benefits of this University.

Bombay Proprietary School.

I am glad to congratulate the Directors of the Bombay Proprietary School on the appearance of their first successful students at the Matriculation Examination, but here I must qualify my congratulations by again reminding them that much more is justly expected of them than they have yet effected. The constitution of their school presents many admirable features, it numbers among its students the sons of some of the richest and most respectable Parsee gentlemen. It is I believe entirely self-supporting, and the proprietors, with, as it appears to me, very sound judgment, retain its entire management in their own hands. We might justly expect from such a school, if not the largest numbers, certainly the largest proportion of candidates for admission to the University, and of competitors for University honors, and I trust that the young student who has now appeared among us will be but the first of many sons of our Parsee worthies who will vindicate by their career at this University their aspiration to be considered as one of the most enlightened communities in British India.

In a greater or less degree what I have said of the Bombay Proprietary School applies to all the schools in the Presidency.

Schools *vs.* Colleges.

I find that of the passed candidates—

25	belong to the Elphinstone College.	
18	to the Poona College.	
9	do	Elphinstone Central School.
2	do	Poona College School.
1	do	Bombay Proprietary School.
1	*do*	*Free General Assembly's Institution.*
56		

So that the schools of the Presidency furnished but thirteen students for Matriculation, while the Colleges furnished forty-three.

It is evident from this that the teaching resources of the Colleges must, to some extent, be diverted from their proper object, from preparing Matriculated students for their degree, in order to bring unmatriculated students up to the Matriculation standard. I would not have our Colleges do less, but I would urge our schools to do more, for they may rest assured that their excellence as schools for imparting a liberal education will be measured in no small degree by the proportion of students they may prepare for Matriculation at the University.

The Poona College.

I am glad to congratulate the Poona College on the large number of successful applicants for Matriculation who were prepared at that institution. They are 20 this year against 6 in the last.

The facilities which the capital of the Deccan possesses for obtaining a liberal education have of late been greatly increased, and I trust that the Brahmins of the Deccan will take advantage of those facilities, and not yield without a struggle the palm of intellectual superiority to their brethren of Bombay.

Examination Results.

I am glad to find that the Senate is satisfied that there is a marked and steady improvement in every branch of the examinations. A larger proportion of candidates has passed, while the standards of examination have been in no respect relaxed.

Fifteen out of twenty candidates passed their First Examination in Arts (or Little go).

Three candidates out of six passed for their B.A. degree.

In Medicine, five out of thirteen candidates passed their First Examination, and there were three candidates, who all passed, one of them with great distinction, for their L.M. degree.

At the examination, the first that has ever been held, for honours in Arts, one Bachelor was a candidate, and obtained a high position in the 2nd class. The result of this examination entitles him, at the end of five years from his Matriculation to the degree of M.A., and I would warmly congratulate Mr. Mahadev Govind Ranade on being the first student of this University, indeed one of the first in India, who has passed his examination for his degree as M.A.

Mr. M. G. Ranade, the first M.A. in India.

I would note with pleasure another signal mark of progress. One of the most respected and trusted of our fellow townsmen has, during the year, devoted the large sum of £10,000 to provide a suitable building for the Elphinstone College. This is not the place for empty compliment, and the act is only one in a series of deeds of public and private benevolence, but I would congratulate Mr. Cowasjee Jehangeer for being one of the first Fellows whose name will appear on what I hope will be a long and honorable roll of the Founders and Benefactors of this University.

Mr. Cowasjee Jehangeer.

The Senate has also accepted Mr. Munguldas Nathoobhoy's gift of £2,000 to endow a travelling fellowship, and I trust the University will not be tardy in furnishing candidates to take advantage of the enlightened liberality of their countryman.

Munguldas Nathoobhoy's Travelling Fellowship.

During the year your second Vice-Chancellor resigned the office which he had ably filled from the time when the University was yet in its infancy, feeling that the pressure of his judicial duties did not allow of his devoting so much time and attention as he wished to the affairs of the University, and I am glad of having an opportunity of thus publicly expressing to Sir Joseph Arnould, the high sense which I am sure every member of the Senate entertains of the value of the services he rendered while he filled the office.

Sir Joseph Arnould.

When I last addressed you I dwelt on the important part which this University seemed to me destined to play as the interpreter to India of Western thought and Western civilization. I believe that some of those who then heard me were disappointed that I said little on the bearing which the University would have on the formation of public servants, and through them on the administration of public affairs. You will

Bearing of Universities on the administration of public affairs.

perhaps see the reason of my having said so little on this subject, if I say a very few words regarding our English views on the connexion between our English Universities and our English public men, and the public affairs which they administer.

Englishmen in India and Englishmen at home.

And first of all let me remind you that here in India you see but imperfectly, and you therefore can judge but imperfectly, of the men who influence our Government at home. You see the soldiers and the sailors, whose strong arms and stout hearts enable our writers and thinkers to write and think in peace. You see the active practical men, who throughout our Empire in hundreds of varying professions and pursuits, accumulate and distribute wealth, and deal with all that concerns the material prosperity of England; but the classes you see here form but a small part of our social and political system and the Englishmen who administer affairs in this country are but a portion of the great administrative machine of the English nation. Part, and the most powerful part, of that machinery is rarely seen here, and can scarcely be sufficiently appreciated in this country. I refer to the great body of men who obtain in their youth the advantages of a liberal education, and of whom a comparatively small number even engage directly in what would be called, in this country, the affairs of Government, yet whose influence is most sensibly felt in the administration of public affairs, and has perhaps been more potent than that of any body of men in rendering our country what it is.

University Degree the stamp of Liberal Education.

Now I need not tell you that an University education may be regarded as the highest type, and an University Degree as the final stamp of a liberal education, and I would have the native members and students of the University compare for a moment the impression they have themselves formed of the value and effect of this stamp with our English ideas on the same subject.

The pride and glory of English Universities.

I need not remind you how many of our leading and most honored public men in England were trained at the Universities. No one living in India in this generation is likely to forget that glorious galaxy of contemporary students, which at one University, and at one period of its history, gave to India three successive Governors-General, and to England a goodly number of her most eminent Cabinet Ministers. This is a fact which we are not likely to forget, but I would beg you also to bear in mind that along with these distinguished public men were hundreds of fellow

students, their equals and in some few cases their superiors in academical distinction, who, after leaving the University, entered into almost every one of the numerous professions open to educated Englishmen. Some fought as soldiers in India and China and the Crimea; some became Lawyers, and Members of Parliament; some of the most distinguished applied themselves to teaching to others the knowledge they had acquired, and devoted themselves to learning, and science, and to the service of God in various ways, while a great proportion betook themselves to the management of their own estates, and affairs, their land, their counting houses and their banks.

Liberal Education, a *sine qua non* of social and political position.

The fact is that in England we consider a liberal education a necessary part of the claim of any man to prominent social or political position. It is true that many men do, by force of natural ability or by other natural and acquired advantages, obtain distinguished positions in society or political life without such education, but they are the exceptions, and, as a rule, the only one point which all prominent men, in society and politics, of all classes and opinions, have in common, is their liberal education.

But it may be said a man may be very happy and prosperous, and do great good and possess great influence and enjoyment in life, without a liberal education or indeed, without any education at all. I will not detain you to consider how far this is true in the abstract, nor to account for exceptional instances, which might be adduced to prove it; I can only assure you that this is not our English view, and that, practical hard-headed money-making race as the English are said to be, no man amongst us, as a general rule, aspires to political or social eminence without the advantage of a liberal education, and what is more, no family long maintains a high position, in the political or social scale, unless its members seek to acquire this advantage. This is a truth which I would wish the successful merchants and bankers of this island more particularly to lay to heart. If they go to England they will find our leading commercial men treated as equals by the most exclusive aristocracy in the world, and occupying a position of the highest influence in the administration of public affairs. You will soon find out your mistake, if you suppose that this position is due to their wealth. You will find that in England the possession of wealth, unaccompanied by that refinement of thought and manner which liberal education alone can give, makes the possessor simply ridiculous, and you will find, if you enquire into the history of particular families, that whereas new born wealth in the hands of men liberally educated or who

rightly value a liberal education for their offspring, has a tendency to consolidate and perpetuate itself, the most ample fortune entrusted to a man who does not possess and deliberately undervalues a liberal education, has a perpetual tendency to waste away, and leave the possessor far worse off than his industrious ancestor who first emerged from poverty by his own exertions.

Definition of Liberal Education.

I would beg the Native gentlemen of Bombay to bear in mind that what I have told them is mainly true of a liberal education. It is not simply reading and writing, it is not even what is called a good practical education highly valuable, if not indispensable, as such knowledge is to many of the most important classes of the community that I now speak of; no amount of mere reading and writing, nor even of purely practical signs properly so-called, can do what I have told you we expect in England from a liberal education. It must be an education which, whatever its subject, aims at training, purifying and strengthening the intellect, which seeks not merely to impress on men's memories, knowledge which may be useful and profitable to them, but which aims at training them to correct modes of thinking and reasoning, and to fill their intellects with the loftiest and most beautiful results of human thought. I cannot now attempt to discuss the reasons why such training must be useful to the student and profitable to the community of which he is a member; I can only beg you to receive my assurance of the fact, and to ponder over the reasons of it, that we English hold these views and habitually and deliberately act on them, at immense cost of personal labour and even privations, and that it is my deliberate opinion, shared, I feel assured, by every educated Englishman here present, that the adoption of the course I have indicated as that which Englishmen adopt by long habit, and as it were by instinct, affords the best chance of perpetuating that wealth which is now flowing into this community from every side, and of ennobling it by those attributes which in the opinion of civilized Europe can alone give to wealth permanent dignity and permanent influence.

Nor will I attempt to point out those branches of liberal learning which appear to me most likely to have such a permanent beneficial influence on those who study, not for immediate profit, but with a view to strengthen and elevate their own intellects.

There is, however, one branch for which the facilities have lately been largely increased, and which appears to me so

important that I would say a few words regarding it, I allude to the study of your own classical languages.

Importance of Indian classical languages.

Some discussion has arisen which must, I believe, bear useful fruit regarding the relative merits of the classical languages of this country as compared with the vernaculars, as objects of University study. I will not anticipate the results of this discussion. No one estimates more highly than I do the importance of vernacular education; no one has a higher estimate of the capabilities of some of our Indian vernacular languages; no one has higher hopes as to the space which they may one day fill in the literature of India. But I would remind you that the improvement of any vernacular language, which has but a scanty modern literature of its own, must depend mainly on the cultivation of classical languages. However great the natural capabilities of a language, it cannot become suited to the wants of a highly civilised people, except by the cultivation of those languages which already have a classical literature of their own. It was the men who learnt, and lectured, and examined in Latin and Greek, who matured the modern English and German, French and Italian, out of the illiterate dialects which served the purposes of our ruder ancestors, and it is only by a similar process that we can hope to see the vernacular languages of modern India occupy the same position of popular usefulness and permanence. You have now in this University, in the professors of Zend and Sanscrit, unrivalled facilities for the study of your own classical languages. I would beg you who value the usefulness of the University, to take good heed that the opportunity does not pass by unimproved.

Prospects of graduates.

I would in conclusion say to the graduates and undergraduates of this University that Government will every year look with increasing interest to the results of the University examinations, and I trust that we shall find in the tests here applied the same unerring touchstone by which to recognize who are likely to be fit for an impartial share in public offices.

The graduates of this University have now opened to them with a far better prospect of attainment than any other part of the educated youth of this country, the highest posts on the Judicial Bench, and an influential share in the most important functions of the public administration; but I need not remind you that no man who is indifferent to the advantages of a liberal education can hope to fill with dignity or efficiency a seat on the bench, which has been occupied by MacIntosh or Sir William Jones. When

England affords you the opportunity of filling offices hitherto reserved for her ablest and most experienced public servants, be assured it is not because she undervalues the office, nor will she continue the offer unless you on your part can furnish men who are fit to sit beside such men as an English University can furnish.

• Love learning for its own sake.

You will not, I am sure, suppose that I would make the University degree in itself a passport to the public service; it must be sought for its own sake, as the test and in itself the great reward of the best education we can give you. I cannot better illustrate the spirit in which I would have you seek it, than by an anecdote of the great statesman beneath whose statue we are now assembled. It was told me by an officer of our Bombay Army, who devoted his leisure during his furlough to attend the classes in the University of Edinburgh, that he habitually sat beside an old man whom he noted for his diligent attention to the lecturer long before he knew the name of his fellow student. It was Mountstuart Elphinstone, who had long filled the highest offices in this country, and was believed to have twice declined the Governor-Generalship of India. To the close of his life he sought as a privilege that knowledge, which this University here freely offers to you. Let the same spirit animate you, and you will be worthy of the high public employment which England offers you, if it can be said of you, as it was of one of the wisest and most learned Cambridge graduates of the last generation,

> The purpose of his life—its end and aim—
> The search of hidden truth, careless of fame,
> Of empty dignities, and dirty pelf,
> Learning he loved, and sought her for herself.

THIRD CONVOCATION.

(BY HIS EXCELLENCY SIR H. B. E. FRERE.)

• Results of Examinations.

Mr. Vice-Chancellor and Gentlemen of the Senate,—It is a matter of sincere gratification to me to find in the report just read, so much cause for congratulating you on the progress made by the University during the past year. The number of Matriculations (56) is still small as compared with the other Universities, and considering how many of these were prepared at the Colleges which ought to reserve their teaching for students already matriculated, it seems clear that the High Schools are not as yet fully adequate to their proper task of supplying the University with students sufficiently

grounded and advanced. Some particular schools show a marked improvement over last year, especially the Surat High School, which sent up six successful candidates; and I trust that if our finances allow of our giving such a staff as the Director of Public Instruction desires for all High Schools, others will be found to emulate that of Surat. I regret to see no admissions this year from the Parsee Proprietary School. I am told that some improvement has lately taken place in its management, which, it is hoped, will produce a better result hereafter, but I would beg to repeat to the managers of that Institution what I said last year, that, as the only entirely self-supported school, as filled mainly with the children of our richest native merchants, we should look to the Proprietary School as a model to all other High Schools, and I trust the proprietors will not rest content, as they have done hitherto, with providing a merely commercial education for young men whose future position in life demands the liberal education of gentlemen. I am glad to see among the B.A's two pupils of the Free General Assembly's Institution. They are, I believe, the first B.A's who have been trained at any but Government Institutions, and the University and Government must equally rejoice at and congratulate the Institution on such success.

The Parsees.

I also offer a special welcome to the three Parsee gentlemen who have this year graduated as B.A's, the first, I believe, of their race. The spell once broken, I feel sure they will not be again left far behind in the honourable competition for University distinction. Their friends, of whom they have so many now in England, will tell them that, unless they add to the power of riches the power of knowledge, they cannot hope to stand on a par with the commercial classes of England, nor like them to deserve and obtain a really influential share of the government of their own country. It is a gratifying circumstance that one of the candidates for the M.A. Degree went up and passed in Sanskrit, and that four of those examined for what would be called at Oxford the "Little go," passed, I am told, a very creditable examination in Latin.

Standard of Examinations.

I made particular enquiry as to whether there had been any relaxation of the standard at the examinations this year, and I was glad to be assured that there had not. I trust the University will ever maintain the determination it has hitherto shown, to allow no desire for an early increase of numbers to tempt her to open her gates to an inferior grade of scholars. As far as I can judge, all the changes made during the past year have rather had a tendency in the

opposite direction; and I trust that Mr. Erskine, whom I should have been glad to have seen among us to-day, had his health permitted him, will carry from these shores the conviction that the great principle for which he always contended, and which has been so well maintained by his successor in the office of Director of Public Instruction, is not likely to be departed from in this University.

Munificent benefactors.

In any other assembly than this I could dwell on the noble liberality of those to whom, during the past year, the University has been indebted for numerous benefactions, remarkable alike for their princely amount and for the judicious selection of the conditions which accompany the gift. But I shall best consult the feelings of the benefactors by confining myself to a general expression of the gratitude of the University, and to noting one feature which is common, I believe, to all the benefactions; and that is the simple unostentatious manner in which the gift has been tendered for the acceptance of the University. The tender was often made through the Government party, perhaps from a traditionary feeling that the Government is a sort of general trustee for all great public funds, partly from a natural difficulty in separating the Government from an institution originally founded and endowed by the Government, and in the success of which the Government takes so lively an interest. But there could not have been a more entire absence of any parade or self-seeking. One of the most munificent benefactors of the University has been a gentleman well known to me, indeed, by his high repute as one of the ablest and most successful of our great merchants, but personally known to me only at a single interview to which I invited him, that I might myself express to him my sense of the obligations, under which he had placed the University. These gifts were not legacies, given when a man can no longer himself enjoy the wealth he leaves behind him. They are gifts by men in the full enjoyment of life, and keenly alive to all the pleasures that life and fortune can give, but living among you in a simple unostentatious fashion, and setting to the younger members of their community as good an example of steady application to business and unaffected plainness in habitations, dress, and manners, as they set to all India in the princely munificence of their benefactions. It is the manner and the objects, much more than the princely amount of these benefactions, which make me sanguine that they may be regarded as indications of the same spirit which moved the merchant princes of the middle ages in Europe, and that Arts and Learning may find in the

commerce of Bombay the same enlightened patronage which has formed the permanent glory of Florence and Venice. Two of the foundations are further intended to bear the names of two men whose memory will, I trust, not be soon forgotten in this University. Many of the elder members of the Senate will join me in recognising the fitness of such a monument to my valued friend the late Framjee Cowasjee, a man not less remarkable for his effective support of education, and of every judicious project of native improvement, than for his genuine originality and sturdy independence of character. I dare not trust myself to say all I would of the fitness of the tribute paid to Lord Canning. But I believe that the honour thus done his memory, under circumstances which render that honour like a verdict of history, will be deeply felt by all Indian and English statesmen who love India as he loved her, though they may not be able to devote, as he did, their lives and their labors to her service.

Indian Legal System—Remarkable product of British rule.

I would notice more especially the tendency of some of the foundations to encourage the study of law, for of all studies which can be appropriately grafted on an University course there is probably none which is likely to produce such important results, as the study of law. A great experiment is, as you all know, now going on in India. In the course of little more than a single generation,—within the memory, in fact, of men now living,—many nations, each containing millions of people of diverse races and religions, have passed under the sway of the Sovereigns of England. Diverse in every other respect, there was this one feature common to all, that in no one nation from the Himalayas to Cape Comorin was there any court of justice such as we have been for centuries used to in Europe,—that is to say, open and accessible to all men, dependent on no man, and professing, however imperfectly, to administer to all impartial justice according to one known body of laws. I do not say that substantial justice was not often practically administered in Native States in a manner which rendered it as accessible to all as it would be in many countries in Europe. In some parts of India the private character of the sovereign, or the usages which had descended from former ages, gave substantial security for person and property. But certainly India in the 18th century would never have struck a traveller, as we are told it did in the 14th century, as remarkable for the just and equal administration of the law, and I cannot call to mind any single instance in which any nation of modern India could boast of regular courts of justice, possessing the characteristics I have described, as

open to all, independent of all external authority, and professing to administer to all alike one known and uniform body of law. Whenever the British Government succeeded to the sovereignty, this defect was one of the first which it strove to remedy. From the very nature of things it was often impossible to do more than to provide the most just and upright men the Government could obtain, who knew something of the language and people, and leave them to administer justice as best they could, with no other guide than the light of their own conscience and reason. Even this was a considerable step; because, however imperfect the machinery, the men employed belonged to a race which has an almost superstitious veneration for law, and had been trained to guide their conduct by habitual reference either to written and authoritative rule and regulation or to well-known and undoubted usage. But the British Government was never content with this; no considerable province was ever annexed to the British Empire without some attempt being made to introduce some sort of written and systematic code of law and practice within a few years after the province became an integral portion of British India. In many cases, as in the Elphinstone Code of 1827, which for so many years was the Mofussil law of the Presidency, the system, administered as it generally was by upright and conscientious men, was proved in practice to be well adapted to the transition state of a country where written authoritative law had been long unknown. But neither did the British Government rest content with this. Many years ago under the administration of Lord William Bentinck, to whom India owes so much, a commencement was made of the gigantic work of drawing up codes of law and procedure for all India. The best intellects which England and India could furnish were engaged for many years on the task. Some of the most important portions of the Criminal Code and the Procedure Codes have only within the last few years become law. I can speak from personal observation of the labour of those employed. Sir Barnes Peacock and Mr. Harrington, the one in some respects the greatest English lawyer who ever sat on an Indian Bench, the other vindicating an hereditary title to the fullest knowledge of Indian Law, are at this moment on their way homeward, worn with labours of which the preparation of these codes has been the greatest and the longest continued, and they will, I hope, long be spared to aid still further in the completion of the great work of so many of the best years of their lives. It has been sometimes supposed that these codes were intended, or at least destined, to deprive you of the advantages which you, in all the Presidency cities of India, so justly prize, of an administration of English law by

men trained as our English judges are. I can safely say that nothing was further from the intention of those who framed and passed the codes. I believe nothing can be further from the probable result. The intention certainly was to do at once, and on system, for India, what has been the aim of our great masters of law in England for generations past, to embody our law and practice into written systematic codes, but in every case the guiding principles of law and practice were intended to be those of English law and practice; and in training our lawyers and judges the model before our legislators has ever been that body of lawyers which gives to England a constant succession of judges of whom every Englishman is so justly proud. Nor can I doubt that the desired result will follow in due time. It is no light task which the English Government set before itself to provide laws and suitable tribunals to administer them to so many millions of men; for you must remember that such tribunals as the British Government proposes, require not only a judge to sit on the bench, but a trained bar, and a knowledge of the general principles of the law and practice of the tribunals very widely diffused among the community at large. It is in this direction that we may hope the University will prove here as valuable as Universities have been in every country in Europe, as giving that kind of intellectual and moral training without which the most accurate knowledge of the mere letter of the law will fail to make a good lawyer in our English sense of the word. On the other hand, I believe that, in the profession of the law, the scholars of this University will find, as do their brethren in Europe, a most congenial and useful field for their talents improved and stimulated by University training. I hope that many of them will avail themselves of the aid so liberally offered them by the benefactors of the University to travel and perfect themselves in our great practical English schools of law. They will there be struck, as early travellers from our own country used to be struck in India, by the spectacle of a whole people among whom the law is paramount. But more than this, they will find themselves welcomed as members of a brotherhood which is at once the most liberal in the admission of members, and the most strict in exacting from them such conduct as is consistent with a profession of which law is the exclusive study.

Importance of foreign travel and Indian prejudices.

And this brings me to note that, during the past as during former years, several of the foundations connected with the University have indicated an appreciation on the part of the founders of the great advantages of foreign travel as a part of University education.

I believe that in every country whose condition in matters of education can be likened to that of India in the present day, the thirst for foreign travel has ever been one of the peculiarities most strongly marked in the educated youth, whose intellect is beginning to be stirred by a consciousness that all knowledge is not comprehended in the teaching of a single master, and that it cannot be grasped by one who never quits the limits of a hermit's cell. If you look at the picture drawn by our greatest living poet of him who, from the earliest ages of classical lore down to the present time, has stood the type of practical exprience and wisdom, you will find the insatiable passion for travel as for knowledge marked as the one characteristic which age and years could not obliterate or satisfy. At the time when our present system of modern European education was yet in its infancy, no scholar ever dreamt of aspiring to eminence till he had not only acquired by reading all the learning within his reach, but had seen the manners of many races in the cities wherein they dwelt, and had exercised his own intellect in personal contact with all that he could reach of the great and wise in other countries. This passion for foreign travel has gone on increasing among all the advancing nations of Europe down to the present day. Among the under-graduates of our own Universities there are few destined to hold a high place in academical honours who do not habitually either travel as far and as often as their means will allow without serious interruption to their studies, or who look forward to be enabled to travel as one of the best rewards which can follow some temporary pause in the labour of learning. I think we see around us many reasons for hoping that, in this respect, there is a movement going on in the awakening intellect of India, which, in fact, has marked the dawn of a new era of civilization in every age of which we have any record. It may be necessary to wait with patience till the prejudices which prevent the gratification of this most natural and wholesome form of education shall be counted among the things of the past; but it would be an insult to the intellect of India at this period to suppose that many years can elapse before men will think with something like incredulity, that it was ever seriously contemplated to treat as out-castes men who had sought to improve their minds by foreign travel. In this as in many other respects the Parsees have shown themselves worthy to lead their fellow countrymen; and scores of your fellow townsmen are now living and laboring in England, drinking in, as they walk the streets on their daily avocations, knowledge as valuable in its way as any that they could derive from books, and quite unattainable by any man who never stirs from his own native province. I trust that we shall not long be

able to count travellers of other races by units. Every religious and domestic objection which ingenuity could raise has now been dissipated, and the educated youth of this part of India must be well aware, that if they would save themselves from the contempt of their fellow scholars in every other civilized country of the universe, they will talk and think of no other obstacle to foreign travel than such as the benefactions lately made to this University for the benefit of its poorer scholars are intended to remove.

Character of University men.

You have been often reminded that the object of a University would be very imperfectly attained if it did not in some sense separate its members from the general crowd of learners around them, and stamp them with a character peculiarly its own. This is in fact a part of the work of every great place of education, and any one versed in the social peculiarities of Englishmen can tell with some approach to certainty at which of our great public schools or Universities any man with whom he associates was educated. I cannot doubt that here as elsewhere similar results must follow similar causes, and I would wish in this, as in every thing else, that you should set the best models before you, and that you who, in time to come, will be looked on as the founders of whatever character the University is to bear, should consider betimes the immense importance of a correct standard in manners as well as in weightier matters. I would urge this with the stronger emphasis on all the under-graduates and younger members of the University, because the results must come by an impulse from within. It cannot be impressed, however much it may be modified, by action from without. No course of study, however elevated, no distinction of separate buildings or peculiar costumes, though all tending to the same end, can avail much, unless there be among yourselves the spirit to create a standard for your own guidance in all minor morals, distinct from and higher than that of men who do not belong to so honoured an institution. You can hardly doubt what answer I would give to any question as to what standard I would prescribe. When a mighty Emperor, who a few short years ago was reckoned one of the ablest as well as one of the most powerful potentates of modern Europe, desired to describe his wish to discuss matters with perfect frankness and confidence, he said he wished to discuss them "as a gentleman," and he used an English word to express a character not peculiar to any country or race, but which his sagacious observation had shown him, plays in England a more important part than in any other country in the world. He had there seen that the character may exist, apart

from riches, from lineage, or from social rank, from learning or from talent, without one or other of which it is rarely seen in other societies. He had observed, too, that it is the large proportion of gentlemen in English society, and among those who bear rule among the people, which renders possible that combination of individual liberty with subordination to law which is the most marked characteristic of English society. It is this which enables typical representatives of almost every influential class to mingle freely in that great assembly which is an epitome of the English nation. Without visible restraint on any one beyond what the common good demands, it allows the proudest and most fastidious to consult for the common good, and on equal terms, with those who in other forms of society it would be almost impossible for them to meet on common ground. As one who has not had the benefit of a University education, I may go a step further and tell you that I believe we owe to our Universities, and to the professions, and great public schools which take their tone from the Universities, the general maintenance of our standard of what is required of a gentleman, and I trust we may in time look to our Indian Universities for a similar service in establishing a common standard of manners and minor morals which shall be recognized not only by men of diverse professions, ranks and interests, but by those whom diversity of faith and race would otherwise keep asunder. I cannot give you a better proof of the high estimate I have ever had of the capabilities of those natives of India who are trained at this University, than by speaking to you as capable of bearing the stamp of "gentleman and scholar;" and I earnestly and confidently hope that, as a rule, it will be borne and deserved by all who claim degrees from the University of Bombay.

Most marked characteristic of English society.

FOURTH CONVOCATION.

(By His Excellency Sir H. B. E. Frere.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—Before offering any remark on the proceedings of the past year I would wish to say a few words on the constitution of our own governing body—the Senate. You are aware that up to the present time there has been no limit to the number of Fellows save the minimum limit of 26 fixed by the Act of Incorporation. This is far too small a body if the Fellows are expected to take an active part in the work

Constitution of the Senate.

of the University. Many deductions must be made on account of absence and pre-occupation; and the working residue of a body limited to twenty-six Fellows, which could be present at any one time in Bombay, would be very small indeed. On the other hand, there are obvious disadvantages in throwing the important work of the University, especially that of examinations, on men who have no special connection with the University. It is a noteworthy fact that at the first institution of the University much difficulty was found in selecting fit and proper persons to fill the office of Fellows, but now our difficulty is of the opposite character, and we are forced to select from among those who would be eligible and useful as Fellows, and the necessity has become apparent for fixing some maximum limit to the number of such appointments. The present number on the rolls is 127 Fellows, including those who are Fellows *ex-officio*, but a large proportion of the whole number is non-resident in Bombay. There are, or will shortly be, ten or twelve vacancies caused by the death or departure of Fellows. We have thought it well not at present to make any great addition to the numbers on the present roll. I will briefly state, for the information of the Senate, the claims which seem to us to entitle the gentlemen selected to the high honour.

Merits of newly appointed Fellows.

The Rev. Mr. Beynon is a distinguished Canarese scholar, one of the few who is able to assist the University in dealing with that great section of the people of this presidency who speak the Canarese tongue. I trust he will remember that we cannot yet boast of a single Canarese graduate. Mr. Coke is a graduate of Cambridge who has long occupied a prominent and most important post in the Educational department of this Government, and I feel assured that, whatever his future pursuits in life, he will always retain a deep interest in the cause of education in this country, to which many of the best years of his life have been devoted. Mr. Dhunjeebhoy Framjee Nusserwanjee has, as I am assured, turned his special attention to the study of the ancient languages of his race. This is a branch of learning in which the University of Bombay ought to excel every other University in the world, and I trust the day is not far distant when we may find the Zend and Pehlevie learning of our great German scholars at least equalled by that of the Parsees of British India. Few men have done more for the cause of education in Guzerat than Mr. Hope. His claims to a seat in our Senate are so well known that I will only bid him welcome among us. Mr. Kursondass Madhowdass has, by a long and consistent course of self-

sacrifice, inseparably connected his name with the cause of truth, enlightenment, and civilization in India. I feel assured that the spirit which has actuated him will give life and vigour to the action of the University, and to its connection with a most important section of the Hindoo community, which cannot but produce important results. We welcome Kerupunt Luximon as the most eminent of native mathematicians in Western India. Dr. Muncherjee Byramjee Cola and Rao Shaib Maheputram, Roopram, have both established similar claims to a seat in your Senate. They have visited the great Universities of Europe, and have thence brought back something of those Western views of true learning and mental discipline on which we must act in this University if we hope to attain that position which centuries of well directed labour and study have given to the Universities of Europe. To Mr. Mahadowrow Govind Ranade I would offer an especial welcome, as the first of, what I trust will be a long and distinguished roll of Fellows, who will look to this University as their own mother in learning. The first of our graduates who has attained the honours of a Master in Arts, he has well earned the distinction of being the first indigenous Fellow of this University. Captain Sherard Osborn has already earned for himself a name equally honoured in literature and in the service of his country as a distinguished Naval officer and traveller. I feel assured he will not be a passive member of an institution on which the intellectual development of Western India so largely depends. There are many gentlemen here who have witnessed the architectural glories of our great Universities in Europe. It is, I believe, a fact which we should all do well to bear in mind that there is not, so far as I am aware, to be seen in them a single building of any kind erected by the Government. All is the work of private munificence, and we owe to a similar source the promise that this University will one day possess a hall of its own suitable in every way to such a body as this University is distined to become. As a founder, a benefactor, to whose princely munificence the University already owes so much, Mr. Premchund Roychund will be regarded by the Senate as a most worthy addition to the list of Fellows. Mr. Stedman represents the body of Professors of the Grant Medical College. Possibly further additions may hereafter be needed to fill the vacancies caused by the departure of Doctors Peet, Ballingall, and Coles, whom we have this year lost from our list of Fellows. The Rev. J. V. S. Taylor is distinguished for his accurate knowledge of the dialects of Guzerat. I know of no province in India which affords field for the action of those powers which will be evoked by this University than

Guzerat, which combines in so remarkable a degree so much that remains of the civilization of ancient India and so much of the promise of the future.

Results of the Examinations.

The report which we have just heard read again speaks of steady, assured progress as compared with former years. There are two features in it which seem to me especially noteworthy. First, there is the greatly increased area from which matriculated students have been drawn. Not only is the number of such students greater than in former years, but in the enumeration of more than thirty institutions from which students have been drawn, I observe the names of many schools from which no student has ever before been matriculated. This speaks well for the extended influence of the University, and for the hold it is establishing over our schools as the standard of education in this part of India. The other fact which I would notice is that we find among the graduates this day, and holding a very honourable place among them, the first Sindee scholar who has been educated at this University. I notice this not merely on account of the great personal interest I shall ever feel in a province where so many years of my life were spent, but because it illustrates, in a very remarkable degree, the influence which an institution like this University cannot but exercise over all education down to the most elementary. Probably there is no province in India where there was, previous to the British rule, such an entire absence of education of any kind as in Sind. There were indeed a few traces of the learning of former days. Philologists investigated the language, and discovered that it had once held a high place among the most cultivated and copious dialects of India, and there were yet traces of what in former days had been famous Seminaries of Persian and Arabic learning, but all was of the past. There were no public schools to teach even the very elements of learning. Schools, scholars, teachers, professors, had alike to be created. It might be said, and it was said by many most influential educationists, "This is a case where nothing can be done but to provide elementary schools—schools for primary or popular education, on which in future generations, may be grafted schools of a higher character, as colleges." These primary branches of education were not neglected, but it was decided, and I think most wisely decided, not to rest content with these first steps in education, but to endeavour to train a few of the most promising scholars to join at once the higher institutions for national education which have their seat in this island. We have now the results of this experiment.

The young Sindee, who has this day taken his degree, will return to his own house well instructed in most branches of secular English education, such as most English gentlemen would desire for their sons, and we may now ask what will be the influence he will there be able to exert in the matter of education? First, as to the higher classes. To judge of what he may do we must, I think, as has been often suggested by a learned friend of mine, to whom this University owes so much, and who, I am sorry to think, is shortly to leave us—we must, I say, look back to the time when the young scholars of mediæval Europe visited the courts of the great princes and nobles who in those days thought it scarcely less glorious to found a college than a kingdom. The history of that period paints to our imagination many picturesque scenes in which the young and travelled scholar who came laden with the riches of Roman and Grecian learning, displayed his treasures before princes and peers, ecclesiastics and warriors, and by translation placed many of the gems of ancient lore within the reach of those who knew none but the vulgar tongue. May not something of the same kind await him who in these days will carry to the court of Rajpoot Chiefs or Pathan Ameers the stores of Western learning which he has here acquired? The Moulvie who can repeat the Koran with half its commentaries by heart, the Shastree who is a living library of Hindoo literature, men who had long passed in their own courts as miracles of erudition, may find in the young scholar who comes fresh from the teaching of Germany or England more profound knowledge of their own sacred books than they themselves ever dreamed of. He will bring, too, learning in many branches of science never before heard of in those regions, all the wonders of physical science, and all the varied history, philosophy, and literature of the great race who govern India. And, withal, prince and peasant, priest and warrior, will, I trust, marvel to find in him that modesty which they rarely find in the narrow minds which hold all the knowledge of those who have been used to style themselves the "learned men" of that contracted circle. The young stranger knows what they have never learnt, how varied are the aspects, how many-sided the forms, of truth, how unlimited is the field of possible knowledge, how little is the sum of all human science and learning when compared to that which is still unrevealed. All this he has felt, and it has given him that true humility of spirit which learned and unlearned alike instinctively feel is the true stamp of wisdom. But, great as may be the effect of one such scholar upon the

What Graduates may do.

Scholars of Mediæval Europe.

Humility the true stamp of wisdom.

upper classes, how will it fare with the poor, with those who can neither read nor write, who seem condemned to perpetual ignorance, because it is hardly possible for them to hear a teacher's voice, and the written word is to them sealed by ignorance of the first elements of learning? "Would it not be better," it may be asked, "that all cost and pains which have been spent in equipping this one scholar with so many costly gifts had been divided so as to instruct hundreds of poor peasants in the simple arts of reading and writing?" I believe that to such questioners the true answer would be that experience shows that one such scholar accomplished, as I have supposed, will do more to promote the primary education of all around him than could possibly be effected by almost any sum of money simply spent in teaching the illiterate to read and write. We are too apt to forget that this work of primary education is not simply a matter of arithmetical calculation, or of the expenditure of a given sum of money. Were it so, a single decree of any Parliamentary grant would solve the question of popular education, and banish ignorance of at least the elements of learning for ever, but we know that it is not, and never can be so. We know how for years every civilized country in the Western world has laboured, not wholly in vain, but with at best imperfect success, to give to the mass of the people the first elements of education. It is not the want of money, but the want of human hearts and heads capable of applying that money intelligently to the work of teaching, which so long has kept, and will keep so large a proportion of the poorer class in every country unable to write or read. Let us consider where in England or in Germany would popular education be were it not for those who have themselves been educated at a University, or at schools which take their tone from the University? The landlords, the clergy of all denominations, the schoolmasters, the authors and editors, these classes are surely not unimportant agents in spreading primary or popular education. No man of refined education can stand unmoved by the spectacle of a people wholly in darkness. Unless he sat himself up within a barrier of entirely selfish enjoyment he must go forth and act the part of a teacher, and he will teach with an intelligent power a thousand-fold greater than can be applied by him who, however zealous in the cause, has himself no more than a perfect knowledge of the bare elements of learning. These are the reasons why it seems to me that it is a very superficial view of the effects of this University education to suppose that it is in any way antagonistic to the great cause of primary education. On the contrary, I

Higher versus Primary Education.

believe that such an education as this University would seal with its approval is the most powerful of levers to move the great mass of popular ignorance, and that every graduate going forth from this University will, in one way or another, prove a valuable recruit in that army of teachers which is needed to act effectually on the millions in this country who are still destitute of the first elements of knowledge.

FIFTH CONVOCATION.

(By His Excellency Sir H. B. E. Frere.)

Mr. Vice-Chancellor, and Gentlemen of the Senate,—I believe we may congratulate the University that the time has now come when it is no longer necessary for any one speaking from this chair to discuss points of merely speculative and theoretical interest, since the actual working of the University and the practical details of its management afford ample grounds for consideration at the great meeting of the University when we count up our gains and losses of the bygone year, and review the past with the practical determination that the result shall influence our action for the future.

Number of Matriculates.

There appears from the report which has just been read by the Registrar, to have been a moderate, steady, and satisfactory amount of progress achieved during the year. There has been an increase in the number of students matriculated. There were 282 candidates, of whom 111 passed this year, against 241 candidates, of whom 109 passed last year. In this respect, the only noticeable feature is the great increase this year in the number passed for Matriculation by the Poona High School and the Free General Assembly's Institution, and the large number of Institutions which have lately sent one or more successful candidates. This is satisfactory progress when we remember how lately the Elphinstone College and School were almost the only Institutions which educated up to the Matriculation standard.

Bachelors of Law.

I am especially glad to welcome two distinguished students of the University as the first to take the degree of Bachelor of Laws. I on a former occasion referred to the great value of the strict and regular study of theoretical law to the educated youth of India, and of the great practical importance to the country of a body of students who should add a sound theoretical knowledge

of law to a good general education. I trust the time is not far distant when Government and those who have the task of testing the claims of candidates for admission to the native Bar, and of selecting Judges to sit on the native Bench, will be able to substitute the University stamp of merit and qualification for the present imperfect departmental tests and examinations.

Sanskrit, Persian and Assyrian Literature.

I am also glad to see the Bhugwandass Purshotumdass Sanskrit scholarship awarded to a worthy candidate. I trust the day is not far distant when we shall find the Parsees of this University devoting to the study of their ancient and sacred languages some such attention as their learned Hindu brethren devote to Sanskrit. The two fields of study have much in common, and though we may not hope to recover from the lost treasures of ancient Persian and Assyrian literature anything approaching in quantity or value to the stores of Sanskrit learning, yet there is enough to be done to fire the ambition of scholars who trace the history of their race and faith back to the early days of Persia and Assyria.

Alleged defects in the University system.

In speaking of the year's progress I used advisedly the words "moderate and satisfactory;" but I would not have it supposed because I use no stronger terms that I doubted the progress being quite as great and rapid as is consistent with permanence and healthy growth. Whatever doubt may formerly have been felt on the subject, it is now beyond question that this University has taken deep root among the institutions of Western India, that the rising generation of educated natives is deeply impressed with an enthusiastic desire to obtain the benefits of University education and the honours which the University can bestow; and our danger is now, not that the University should languish as an exotic unfitted for this soil and climate, but that its too luxuriant growth should make too rapid a display of flowers and leaves while it fails to bring much valuable fruit to perfection. I believe that for some time to come, our main difficulty will be to maintain the high standard of University learning, and to discourage all attempts, by lowering that general standard, to increase immediate and apparent results without corresponding security for the completeness of the work done. And this brings me to notice a discussion in which we have all lately taken an interest regarding the University standards as applied to Oriental learning. It was maintained with great ability by one of our most valued Fellows, of whose claim for respect on account of his great and varied learning

we cannot speak too highly, that there was something defective in our University system, because we did not educate Sanskrit scholars up to the standards of the old Shastris; and some fear was expressed of a supposed intention to substitute a comparatively easy classical language like Latin for the venerable mother of Indian tongues.

Primary object of the University.

The answer to the first objection is that, in the words which I have heard used by our learned Vice-Chancellor, the object of this University, as in England, is to establish a standard for the education of men—not as mere means of teaching savants. I trust that the two objects are not entirely incompatible. I look to this University as a great means of arresting the lamentable decline in the knowledge of the ancient languages of India, and I trust that there are pupils of this University who will rival the profound learning of Shastris of old; but let us ever remember our primary object is to educate men, men fitted for every walk of life in which high education is needed, complete as far as the University can make them in every moral and intellectual faculty—and not to produce prodigies of learning in one particular branch, the especial cultivation of which renders them necessarily defective in general adaptation to the business of the world. So with the study of Latin. No one, I hope, would ever dream of comparing it as a language in completeness, in copiousness, or in all that constitutes the perfection of language, with Sanskrit; but while there is a large majority of Indian youths to whom the study of Sanskrit is natural as the classical language of their country and mother tongue, there are many for whom it has no special fitness, compared with a language like Latin, which has for centuries been the classic language of all the great nations of Europe. There are, I trust, many students in this University who will find in the study of Latin all the benefit that has been experienced by the great students of Europe for the last eighteen centuries; but it is no part of our object to purchase this benefit by the sacrifice of aught that is fairly due to Sanskrit.

Latin *versus* Sanskrit.

Fluctuations in the governing body of Fellows.

In reviewing our losses and our gains during the past year, there is nothing of more permanent interest than the fluctuations of the governing body of Fellows. It is a necessity of our position that every year should give us cause to note the loss of several who at our previous meetings were active and matured members of the University, some removed by death, some by the inevitable

fluctuations of the public service, or by change of residence. We have sometimes the pleasure, as in the case of my honoured colleague, to welcome back to the body of resident and active Fellows, those who had taken a prominent share in the labours of the University in its earlier years, and who, while absent from among us, have borne an honourable and distinguished share in the Government of sister institutions in other parts of India. And, in all cases, we have done our best to supply by fresh additions to the number of Fellows our losses during the past twelve months; and by adding the names of discreet and learned men, fitted by their ability, learning and influence to give weight to the deliberations and action of the Senate, we have hoped to make up, as far as possible, for the injuries inflicted on us by time. But there are some losses which we cannot hope to replace. The report which the Registrar has read alludes in fitting terms to the loss of our late Vice-Chancellor (Mr. Kinloch Forbes), and he could have no more fitting eulogy than the sorrow thus expressed, of the Senate over which he presided; but I may be pardoned if I point the late Mr. Kinloch Forbes out to those of my own countrymen who desire to aid in the great work of the University, as a bright example of what they have it in their power to do. It was not his intellectual ability, great as that was, nor his learning and accomplishments, though we know them to have been profound and varied; but it was the innate English love of justice which, with such singular modesty, was his great characteristic, which gave him such a hold on the sympathy of all with whom he came in contact, and which was the true secret of his power. There is another name which we miss from this year's roll of Fellows, and which we could ill spare. I have elsewhere had opportunities of expressing the obligations of Government to the late Mr. Jugonnath Sunkersett in his general character as a public citizen, and I would now but allude to his loss as one of the earliest, ablest and most consistent promoters of native education in this Presidency, and one whom I would hold up to my young native friends as an excellent example of what an educated Hindu gentleman in the present day may achieve—always cautiously and wisely progressive, liberal as well as conservative, careful of the wants and wishes of his own community, yet never unmindful of the good of the community at large. I feel certain, Sir, that even without the appropriate movement to his memory which the Registrar's report records, the name of such a man will not easily pass from our remembrance.

Mr. Kinloch Forbes and his love of justice.

Excellent example of a Hindu gentleman.

SIXTH CONVOCATION.

(BY SIR ALEXANDER GRANT, BART., LL.D.)

HONOURABLE SIR,—Before this Convocation, the last at which your Excellency will preside, is dissolved, we, the Fellows of the University of Bombay, crave permission to approach your Excellency with an expression of our heartfelt gratitude for the many benefits, which as our Chancellor and as head of the Government of Bombay, you have conferred upon this University; and of our great regret that your connection with us in these capacities is now so soon to terminate.

Nearly five years ago it was your Excellency's first public act on arriving here as Governor of Bombay, to preside in this place and to award the first Degrees which were given by this University.

Not only at our first, but at all subsequent, Convocations, your Excellency has done us the honour of presiding. Every student who has hitherto been deemed by this University worthy of a Degree, whether in Arts, in Law, or in Medicine, has received that Degree, accompanied by appropriate and impressive words, from the hands of the Governor of the Presidency. And annually in your place as Chancellor, your Excellency has never failed to address us on topics connected with our progress and policy. Your Excellency's speeches, delivered on these occasions, are preserved in our Calendars, and we trust that they may ever be referred to by our successors, as containing some of the most important principles by which their course may be guided.

The part thus taken by your Excellency in our proceedings has given this University a peculiar prestige as neither of the Universities of Calcutta or of Madras has been similarly distinguished by its respective Chancellor.

While acknowledging the benefits of the lively interest which your Excellency, as our academical head, has thus shown in our welfare, we beg also to thank you for the equally valuable forbearance which, as head of the Political Government, you have exhibited towards us.

The delicate position of the University.

A University like ours occupies necessarily a delicate position. Its members are all appointed by the Government; it derives all its current resources from the Imperial Treasury; and its acts are all subject to veto from the local administration. Under such

circumstances,—especially in India where it is often felt that all else except the Government is uncertain and fluctuating—there cannot but be a tendency for a University to lose caste, as it were, and to come to be regarded as a mere office or department of the State. What is to be apprehended from this tendency is not only a loss of dignity to the University itself, but also a loss of the highest kind of efficiency in its working.

The mission of the University.

For, the mission of a University in a country like this, is nothing else than to create an intellectual and vital soul among the people; and there can be no question whether this mission is likely best to be fulfilled by persons feeling themselves nominated merely to carry out the views of a Government, or by the free and enthusiastic action of men feeling responsible to themselves for the good or bad success of the University.

Liberal sentiments of the Chancellor.

It is under jealous and centralizing administrations, that a University like ours tends to lose its liberty. But your Excellency's administration has ever been characterized by the most large and liberal sentiments. And these sentiments you have especially manifested towards us. You have increased our academical body by the admission to it of persons from almost all sections of the community. You have accorded personal sympathy and public sanction to our acts. You have encouraged us to settle in our own assemblies all questions falling within our province.

High standard of scholarship.

For this faith and trust in us, we beg, Sir, especially to thank you. Knowing the interest you have felt in our welfare and success, we can well imagine the possibility of doubts arising in your Excellency's mind as to that policy of strict and severe examinations which we have always adhered to, and by which we have kept down the number of our Matriculations and Degrees to a small fraction of those exhibited by the sister Universities of Calcutta and Madras. But if such doubts have arisen, your Excellency has never given expression to them. On the contrary, you have again and again approved our course, and have seemed fully to share our belief, that our work if slowly advancing, has a solid foundation; and that it is of more importance to create a high standard of scholarship in this country, than to multiply, ever so much, the number of persons possessing nominal distinctions at the hands of a University.

While leaving our Examination standards, as an academical matter, to be settled academically, your Excellency has never

failed in your political capacity to give high recognition to the value of all the Degrees and honours conferred by the University. By bestowing many personal distinctions on our graduates, by opening to them generally appointments in the Revenue Service, and by assigning to them rank with the Sirdars of the Presidency, your Excellency's Government has held out the most efficacious encouragement to perseverance in academical studies.

Recognition of University men.

The period of your Excellency's administration is nearly co-eval with that of the public existence of this University. During that period the number of our graduates has risen from 8 to 70, that of our under-graduates from 106 to about 500. The number of our Fellows has been increased from 36 to 175. During the same period, by the munificence of eminent citizens, three noble college buildings for affiliated Institutions have been commenced and are now nearly finished; two splendid donations have been received for the erection of a University Hall and Library, which we hope shortly to see rising on the Esplanade; six endowments in the form of Scholarships and Prizes have been entrusted to us; and handsome gifts in the shape of a University Seal and Mace have been received. With the history of all these things the memory of your Excellency's administration will remain associated. And, as the noble-minded Lord Elphinstone was regarded as the founder of this University, so we shall take the liberty to regard your Excellency as our Second Founder. Lord Elphinstone's Arms were incorporated with those which we bear, and we will now ask your Excellency to permit your bust, (to be provided at the expense of the existing Fellows and Graduates) to be placed in our future University Hall, surmounted by a shield bearing your Excellency's Arms, in perpetual token of our grateful appreciation of your rule.

Results obtained during the regime of Sir H. B. E. Frere.

In conclusion, we respectfully bid your Excellency farewell, and wish you a long and happy life, in that high sphere to which you are now going, and where we feel sure you will continue to watch over the welfare of the University of Bombay, as being the part not least interesting to you of this Empire of India.

The Chancellor Sir Henry Bartle Edward Frere, K.C.B., G.C.S.I., then replied as follows :—

Mr. Vice-Chancellor and Gentlemen of the Senate,—I feel it very difficult to find words to express the deep and heartfelt

gratification with which I have listened to the address which you have just read, following upon the Registrar's Report of the steady and most satisfactory progress which has been observable in the proceedings of this University during the past as in every preceding year since its foundation. I cannot but feel that you have estimated the share I have personally had in promoting the success of the University more favourably than I deserve, but I prize that estimate because I feel assured that the favourable view you have taken of what I have done while Governor of this Presidency is founded not on mere personal partiality, but on sympathy with the great objects we all of us have had in view.

Independence of the University.

I have endeavoured ever since I came to this Government to promote, as far as lay in my power, the efficiency and independence of this University, because I believe that it contains the germ of some of the most valuable gifts which England could bestow upon India. You have spoken of the "forbearance" which, as head of the "Political Government," I have exhibited towards the University, and you do me no more than justice in inferring that what you term "forbearance" has not been the result of lukewarmness or indifference but of a clear conviction that the Political Government of this country could hardly commit a greater mistake than by attempting to convert the University into a "mere office or department of the State." I have ever felt most strongly the importance of those truths which you have so well expressed in your address that any loss of dignity or independence in the University involves also a loss of the highest kind of efficiency. During all the years that I have passed in this country I have felt a continually deepening conviction that, whatever absolute power may do to impress any particular image on the material with which it works, it cannot create any principle of life in institutions or communities, and that the vital force which lives, and grows, and has the germ of further life and further growth, can only result from true natural organization, and is infinitely more potent and valuable than any dead image which external power can impress.

The valuable services of the Senate

It has been the object of this Government to draw to the Senate of this University all the independent thought and educated ability which is within our reach, and we firmly believe that no man worthy to be a Fellow of this University would consent to serve as a mere nominee of Government, bound in any way to prefer the behests of that Government to the dictates of his own conscience

or independent convictions. It is a noteworthy circumstance that this University stands almost alone among the great institutions of this country, as managed by the unbought exertions of those who direct its action; and we of the Government attach a double value to whatever it does, because the progress it achieves affords an excellent practical refutation of the doctrine that no good or useful service to the State can be expected unless directly paid for in money or money's worth. We have a strong conviction that here, as in every part of the world, men will serve their fellowmen truly and laboriously for honour, for love, and for conscience sake, and we thank you for teaching this among other truths that great service may be done the State though it be not paid for in money. Under these circumstances, Sir, I and my colleagues in this Government have felt that, if forbearance on the part of Government is sometimes needful, still oftener is forbearance called for on the part of the Senate when the habits and language of the Government may seem to imply a desire to dictate which in reality does not exist. Generous trust and forbearance on both sides are needed to insure life and growth in the joint work. You have alluded to the jealousy which centralizing and absolute Governments naturally feel as regards any independent institutions, the main object of which is the cultivation of free thought. I would say a very few words on the reasons why we believe that the Government of British India need entertain no such fear. In almost every other parallel case that we know of it has been more or less the object of the governing nation to treat a dependency like British India as a conquered possession, to be administered for the benefit direct or indirect of the governing power, and, in proportion as this spirit animates the action of the Government so will it have good reason to dread the independent growth of institutions like this. But England has, as I need not remind you, no such purpose, and need have no such fear. From the day when the sudden brilliancy of the achievements of her sons in this distant country first startled the Parliament and people of England, from the days of Clive and Warren Hastings to this hour, there has ever been a continual protest on the part of those who mould the thought and direct the action of the British nation, against the doctrine that India is to be administered in any other spirit than as a trust from God for the good government of many millions of his creatures; and, however fitfully and imperfectly this purpose may have been carried out, it has in every generation grown in strength, and was

Trust and forbearance.

Policy of other governing nations.

India to be administered as A TRUST FROM GOD.

never more powerful than at the present moment. However firmly England may resolve that no force shall wrest from her the Empire of India, the root of that resolve has always been a deep conviction that to surrender that Empire would be to betray a high trust. England desires to administer India as she would administer her own colonies with a single eye to the benefit of the dependency and with a strong assurance that whatever is truly good for the dependency must benefit the Empire at large. To a rule of this kind such a University as you would form can be nothing but a most valuable auxiliary, training minds to understand and appreciate as well as to promote the great purpose of the ruling power. And even in the short life of this University and the schools which furnish its Graduates, I think we find practical proof that this view is the sound one. As I once before remarked from this chair, I remember the opening of the first English High School in this Presidency, and now, wherever I go I find the best exponents of the policy of the English Government, and the most able coadjutors in adjusting that policy to the peculiarities of the nations of India, among the ranks of those educated natives, for increasing whose numbers and for raising whose standard of attainments this University is designed. It is not only here in Bombay but from every part of the Presidency I receive testimony to this fact. From Sind and from Canara, from Kattyawar and Guzerat, and from the furthest parts of the Deccan, I have the concurrent evidence that, wherever progress, whether intellectual or material, is observable, there the natives who have received a good English education are among the most active in the good cause. And it is to be remarked that this is not observable of Government servants only. It is a healthy result of extended education that it has contributed to cause a diminution of that craving for Government employ which in former days was almost universal. No close observer can fail to have been struck by the increasing popularity of independent employment of every kind. But I do not find that this has been accompanied by any increase of what we in England would call Radicalism. On the contrary, I find among the educated natives, who are independent of Government service, the strongest appreciation of the benefits of British rule. It is not among the best educated natives that we generally find the warm admirers of native misrule or those who sigh for the restoration of effete dynasties. This is remarkably evident in the native press, which from being

University "a most valuable auxiliary" to Government.

The usefulness of educated Indians.

The loyalty of the Native Press.

generally in the hands of educated natives, writing anonymously, would naturally betray, if it existed, any prevalent spirit of disloyalty to the British Government. But I bear willing testimony to the fact that, whatever may be its defects in other respects, the usual spirit of the native press in this Presidency is one of spontaneous respect for and sympathy with the British Government. Individual rulers may be criticized severely, perhaps unjustly, but as regards the Government at large the prevailing tone of the native press is at least as respectful as in England, and its criticism is often expressed with remarkable ability. I would, before concluding, once more state very emphatically my convictions of the soundness of that policy which has led the University to insist on strict and severe examinations, which by limiting the number of admissions to the University, and by raising the tests required for its honours, has made its growth appear less rapid than it otherwise might have been. I am convinced that what has thus been lost in rapidity of growth has been gained in soundness and permanence of result, and it is this rigour of selection which has justified the Government in recognizing the University Degrees as a mark of social rank and official qualification. It has every year been a pleasing duty of the University to acknowledge the munificence of its benefactors. The benefactors have been hitherto almost exclusively citizens of Bombay; but I am glad to observe in your report the record of a scholarship founded by the Jam of Nowanuggur, a Kattywar Chief. This is, I trust, the precursor of other foundations of local scholarships which will perform for this University the same service as has been rendered in earlier days to our English Universities by their local foundations. In now taking leave of the University of Bombay, it is a satisfaction to me to know that I leave behind me colleagues who I believe concur with me in the views I have endeavoured very inadequately to express regarding the work of this University, and the soundness of the foundation which has been laid by yourself and by your accomplished predecessors in your great office as Director General of Public Instruction in this Presidency. I feel assured that you will have every support in your good work from my successor, who will come among you with a name not undistinguished in one of our great storehouses of active thought and learning to which the freedom and the power of England owe so much. It is a great gratification to me to know that you propose to perpetuate the memory of my tenure of office as your Chancellor. Few things will give me greater pleasure in other lands than to know that I have

Benefactors.

A graceful farewell.

contributed to carry out any great work begun by one who was loved and lamented like Lord Elphinstone, a work which was foreseen and hoped for by his great namesake and predecessor, and for your *purpose in connecting my name with theirs* I heartily thank you. But whatever we may attribute to individual agency or may hope for from individual exertion, there is ever present to our minds in this and in every other great work in this country a prevailing sense of an over-ruling power in comparison with whose agency the mightiest works of man are dwarfed to insignificance. Philosophers tell us of the evidence which is afforded by the shores of some of the fairest regions of the earth that some great subterranean force is already at work gradually upheaving or submerging the whole continent. It has always seemed to me that this afforded no unfitting image of our work in this country. We may terrace and adorn the hill sides, we may trim the vine slopes and plant the olive and orange; but there is a power which, though unseen and often unobserved by us, is ever working with a silent energy of which we can have no conception to raise or depress whole nations. That that great power may bless and prosper the great work that you have in hand and make it fruitful in good results, of which we can have now no clear conception, is my fervent hope, and in that hope I now bid you, Sir, and this Convocation, farewell.

SEVENTH CONVOCATION.

(By His Excellency Sir W. R. Fitzgerald, G.C.S.I., D.C.L.)

Progress of Bombay University.

Mr. Vice-Chancellor, and Gentlemen of the Senate,—To all of us, I think, who have listened to the very complete and clear report just read by the Registrar, the account that he has given us of the progress and of the prospect of this University must be highly satisfactory; and to most of you, gentlemen, who have attended previous Convocations, it must be a source of gratification to find that the progress established in former years has not only not been lost, but that the University continues in the same onward and steady march of success that has called for congratulation hitherto.

Value of University Education.

For myself, gentlemen, a devoted son of one of our ancient Universities—who look back to her still at a great distance of time, and in this distant country, with an affection and attachment that as many of you as are University men can well understand, and to

whom the recollections of her are forcibly and yet pleasurably recalled by the proceedings of this day—it is a source of great gratification to find myself privileged to be present amongst you on this occasion. From the first moment of my entering into the exciting contests of public and parliamentary life—in the performance of public functions, in the hours of business, and in the moments of relaxation, I have never ceased to feel the value of a University education. And that not because it is merely the completion and the complement of that course in which a man obtains the knowledge which is power, but because that knowledge is obtained accompanied by all the refining influences which an academic life is so calculated to exert. And I rejoice to believe that here in this distant land this young University is fulfilling all those noble functions which for centuries past the sister ancient Universities of our own land have so efficiently discharged.

High standard of the Matriculation.

There are some points in the report which has been read to us upon which I wish, with your permission, to make a few passing observations. And, first,—it may be a remark that has been made by my predecessor and by many of you before, but it is that which has very forcibly struck my own mind, and therefore I desire to draw attention to it—I rejoice to find that the University is firm in maintaining the high standard it established for the matriculation examination. It may be a matter of regret that more candidates did not succeed in obtaining admission within our walls;—I think only one-third or less of those who presented themselves have succeeded, according to the report, in the matriculation examination; but still I am glad the severity of the matriculation test is so strictly preserved. The importance of it is obvious. If the matriculation test is lowered, and the standard of the after examinations is maintained, it is obvious that it will only lead to the failure of a greater number in the more important examinations,—lead to the disappointment of the students, and the discredit of the University. But if after such an experience it were to result that the standard of the after examinations was lowered, then the value of the University distinction would be lost, and the influence of the University would be impaired. And not only this, but it must be recollected that the maintenance of a high standard in the matriculation examinations has an important effect upon general education throughout the country. The schools from which the students are drawn are compelled by this circumstance to maintain a high standard; and thus it is that indirectly, by maintaining the

severity of the matriculation test, the University establishes a higher standard of education for those whose means and prospects do not lead them to aspire to a University training. I hope, therefore, that in future, as hitherto, the University will be firm in maintaining the strictness and severity of the matriculation test.

The superiority of the Bombay University.

There has lately been somewhat of a controversy between my honourable and valued friend the Vice-Chancellor and an official on the other side of India with reference to the merits of the systems pursued in the three Universities of India. I am not going to enter at all into a comparison of those systems, or of the merits or distinctions of the three Universities. I will only say that I am amply and fully satisfied with the statement which the Vice-Chancellor has made as to the position and the merits of the University of Bombay. But there is one thing that he brings to notice which is peculiar to this University, and which I hope this University will be firm in maintaining; and that is, that whereas in the other Universities the examinations are not conducted solely at the head-quarters of the University, but at various towns and other places throughout the country, and are conducted by means only of written papers without any oral examination, that in the case of the Bombay University, over and above an examination upon paper upon fixed subjects, there is also a probing and searching oral examination which must test the merits of the candidates, all of whom have to appear for their examination in Bombay. This, too, I hope will be maintained. It gives to you, gentlemen (turning to the new graduates), to whom I have had the pleasure to-day of presenting the certificates of the degrees you have obtained,—it gives you the power of saying to all who see that certificate in your possession,—"I not only have obtained a degree which shows that I have acquired a certain amount of knowledge, but that certificate has been given to me after a more searching and a more difficult test than that which is applied by any other University in India."

Candidates for the Matriculation.

Well, Sir, there was another point which struck me in the report which the Registrar has just read, and I think it is one which ought to give us all unmixed satisfaction; and that is, that in the list of those whom he has read out to us as having successfully passed the matriculation examination, we find that there is not a part of this Presidency—that there is scarcely a district—which has not sent up its successful candidates to represent it within the walls of the University. It might well be expected that in a

young University like this the candidates would be almost exclusively drawn either from this city or from the centres of education throughout the country; but instead of that we find by that list which the Registrar read, as I have said, that there is not a district of this Presidency from north to south, from east to west, which is not represented in it. And it shows to us this, that a sense of the value of a University education is not confined only to those who are brought into communion with the professors and teachers connected with the University, but that it has taken wide root throughout the Presidency, and is felt by every class of the people.

It is a matter of congratulation, I think, that what may be pointed out particularly in the report which has been read to us is the number who have succeeded in obtaining degrees in the Faculty of Arts. Now, that implies a more general and a more liberal, a more enlightened course of studies, than that which probably has been followed by those who have obtained degrees in special faculties. There is a wider extent of learning, a wider field of study required for a degree in Arts than that which necessarily would be required for the degree of L.M., and I think it is a matter of congratulation that the great success which has been manifested in the examinations, has attended those who have sought to graduate in Arts.

The Examination in Law.

It is a matter of congratulation, too, that large success has attended the examination in Law, because the University examination in Law is not an examination in the knowledge which qualifies a man to be a successful practitioner,—it is not a knowledge of cases and decisions and practice—it is a knowledge of the principles of law and jurisprudence; it is a knowledge of the history of law; and so, is of infinite value in this country in particular. And I'll tell you why. The British Government has been engaged in introducing into this country a fixed code of law which applies to many of the relations of life. It requires here for the due administration of law—for an enlightened view of law as it ought to be administered in this country—a knowledge of the ancient laws as applying to inheritance, to property, to succession, to marriage, to religion, and to many other subjects of that kind; and it is a great satisfaction to find that there are young men who seek to distinguish themselves not only with a view to success in their professions, but also to obtain that wider and more enlightened view of law which will make a successful prosecution of their profession hereafter most valuable.

Medicine and Engineering.

It is to be regretted, as regards the degree in Medicine and the degree in Civil Engineering, that equal success has not attended the students who have desired to graduate. But still it is a satisfaction to find that there are young men now seeking degrees in these faculties, and I will tell you why. I believe there is nothing more important than the influence which the University is day by day exercising amongst us in teaching the rising generation here not to look to Government employ only, not to look to the interests of patrons or to the favour of the "*Sircar,*" but to know that they have always before them an independent career in honourable professions,—that they have equal honours, if not greater, to attain by means of their own exertions,—feeling sure as I do that such a result,—a desire amongst the enlightened native youth of this country to pursue liberal professions here—would tend as much to secure good and enlightened Government, that would render the people happy and contented, as any exertions on the part of those who are concerned in the administration.

Benefactors of the University.

There are several other points, Mr. Vice-Chancellor, which I should desire to draw attention to, but I feel I am trespassing too long upon your time. I cannot, however, refrain before I sit down from alluding to that letter which you read just before I commenced my address to this Senate, and from which we learn that Mr. Cowasjee Jehangier, one of the most enlightened citizens in this city, who has been always amongst the first to promote the highest interests of his people, the highest interests of society here, and to promote the best interests of this University in particular, as he was amongst the first, is now the very latest benefactor of the University of Bombay. And I do not think that there is anything which is more pleasing, in looking back to the past history of this University, than to find that alike in times of prosperity as in times when prosperity is past, there are enlightened men amongst the native community of this country who, feeling and knowing the duty they owe to society, are desiring to discharge that duty by nobly supporting this most valuable institution. I see near me a friend and colleague of my own, who himself must feel the greatest pleasure in a portion of that report which refers to a Travelling Fellowship established by him—I mean Mr. Mungaldass Nathoobhoy. It must be a satisfaction to him to find that the first person who has obtained the Travelling Fellowship which his munificence has established, has distinguished himself by attaining the

honour of the membership of the College of Physicians and the member-hip of the College of Surgeons of London, has in open competition obtained admission to the Medical Service of this Government, and is now pursuing those studies which will lead him hereafter to a distinguished career. I do not think that there is any other point which I desire particularly now to press upon your attention, but I cannot refrain from expressing the pleasure I feel at the interest which is taken in the success of the University, as manifested by the crowd that surrounds me in this room, of all classes of the community.

Merits of English rule.

There has been, as we have seen in the journals, a considerable discussion going on for some time as to the respective merits of Native and European rule in this country. I do not desire to enter into that point. I believe we have given to this country a certainty of administration of justice, a certainty of the tenure of property, and the knowledge that all are equal in the eyes of the law. And by the institution of a University such as this, we are conferring benefits, not perhaps so direct and tangible, but I think not the less valuable and important. We are teaching the youth of this country not to value knowledge only for the power and the success it brings, but for the self-improvement it gives the student,—teaching him to value knowledge for itself. We teach him, further, that it is his duty, by cultivating the highest qualities which God has given him, to fit himself to fulfil his highest duties, and in doing this I am sure we confer upon this country benefits even more extensive or more important, or at least equally important, with those institutions which secure to all the benefits of a settled and enlightened Government.

EIGHTH CONVOCATION.

(By Sir Wm. Robert Seymour Vesey Fitzgerald, G.C.S.I., D.L.)

Interest in the University.

Mr. Vice-Chancellor, and Gentlemen of the Senate,—You referred, Mr. Registrar, in the report you have just read, to the occasion on which I lately met the members of the University; and a deeply interesting and important occasion that was. To-day I meet you again at an assembly of a more ordinary character, of which each year will bring us the anniversary; but I congratulate you, Mr. Vice-Chancellor, and you, Gentlemen of the Senate, that to-day I see around me, even on this more ordinary occasion, an assemblage

as numerous and as important as that which graced the ceremony the other day, in which, from its novelty, so many were likely to take part, and in which, from the presence of the nobleman who is about to undertake the government of this great country, there was no doubt considerable interest and curiosity. But the presence, Sir, of so many upon this, as I have said, more ordinary occasion, shows that not only those who are connected with Government and with the administration of affairs in this country —not only those who retain a cherished recollection of academic life, here, far away from the seats where they passed that life— not only those who take an interest in University affairs, because friends of their own, near relatives perhaps, have been connected with the University, and have won in youth the prizes which, after long years of active life and toil, believe me, are most highly cherished to-day—that not only all those take an interest in the proceedings of this University; but I also see around me many of our native fellow-countrymen who themselves probably, —nay, certainly—had not the advantages of an University education, and their presence shows that the interest in the proceedings and prosperity of this University has taken deep root. And I trust that that interest will day by day increase. There are several points, Mr. Vice-Chancellor, in the report that has just been read, which, I think, are highly gratifying and deserving of notice. In the first place I must congratulate the University upon that which is a proof of its steady growth and prosperity. This year we have upwards of 600 candidates for Matriculation; last year we had only a few—above 400—that is to say, that there is this great increase in the desire of the Native youth of all castes and creeds to attain University distinction, that in twelve short months the number of candidates for her honours has increased by 50 per cent. There is another point, Sir, which I think is also of interest. When I addressed this Senate last year I congratulated them that there were candidates for Matriculation appearing before them for examination, coming from every part of the presidency— that from north and south, from east and west, the youth knocked for admission at the doors of the University. But this year we have seen a still greater proof of the growing influence of the University, because I observe amongst those who have applied for Matriculation in this University two from Indore, from the territory of His Highness the Holkar, and also that there are two who became members of this University from Central India. This shows that the influence of this University will not be confined to this presidency, but will spread far and wide, and shed its light over the provinces that are contiguous to our own.

Matriculation.

There is another fact to which I would draw attention, in which I myself take particular interest, and that is that this year we have admitted to a degree in engineering, for engineering acquirements, a member of the Poona Engineering College. Last year I ventured to impress on the young members of this University—and I desire to impress it upon them again—that there is no career which will more certainly enable them to be of use to their country—no career in which it is more certain that they will attain honour and distinction—than that of civil engineering. At present, unfortunately, among those who conduct the engineering works in this country, there are not many who are natives; but I would remind you that you live in a country which is studded with the remains of the most magnificent architecture—that you live in a country where there are the remains of vast works of irrigation and works of public utility—that these were carried on by your forefathers long before they had the advantage of that education which is now vouchsafed to you; and I ask you, will you not advance in the same course, will you not avail yourselves of the opportunities that are offered to you, and thus qualify yourselves for entering into the service of the State, which is bent upon promoting, as far as its means will allow, all those works that shall increase the wealth, the happiness, and the prosperity of the country? Mr. Vice-Chancellor, you have referred to a munificent act on the part of a distinguished member of our Senate. Those who know him and who know his family will, I am sure, not be surprised that he has again come forward to extend this munificent liberality to the University: and I feel I should be wanting in my duty, Mr. Sassoon, if I did not publicly tender to you my acknowledgments on behalf of the University. In the course of your report, Mr. Registrar, you referred to the services of Sir Alexander Grant. I am sure that there is no friend of the University, that there is no friend of the youth of this country, that there is no friend of India, who will not feel that we sustained a very great loss by the retiring of Sir Alexander Grant. He has returned home to undertake new duties, and in them I do not doubt he will earn for himself as much distinction as he earned here in India in the cause of education; and I am sure that it will be a gratification to every friend of this University to know that, although removed far from us, although he has now to take charge of another academic institution, he yet continues to feel the deepest interest in all that concerns education in this country, and in this University in particular, and that I have reason to know

Importance of Engineering.

A munificent act.

Services of Sir Alexander Grant.

that he is exerting all the influence he possesses to encourage the Government at home to lend that fostering aid to the educational cause in this country which, during his residence here, he never failed to impress upon every one around him. I do not know, Mr. Vice-Chancellor, that there is much more in the report for me to notice; but I would desire to say that I, for my part, am equally desirous to give encouragement to the youth of this University, and I propose, Sir, with your permission, in future years to give a gold medal, for which an examination shall be held under such rules and regulations as you and the Senate may deem fit, only hoping that, as at the Universities at home the Chancellor's Medal is considered about the highest honour the graduates of the University can obtain, so in this University likewise, not only during my time, but during the time of those who succeed me, the obtaining of the Chancellor's Medal may be an object of ambition to every junior member of this University.

The Chancellor's Medal.

And now let me say one word to the younger members of this University. I have tried to impress upon you the importance of one particular branch of study in this University; but I beg even those who are not intending to pursue this particular study—I beg you to consider what are the duties that being members of the University imposes upon you. I would have you to regard the University not merely as an institution where you can obtain knowledge and distinction. Believe me, University life has a higher influence and higher ends. Knowledge is not only power, but knowledge produces refinement of mind and feeling. It is impossible to become acquainted with all that is great and noble amongst the great men whose works you will study, who being dead yet speak—it is impossible for you to become acquainted with what is great and refining in literature, without also being raised in tone of character, and coming to feel what is great, what is noble in heart. And I would have you to cherish the honour and the reputation of your University. Those who are around me who are acquainted with what the effects of academic life are at home, those who have had the advantage of academic education, know that wherever they may meet, in whatever clime they may be brought together, the members of a University at once sympathize with each other. They have a pride in the distinction earned by those with whom they have been at the University, and long after they have left the University there remains a noble rivalry in the after-pursuits of life, which is the very best and highest stimulus to exertion. And I would have

University life, its influence and its end.

you all feel the same. It is not only—in the words I addressed to each one of those who received at my hands a degree this day—it is not only that they are in their life and conversation to be worthy of the distinction that they have now earned, but I would ask you, in the interests of the University, in the pride you take in her, continue the same desire to learn distinction: and I pray that your after-life may reflect lustre, may reflect credit, on the University with which you are connected. I ask you all to join with me in wishing "*Floreat Academia.*"

NINTH CONVOCATION.

(By Rev. John Wilson, D.D., F.R.S.)

Gentlemen of the Senate,—I am sure we all deeply regret the absence on this occasion of our Governor, the Right Honourable Sir Seymour Fitzgerald, our Chancellor. The deep interest which His Excellency takes in the prosperity of the University; his ready, eloquent, and effective advocacy of its claims; and the encouragement which he gives to it in various ways, we most highly appreciate. We all deeply sympathise with the object of his absence, that of welcoming, along with our distinguished Viceroy, the Earl Mayo, and the other magnates of this great country, the second son of our most Gracious and Illustrious Queen Victoria to the shores of India. We ourselves (I venture to speak not only for this large assembly, but for the whole of the West of India) most cordially join in that welcome. We, the dwellers on "Cambay's strand," unite our most cordial felicitations with those of our fellow-subjects sojourning near "*Ganges'* golden wave" on the arrival, in this distant land, of our Sailor Prince, who is gracefully carrying the expression of the imperial and personal interest of her Majesty in all her subjects to the remotest places of the globe. We go further than this, and humbly beg His Royal Highness to spare as much time as he conveniently can for this most populous and rapidly growing city, with its numerous and diversified tribes and tongues congregated together, with its capacious and beautiful harbour, with a commerce the most valuable of the "Greater Britain," needing the protection of the Royal Navy, with most curious and instructive antiquities within easy reach, some of which extend back beyond the Christian era, and with the most picturesque and sublime scenery in its neighbouring isles, hills, and mountains.

Welcome to the Duke of Connaught.

Results of Examinations.

Before making a few general remarks on our University and its varied studies, and the prospects of education in India, especially in its higher departments, I shall briefly advert to the report which has now been read, by order of the Syndicate, by our valued Registrar, Mr. Taylor. That report, generally speaking, we must all feel to be satisfactory and even gratifying. The only qualification which some may be disposed to make of this remark may have reference to the results of one or two of the examinations held this season, which have not altogether come up to our expectations. It has certainly been a disappointment, for example, to the public as well as to ourselves that, of 803 candidates who presented themselves for Matriculation, only 142 have successfully passed the examination, while of 600 candidates last year, 250 passed; and that of 100 undergraduates who presented themselves at the First Examination in Arts, only 34 have passed this year, while of 77 candidates last year, 40 passed. I am not prepared to say or insinuate in this place, that any fault exists in any quarter in connection with these results. Possibly the great body of the candidates who appeared for trial were on no reasonable expectancy fit for entrance into the University. Possibly some incidental errors of system may have been made by some of the examiners (competent and conscientious though they assuredly are) either in constructing their questions or assigning their marks. The time allotted for answering each paper is only three hours, and demands should not be made in excess of this time. Candidates are entitled to the benefit of each of their answers in so far as they are correct, while deductions, of course, are to be made for errors and defects. Possibly the instructions given to the examiners by the Syndicate should be extended, or a conference of certain classes of examiners held, as of those both in the first and second languages, before the questions to be given are printed, and before the results of examination are declared. Translations made from English into the Oriental languages, and from the Oriental languages into English, are certainly a test of the knowledge of English, as well as are the questions put and answered only in English. Our most satisfactory examination in Arts this year was that for the degree of B.A., at which 20 of 46 candidates passed. The other examinations do not require any special remark. The public, I think, may have confidence, from the very strictness practised, in the proficiency of our graduates, to whatever faculty they belong. I distinctly see, both from the feeling which I observe among students and the improving appearances of the colleges, a great increase of graduates in Medicine, Law, and Civil Engineering, who doubtless will promptly

obtain employment and remuneration for the services which they may render to Government or the community.

Prizes and Scholarships.

All our prizes and scholarships, we have reason to believe, have been salutary stimulants of study and exertion during the past year, a circumstance which must be pleasing to their liberal founders. The essay which gained the Manockjee Limjee Gold Medal for 1868 is a very creditable production. Though it is not an object with our University to give instruction in the more mechanical of the fine arts, for which we have in Bombay a separate school, founded and endowed by the Jamsetjee family, we have given encouragement to the study of architecture, in connection with engineering, by prescribing the subject of this essay. We have done this, remembering the architectural achievements of India in past ages, and that still

> "——ingenuas didicisse fideliter artes
> Emollit mores, nec sinit esse feros."

The physical geography of India, viewed in connection with its history, the subject of the essay for 1869, belongs to our course of instruction. Our Sanskrit scholarships, endowed by Mr. Bhagawandas Purushottamdas, and by Mr. Vinayakrao Jagannath Shankarshet, and our Latin scholarship endowed by Cowasji Jehangier Readymoney, C.S.I., have proved to be very useful.' So, doubtless, will be the prize in books established through the liberality of one of our European Fellows, the Honourable Mr. Ellis, who will be long remembered in the Bombay Presidency as a wise, faithful, and efficient administrator, and as the first successful advocate of an educational cess for this country.

The Sassoon endowment for a Hebrew scholarship was noticed at last Convocation. The regulations formed for that scholarship will, we hope, encourage the study of a most ancient language, on the highest grounds of undying importance.

Most gratifying to all our feelings is the commemoration through this University of the late Mr. James J. Berkley, one of our first Fellows. Looking to the Sahyádri Mountains (literally, the "Range of Difficulty") in our neighbourhood, with the courageous eye of true practical science, he determined to do his best to carry over them a pathway for our steam-carriages, acting perseveringly on the determined resolution,

> "Inveniam viam aut faciam."

His efforts, through the aid of Providence, were crowned with the success which we all appreciate; and we now surmount, what at one time were the almost unpassable barrier-walls of

the Dakhan, in about an hour and a quarter, luxuriously seated in fleet conveyances, with nothing to do by ourselves but to look out from the windows of our convenient apartments, and admire in our ascent the sublimities of height added to height, and depth added to depth, and clothed with all the diversified vegetable drapery of the tropics. It is pleasing to remember the delight which Mr. Berkley took in the work of himself and his able associates as it advanced; and how eloquently and forcibly he descanted upon it in this hall before the Mechanics' Institution, of which he was the president and ornament, and before the public of Bombay.

With respect for the judicious liberality of the Chiefs of Junágadh and Navánagar, and with tender interest in the loss of the young but promising and brave officers Hebbert and LaTouche, who fell at the Tobar Hill, we must contemplate the endowment which their Highnesses have offered and we have accepted.

I hope that the regulations, now due, for the Gold Medal in Law, commemorative of the late Honourable Mr. Justice Forbes, one of the most accomplished members of our Civil Service, and the ingenious, inquisitive, and successful historian of Gujarat, who has done for that interesting and important province what Colonel Todd has done for Rajputana, will soon be submitted to the Senate.

Since I came into this room there has been put into my hands a gold medal denominated the Chancellor's Medal, and presented to us by Sir Seymour Fitzgerald. It is a very beautiful and massive medal, and reflects much credit on the Bombay Mint, where it was executed. I am sure it will be highly appreciated by the youth of this University, and I hope that when we meet here next year, the Chancellor himself will have it in his power to put into the hands of some successful student this token of his high regard for this University.

Fellows and their qualifications.

To advert now to more general matters connected with our University: I would say that the list of our Fellows represents every class of the community, European and Native, able to do it service, including, besides those appointed *jure dignitatis*, gentlemen of University culture and training; of intimate acquaintance with the Oriental languages, manners, and customs; of legal, scientific, medical and engineering skill and experience; of special influence in large sections of the native community; of generous liberality to the University as an institution; of qualification as examiners of our entrants and candidates for

degrees; and of marked success in our own graduation, or of local academical distinction before this University was formed. Now, when we have obtained such an extended constituency as that which we possess, the annual appointments to the Senate need not perhaps be so large as they have been for some years past. It is a great mistake to appoint to our Fellowship gentlemen, whether Natives or Europeans, for the mere enhancement of their social position in the community.

Curriculum of Studies.

Our bye-laws regulating our curriculum of study have been very carefully framed, and should not be interfered with without much deliberate consideration, and without being subjected to the test of experience. I think that for our Matriculation Examination the prescription of a course of reading in general history in one or other of our most approved authors (as Fraser-Tytler, Dr. Schmitz, Dr. Taylor, and Dr. White) would be better, because more comprehensive and generalized, than the prescription by the Syndicate of the four select histories of Greece, Rome, England, and India, now in use. To this general history I think we *should* add, under the heading of "*General Knowledge*," some elementary knowledge of the classification of animals, and of the geological formations revealed in the crust of the earth. Dr. Oldham, the able and enterprising head of the Geological Survey of India, has justly complained to the Government of India of the want of even the most rudimental knowledge of natural history on the part of many who might otherwise find employment connected with that survey, profitable both to themselves and the State. Independently of the improvement of their observational powers, our young men, by such a study of the works of God as I now venture to recommend, would confer great advantages on their native land. We may be assured that the mineral resources of India will not be fully discovered and brought to light till the sons of India themselves receive at least such an amount of elementary instruction as that at which I have just hinted. I may venture to say, from personal knowledge, that His Excellency the Viceroy feels much interest in this matter, as he does in everything likely to call forth the natural resources of this great and marvellous country.

Vernacular *versus* Classical languages.

After our next examinations no cognizance, according to our present bye-laws, will be *taken* of the vernacular languages of India in connection with our higher examinations. In common with some of our best linguists and educationists, European and Native, I personally regret this circumstance, though I cordially rejoice in

the signal success which has attended our introduction and extended use of the classical languages both of the West and of the East. Of these classical languages the best for style, and the simple, chaste, and appropriate expression of thought, are the Latin and Greek; the best for philological science and research is the Sanskrit; the best (as an ancient tongue) for elevation and sublimity, the Hebrew, with its cognates; and the best for richness, power and delicacy, and universality of application, the *English, drawn from many sources.* We deliberately include the English among the classical languages. Jacob Grimm has justly pronounced it one of the most noble ever used for human utterance. It contains wonderful and undying creations and compositions, such as those of our Shakespeare and Milton, which will be read and studied to the ends of the earth.

The Persian language.

I much regret that we have not yet included the Persian in the list of our prescribed classical languages. The proposal to put it in this position was lost in the Senate only by a single vote; and it may be yet renewed with the prospect of success, as some who voted against it are prepared to withdraw from it their opposition. Let all dubitants in this case listen to what Max Müller says of the Persian:—"As to Persian; this was long the language of the most civilized and most advanced nation in Asia. In the first centuries of the Islam, Persians were the teachers of Arabs, and among the early Arabic authors many names are found of Persian origin. Persian literature again was the only source whence, in the East, a taste for the more refined branches of poetry could be satisfied, whether through originals or by the medium of translations. In fact, Persian was for a long time the French of Asia, and it is still used there as the language of diplomatic correspondence. Hence many terms connected with literary subjects, or referring to other occupations of a society more advanced in civilization are of Persian, *i.e.*, of Arian, origin." To this it has to be added, that the principal Muhammadan histories of India are in Persian; and that many Persian words are found in the Urdu, Kurdish, Turkish, and other Caucasian languages. It affords abundant scope for study, from the grand epic of Firdausi of the commencement of the eleventh century down to the latest authors of Ispahan and Teheran. It is through it that we have to arrive at the definite meaning of many Zend and Pehlvi words still but imperfectly understood.

Professional Studies.

Of our professional studies, legal, medical, and engineering, modifications founded on experience will doubtless require from time to time to be made. A

new degree in Law, that of Licentiate in Law, has been asked by some of our undergraduates. It will, I presume, be the duty of the Faculty of Law to advise us, in the first instance at least, as to the disposal of this application. I hope that the Faculty of Civil Engineering will receive important accessions by the introduction into it of the eminent professional gentlemen just nominated members of our Senate by His Excellency the Governor in Council.

Progress of Higher Education in Bomay.

I would now, in conclusion, say a word on the progress of the higher education in Western India, during the forty-one years that I have been connected with this country. I may say that I witnessed its commencement, for when I arrived in this place there were only about eighty native boys learning the rudiments of English in the Native Education Society's school patronized by Government, and about the same number in private seminaries in the town and island. I remember hearing the gallant, generous, brave and learned soldier, and accomplished and successful political officer, Sir John Malcolm, encouraging the native gentlemen to persevere in the work thus feebly begun, that there might be a constituency for the Elphinstone Professors, selected from home, when they might arrive. I remember welcoming to Bombay the first Elphinstone professor, Dr. John Harkness, who was among my own fellow-students and friends at the University of Edinburgh, as were Mr. Eisdale, the first academical instructor in English and the Western sciences in Puna, and Dr. Morehead, the first Principal of our Grant Medical College. At his first lecture, which was an excellent one, Dr. Harkness had present, with others, only some half dozen of students, a couple of whom were lent to him for the occasion from the Mission Institution which I myself had before this been instrumental in founding. The original supply of students for the higher or Collegiate Department of the Elphinstone, or Government Institution, was principally the production of two most accomplished and devoted teachers from Scotland, Messrs. Bell and Henderson, afterwards constituted professors, and of whose success in teaching, united with that of Dr. Harkness and Mr. Orlebar, a Mathematical professor from Oxford, such men as Dr. Bháu Dáji and Messrs. Dádobá Pándurang and Vináyak Vásudeva are the monuments, as Professor Keru Lakshuman Chhatré, one of the most accomplished and advanced Mathematicians in India, is of Mr. Eisdale's work at Puna. For what has followed all this, both in this presidency and the neighbouring States, by the multiplication of most able Collegiate instructors, I refer you,

gentlemen of the Senate, to the Reports of the late Board of Education, and of the Director of Public Instruction, to the Reports of the various *Missionary Institutions and Educational* societies, and to our own Calendars. Due preparation was made for the University; and the University has given a great impulse to the higher education in all our provinces. It has done more than this. It has introduced a great improvement in the quality of that education. The books prescribed embrace the literature and science of the West and East, without those eliminations in deference to prejudice and fear of change which were too often formerly made, especially in the Government seminaries. The consequences are the extension of the knowledge of what is of most importance, a comparison of the different courses of thought and discussion and historical representation, the generation of a more catholic and tolerant spirit, the extension and improvement of the native press and native authorship; the advancement of popular education, embracing that of females, so long neglected, the awakening of salutary inquiry about the duty, the deliverance and the destiny of man, and the commencement and progress of important reforms in the Indian community, having respect both to the present life and that which is to come. With reference to these matters, I was struck with a remark made to me a few years ago by a most acute and observant native gentleman, one of the first Fellows of our University, the late Mr. Jagannáth Shankarshet. "We must be prepared," he said, "to take the natural consequences of education as well as the gift itself." What is here witnessed is perhaps more conspicuously revealed in another of the sister presidencies, I mean that of Bengal. I do not specially allude to any new religious organizations which have been there formed, on which I do not wish to make any observations in this place, either approbatory or condemnatory. Let us remember that India is an empire with various tribes and tongues of mutual peculiarities and even uncongenialities, and not a single homogeneous and consolidated nation. It has several distinct and marked centres of diffusive illumination and civilization. Among these Calcutta, the capital of the North-West Provinces, Lahore, Bombay, and Madras are the chief. Let Calcutta and its acute, ingenious, and in intellectual life not inactive Babus (I have no sympathy with the exaggerated and distorted caricature of them made by the great Macaulay) act vigorously on Bengal, Behar, Tirahut and Orissa and the interesting and but recently appreciated sub-Himalayan provinces lying to its north and north-east. Let Allahabad, aided by Delhi and Oude, act effectively on the great

Results of Higher Education.

river valleys, which were once the seats of ancient Indian power and empire. Let Lahore, with its sturdy and determined races, deal with the whole country and its environs, of the Panchanada, now the Panjab, so often referred to in the most ancient Indian song. Let Bombay, with the irrepressible power of its people, occupy itself with the fair provinces of the Maháráshtra, in the fullest sense of the word, whether under European or Native government, the fertile lands of Gujarat, the less productive Sindh, the country of the lower Indus; and let Madras have the whole of the Dravidian provinces to the south, so separated by language from the Northern provinces, and in which it has already accomplished no small measure of good. Let us everywhere provoke one another to zeal and good works. Let us be friends of India to its farthest extent, asking the blessing of God on all our endeavours as an empire, as a people, and as supporters of educational, philanthropic, and divine enterprize, to promote its well-being. Let us who are Britons, particularly remember the providential obligations imposed upon us by our wonderful, and, to a great extent, unsought acquisition of power in this great and wondrous land. Let the diffusion and maintenance of light, life and love* be our endeavour, and continuous and bliss-giving work.

Duty of Britons.

* Be these thy trophies, QUEEN OF MANY ISLES,
On these high heaven shall shed indulgent smiles.
First by thy guardian voice to India led,
Shall truth divine her tearless victories spread;
Wide and more wide, the heaven-born light shall stream.
New realms from thee shall catch the blissful theme.

TENTH CONVOCATION.

(BY THE HONORABLE MR. JUSTICE GIBBS.)

Gentlemen of the Senate,—It is, I am sure, a subject of sincere regret that the pressure of important business in the Northern part of this Presidency has detained His Excellency the Chancellor, and prevented him from presiding over the present Convocation. It is an absence we the more regret, as the interest he takes in the education of the people over whom he rules has been manifested on so many occasions, while his thoughtful care for this University is shown in the foundation of that which it is hoped will be its highest prize, the Chancellor's Medal—a distinction which was offered for the

gentlemen of the Senate, to the Reports of the late Board of Education, and of the Director of Public Instruction, to the Reports of the various Missionary Institutions and Educational societies, and to our own Calendars. Due preparation was made for the University; and the University has given a great impulse to the ...

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in Calcutta the percentage of passed men, calculated for the first ten years, is one-half or 50 per cent. In Madras it is greater than in Calcutta, being about 60 per cent., while in Bombay for the same period it is only rather over one-third, or say 34 per cent. These statistics have also enabled me to draw your attention to another very interesting circumstance; that is, a comparison of the numbers who in the first ten years presented themselves for Matriculation, compared with the male population included in the territorial ranges of the Universities. The figures from the same return show the following results :—

	Males.	Candidates for Matriculation.
Calcutta, including Bengal, N. W. P., Oude, Punjab, Central Provinces, and British Burmah.	60,000,000	13,185 or 1 in 4,550
Madras...	15,000,000	2,993 or 1 in 5,000
Bombay, including Sind ...	7,000,000	2,679 or 1 in 2,600

Now, bearing in mind that under the sister Universities the Matriculation Examination is conducted at 33 places by Calcutta, and at 18 by Madras, while we conduct it solely in Bombay, to which place candidates come from Sind and Gujarath in the North, the Berars on the N. E., and the confines of Madras on the South, we may, I think, congratulate ourselves on the greater desire for a University education which the Natives under our own Presidency evince than those residing in either of the others.

The following is a comparative statement of the degrees conferred by the three Universities, including the Convocations of 1870 :—

	Calcutta.	Madras.	Bombay.
M.A.	23	...	23
B.A.	580	164	78
LL.B.	294	62	16
B.C.E.	5	6	...
L.C.E.	35	...	4
M.D.	4	1	...
B.M.	15	2	...
L.M.	126	1	22
	1,082	236	143

Here Bombay shows as to numbers at a disadvantage, but it must be borne in mind that we have, from the first, fixed and demanded a higher standard for most of our degrees than have Calcutta or Madras—in fact, they have within the last few years been raising their standard and are still considering the subject, so that any comparison drawn from the proportion of graduates to under-graduates would only be liable to mislead. The results

of these few comparisons I have drawn between the three Universities will, I think, satisfy you, gentlemen of the Senate, that Bombay has not failed in her duty, that although the number of her graduates is small, yet that having from the first fixed high standards for her examinations, she has ensured that those who hold her degrees have merited their honours by the soundness and extent of their learning. On the report just read by the Registrar, I have but few observations to make. The most notable fact is that to-day the first European British-born subject has been enrolled among the graduates of the University, the son of one who long laboured in the cause of education in Bombay, who was a Fellow of this University, and a frequent Examiner of its students, and whose sudden removal from the scene of his labours was a matter of deep regret.

New Prizes.

I next notice the submission for competition of two new prizes besides the Chancellor's Medal, viz., the James Berkley Gold Medal, unfortunately not awarded, and the Ellis Scholarship for the best proficient in English in the B.A. Examination, which has been won by a Muhammadan gentleman of the Khojah sect—one of two brothers who having broken through the strong sectarian prejudices of their race, have competed in the ranks of the educated youth of the Presidency, and have both succeeded in their object. Some important changes have been made in the regulations. The Senate, approving of the measures proposed by the Syndicate, have done away with special examinations for the various scholarships and prizes and have attached them to the general examination—a course which, without lowering the standard required for their acquisition, is from convenience and economy much to be desired; all graduates in law have also been now permitted to compete for honours, and thus a greater impetus has been given for the study of the higher branches of legal science. These, gentlemen, seem to me to be the only observations the report calls for. Since I have come to this Convocation a letter has been placed in my hands with a request that I should notice it to you at this assembly. I have great pleasure in doing so, though it is an irregularity, as for such a course I have two precedents. I will, with your permission, state the purport of this letter, which is that a sum of Rs. 6,000 in 5 per cent. notes is tendered to the University for acceptance,—the interest, Rs. 300 a year, to be devoted to a scholarship of Rs. 25 a month to be called the "Arnould Scholarship," in memory of Sir Joseph Arnould, who so long and ably presided as one of the Judges of the late Supreme and present High Court, the said scholarship to be held by the

graduate who successfully passes the LL.B. Examination with the highest number of marks for a paper on Hindu and Muhammadan law. This is another instance of the yearly increase of the endowments of this University.

What the University has achieved.

And now, gentlemen, let us in conclusion see what answer the experience of the past ten years enables us to make to the questions suggested by your late Chancellor in his first address. Has the University answered the great end for which it was founded, viz., " the encouragement of Her Majesty's subjects of all classes and denominations within this Presidency in the pursuit of a regular and liberal course of education " ?—have those who have won its laurels proved themselves true children of their Alma Mater ?—has the University established its reputation by providing men fit to be teachers of its students ?—has it proved, as Sir Bartle Frere hoped it would prove, that Oriental intellect is not worn out; that while it possesses great capacity to receive and retain knowledge, it also has the power to analyse and combine, that it can now produce the same results of a high order of intellect as those of which the ancient literature of the country gives such abundant evidence ?—above all, has it produced men who, while rising high in the ranks of scholastic ability and scientific learning, have shown themselves valuable citizens of the world ? I trust the results of our past experience enable us to answer much of this in the affirmative. Already have three of the professorial chairs been filled from its graduates, besides many of those important posts, the headships of the High Schools; papers on abstruse questions have been produced; the ranks of the Bar and the Medical Services of the State have been recruited from its alumni. These are indeed subjects for sincere congratulations.

Lines of further progress.

But doubts have been breathed as to whether the University will turn out as valuable citizens of the world as did Professors Bell and Henderson, Harkness and Green, in the days of the old Elphinstone institution; it has been hinted that our best men will prove to be but pedants; that, however full of classical and mathematical learning they may be, they are not so well fitted for mixing with the world, for taking their part in the government of the country, or for forming for their country a healthy and just public opinion, as were those who preceded them in their educational career. I mention these doubts as existing, and therefore as being worthy of a careful investigation by teachers, by graduates, and by students. At home most of our best men in all the professions, in Parliament and in the

State, are drawn from our Universities; and while we have had our pedants, men from whose vast yet silent labours those training in the great schools at home have derived most important help, yet the leading men in England as a rule have been trained for their future distinguished careers by the Universities. Let it be so with us; let it not be said that the University here is unable to produce public men as well as its sisters in Great Britain and Ireland. It has succeeded in raising the moral tone of our youth, as all who have been engaged in carrying on the government of this Presidency will heartily acknowledge. Let us add to this; let us endeavour more prominently to induce in our students habits of active thought and independence of opinion, which, if combined with personal modesty, will lead to success in the world—success not only for the individual, but success for the country at large.

ELEVENTH CONVOCATION.

(By H. E. Sir W. R. Fitzgerald, M.A., D.C.L., G.C.S.I.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—I am little fit, from somewhat severe indisposition, which oppresses me even as I speak, to address you on the present occasion, and I fear therefore that the difficulty which is always felt in this room of making the voice heard will prevent my words from being audible, even to those who are nearest to me, upon an occasion when I should wish what I say to reach the more distant parts of the chamber where the younger members of this assembly are seated. But upon this the last occasion that I shall have an opportunity of presiding over your Convocation, I have thought that I should be wanting in respect to you, and in duty to the University, if I devolved this duty upon my friend near me, the Vice-Chancellor, and I gladly avail myself of my privilege to address you in order that I may, before I say farewell, make my acknowledgments to the authorities of the University, who have made, during the whole time I have been here, my office as Chancellor practically a sinecure, so that I have been called upon only to preside over your annual meetings and express my sympathy with your labours. Mr. Vice-Chancellor, I desire to tender my warmest thanks for the assistance you have upon every occasion rendered to me, and for the zeal, ability, and judgment with which you have fulfilled the duties of your high office. To the distinguished scholar who held the same post which you, Sir, now fill, at the time when I arrived in this country, and who has since been appointed to preside permanently over one of the

most distinguished of the academical institutions of his native country, I was much indebted for the constant and sedulous attention he paid to the interests of the University. To your predecessor, whom I also see present, I would tender my hearty acknowledgments, and I am sure I speak only the sentiments of everybody around me when I say that we are all glad to see Dr. Wilson once more among us, invigorated, and as young as ever, and as desirous to fulfil the same loving labours which have marked his course hitherto in the promotion of the welfare, moral and social, of the population of India. But, Sir, before I make the more general observations which are dictated by the recollection that this is the last occasion on which I shall address you, there are some particular remarks suggested by a perusal of the records of examinations in the past years which I wish to address to the younger members of this University. From the reports which I have perused to-day, it appears that in some respects the position of this University is satisfactory and improving.

As regards the Matriculation Examination it is satisfactory to find that there are less failures this year than in the one that has immediately preceded it. There are forty-one less candidates than there were last year, but ninety-five more candidates have passed, showing that young men who have come up to begin their studies at the University have come up better prepared, and it is a source of unmixed gratification to me, as I am sure it must be to every one who has the interests of the University at heart, that this result has been obtained, not by any lowering of our standard or requiring less information or less acquirements on the part of the candidates, but from the fact that the institutions throughout the country in which the preliminary education of our students is obtained, are successfully fulfilling the objects for which they were founded. I wish, Sir, I could say that every other fact which has been disclosed to me by a perusal of the records of past years was equally a subject of gratification, but there is one point upon which I desire to say a few words of warning and counsel to those who come to this University to receive these academical honours.

Contentment with first success—a spirit of "Rest and be thankful."

I find too much reason to believe that most of the young men who come up to this University are content with their first successes, and consider that in taking their first degree they have done all that is necessary. I find that out of 116 candidates who have passed here and obtained the degree of Bachelor of Arts, only twenty-four, or about one-fifth, have taken the degree of Master of Arts. Of these twenty-

four Masters of Arts only six obtained honours in the first class, and of twenty-five who have obtained the degree of Bachelor of Laws there have only been five who have obtained first class honours. Similarly, of ten Licentiates of Medicine only five have obtained the first class, while of those who have obtained the degree of Licentiate of the College of Civil Engineers, not one has obtained first class honours. Now, what has been the result of this? Why, that the Forbes Medal, founded in 1868 in connection with the degree of Bachelor of Laws, has never in the course of four years been awarded to a single student, and the gold medal, which it was a pleasure to me to offer to the University, and which the University did me the honour of accepting, in connection with the degree of Master of Arts, that again for the second year has not been awarded. Now I argue from this, and I think it may be fairly inferred, that those who come to this University are content to look to the first honour they obtain as the only object for which they come to the University. They look upon the honour as a sort of certificate which will enable them to obtain preferment and emolument, and do not seek to obtain University honours for the sake of learning and intellectual culture. Now I think that this is a source of very serious regret to everybody who has the interests of this University at heart. A very illustrious citizen of the city of London, in days long gone by, Sir Thomas Gresham, erected a fountain near the residence of the chief magistrate, with a stone shelf upon which the weary porters could lay their loads while resting, and upon this stone was inscribed the legend "Rest and be thankful." Now it appears to me that the junior members of the University treat the learning they acquire pretty much as the overloaded porter treats his load. They are content to be relieved at the earliest moment from their labours and be at ease, and think the sooner this is obtained the better; and then, like the weary labourer, their motto is "Rest and be thankful." Now I would impress upon my young friends not to look on the honours they may gain in what I may call a sordid light; not to regard the honours of the University merely as an introduction or a certificate of character or competency, and desirable only from what may be termed their commercial value; to do this is to introduce into the Temple of Learning the spirit of the market and the exchange. I would have them consider that the honours which they here obtain are but the first step on the ladder of learning. Their first course here is really their probation, a training that will fit them for greater efforts and for higher culture, which, if steadily and earnestly continued, will develop

Strive after knowledge for its own sake.

in their minds the taste for all that is refined, the love of what is wise and good, and place them in communion with the lofty spirits who, in every language of the world, have embalmed their thoughts in the precious literature which has come down to us. I would have them not consider the benefits which the University confers as limited to that scroll of parchment which I have handed to them to-day, to be valued as a certificate of a certain proficiency in various kinds of knowledge, but as an earnest of future progress and renewed labour, remembering, above all, the latter words that I addressed to them when conferring their degrees upon them—"that ever hereafter, in their lives and conversation, they would prove themselves worthy of the distinction which the University had conferred upon them." Now, don't let me be misunderstood. I do not wish them to think that I undervalue these distinctions for their own sake. They have a certain practical value in the eyes of the world as rendering them eligible for employment and profitable occupations in life, and the struggle of life is so keen that every advantage which can aid them in their future is rightly to be prized. I would only have them not to prize their learning only for what it can bring; let them strive after knowledge for its own sake. In this, as in every other pursuit and aim, their cry should be "Higher, and higher yet!" and if they persevere, great indeed will be their reward. And now let me say a few more general words to the assembly as to the prospects of academic institutions in this country. Each year that I have been in India I have been more and more convinced of the incalculable value of the University that we have established. Prominent among the many advantages which have flowed from British rule in India, I look upon Universities as institutions which are day by day conferring the widest and the greatest possible benefits upon the natives of this country. It is not merely that the University diffuses among the population a thirst for knowledge and an intellectual cultivation that was before unattainable to them, but it is preparing and fitting a class of men well fitted to render public service to their country in every department of the State. I have often thought that Europeans in this country are very much given to try everything by the hard and fast rules of a European standard; that our system of government, our legislation, our administration, are not sufficiently imbued with the spirit which enlists the sympathies of the natives of this country, and which those who love their country would like to see exhibited; and I therefore rejoice to see a class of men growing up who necessarily possess a thorough knowledge of the wants and the wishes of

Benefits of University education.

the people of their country, and who combine that knowledge with the refined education and more sober habits of thought which a European education gives. I believe that it is in this,—in training a class of men who will in future times, perhaps in no distant future, largely administer the affairs of their country in the various departments,—that a pervading and beneficial influence is being established by the University, which even already is beginning to be felt. But there is another benefit which I think will be specially felt in this country from the establishment of University education. It is very difficult to explain to you, gentlemen, here, the influence of University education on European society—I speak now of its social, not intellectual influence. The fact that a man has belonged to the same University appears to establish a relation between individuals which is at once recognised. Thus, when a man takes a high position in literature, science, art, or politics, there are hundreds who eagerly say "I was with him at Oxford, or at the same College with him at Cambridge." In this country, where you have so many religions and so many social distinctions which separate you so widely one from the other, every incident is of infinite value that may tend to lessen or obliterate them. Everything that tends to bring you together is to be encouraged and cherished; and I do not doubt, as years roll on, and social and historic recollections begin to cluster round our young University, a like feeling of academic brotherhood will arise among you; you will cherish the feeling that you belong to the same Alma Mater, and that feeling will establish among the alumni of this University the same sympathy, cordiality, and good-will which is ever found among the sons of the ancient Universities of England. I must now bring my observations to a close, but there remains to me one duty—a painful duty, but yet a grateful one, upon this my last appearance amongst you as your Chancellor,—to bid you farewell. I cannot look forward, as long as my pulses beat, to lead a life of indolence or ease,—such a life would be incompatible with my habits and my tastes. I trust I may, if I am spared, yet devote some years to the active duties of a public life. It may be, although I may not be clothed with official responsibility, in my power to render some service to the country in the affairs of which I have administered for the last five years, and show the interest, the lively interest, I shall ever take in the welfare, both moral and social, of its people. I have already said that I believe one of the great benefits of this University is that it is daily training up men who will hereafter be able to devote themselves in the various walks of life to the advancement of their country. There may be some who listen to me to-day who may be able hereafter to realise this aspiration,

and I would have them remember me as one who, though severed from them by sea and by clime, will be ever ready to assist their efforts to advance the interests of their country, and I would assure them that they may ever rely upon my most cordial co-operation. And now, Mr. Vice Chancellor, Gentlemen of the Senate, and Members of the *University, it remains for me only to* conclude with the wish—*Floreat Academia* ; and with these parting words I wish you all farewell.

TWELFTH CONVOCATION.

(By H. E. Sir P. E. Wodehouse, K.C.B.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—It affords me much pleasure, on this the first occasion of my having the honour to take part in the proceedings of this University, to think that in the report we have just heard read, there is much that must be satisfactory as regards the past, and as regards the future very encouraging to those by whom I am surrounded to persevere in the efforts they have long been making to spread the benefits of education among the people of this Presidency.

A generous donation.

And first I will notice, though indeed it stands last in the report, the very generous donation which in the course of last year the University received from His Highness the Rao of Kutch. I do not forget that the thanks of the University were duly tendered with their acceptance of the gift, but standing here as I do on the occasion, and being as it were for the time the mouthpiece of the Government, and in this case, of those whom I have the honour to address, it would ill become me to pass over in silence this generous donation. It is not alone for the money that the gift is so valuable. It is still more acceptable as the indication of the interest taken by the Rao in the efforts which HerMajesty's Government is making to extend education, as the pledge that he is anxious to assist his own subjects in obtaining education, and finally as a proof that he will be ready to give protection and encouragement to those who after the satisfactory completion of their studies may return to his territories. Our best thanks are therefore due to His Highness, and we may trust that his example may well find willing followers. Turning to the statement given in this report of the result of the Matriculation Examination, it is very gratifying to observe the greatly increased proportion which the successful candidates bear to the whole number examined, when contrasted with the results of former years. It

may be assumed as good evidence of the increased assiduity of the teachers, and of their desire to save their pupils from the expense and mortification of an unsuccessful competition, by imparting to them a sound and good elementary education. It is satisfactory also to notice the gradual but decided increase in the number of schools whence students are sent for Matriculation, an increase tending to show that the means of obtaining good education are not confined to the few great towns, but are being gradually extended to the remote parts of the Presidency. Indeed candidates have been admitted from beyond those limits, from Akola in Berar and from Indore, and we may hope that in future years our institutions may extend their usefulness to an increasing number of the educated classes of Central India and of Nagpur and Berar. The report also mentions another fact, from which I hope we shall be justified in drawing a favourable augury. It shows that a very fair number of the successful candidates was educated by means of private tuition. It may be hoped that this is in some degree to be accepted as a sign that the wealthier classes, those who can afford to provide their children with private tuition, are becoming more alive to the value of education, and are disposed to meet the cost of it. It has been represented to me that hitherto the main bulk of those who seek education in our schools and Colleges are young men of very limited circumstances and that the wealthy and independent sections of society have regarded the improvement of their minds with indifference. This is much to be regretted and cannot fail to be most discouraging to those whose best efforts are exerted for promoting the spread of learning. They must feel that the success of their endeavours is very limited, as long as the affluent and independent classes choose to remain wholly indifferent to the attractions of literature. It must make them fear that literature and education are not sought for their own selves. But for myself I would go further, and warn such classes that their indifference is not only illiberal but suicidal. One hears much of the immutability of things in India, and no doubt the impediments to serious changes are very great; but I cannot bring myself to believe that they are insuperable,—I cannot think that rail-roads, telegraphs and this very education which we are striving to promote, will altogether fail to effect changes. The wealthy and independent may out of apathy neglect the opportunities offered to them, but other resolute and energetic spirits will eagerly snatch at them, nay, will make them the means of their own advancement. It is but a few weeks since the Governor-General stated his conviction that the British Government fully desired to maintain the position and

Advice to the wealthy.

independence of the native princes. I think there may with equal truth be enunciated a similar desire on our part to see the wealthy and influential members of native society preserving their ascendancy and independence But it must be done by themselves, the Government cannot do it for them. If they persist in permitting their inferiors to pass them on the career of learning, they will have but themselves to blame, and when too late they will have cause to regret their apathy and indifference. With the advantages with which their historical position and social connexions surround them, it becomes them to take the lead in self-advancement and education and fit themselves for dealing with difficulties which the advance of education amongst the masses will bring with it. There is one feature in the report which strikes me as being very singular, and that is the apparent unpopularity of the study of law. I had always thought that in this country a recourse to law was the most popular of remedies, but certainly the study of it seems to occupy the attention of very few students, for only one Degree has been conferred in that Faculty. It is to be regretted very much that such should be the case. I have heard it stated that a year or two ago the examination for law was made somewhat hard, but even if it should be the case, I cannot accept it as a reason for the abandonment of the study. The case of the medical profession is very different; the students are much more numerous and they have obtained a singular degree of success. Out of the comparatively limited number of those who came up for examination, a very large proportion have obtained their degrees. With regard to Civil Engineering I think the Government is at present placed in a somewhat singular position. It seems to be thought the business of Government to provide employment for those who acquire the theory in our schools. There are certain circumstances connected with the Civil Engineering College at Poona which, without any disrespect to such institutions, give it something of the nature of a school of industry; and the industry there inculcated is one which in the present state of demand can only find an outlet for its application in the Government Department of Public Works—works carried on more or less under the control of Government. I believe there is a feeling among the heads of the College and those interested in it, that there is not sufficient encouragement given by those who represent the Government in the Department of Public Works to those who distinguish themselves at the Civil Engineering College. But, on the other hand, I for one, cannot wonder that there should be some objections on the part of our Public Works officers to entrust to theoretic students who have no practical experience important works throughout

the country. They will not naturally risk their own reputation upon the efforts of those who, however cleverly taught at the College, cannot possibly have any real practical acquaintance with the works to be constructed. I hope it may be found practicable to follow up this theoretical training by a practical instruction in the lower grades of the Department, after which there might be an examination as to what they can really do. I hope the Government will see its way to adopting something of this kind; for without it there will be a great deal of dissatisfaction and discouragement given. On this occasion, if you will permit me, I will in a few words explain my views, my personal views, as to the position that I consider the Government to hold in respect to education in this country, and more particularly as to the position in which the Government stand towards those who take advantage of that education. It is a matter of great importance and one which it is very desirable we should clearly understand before matters proceed further. It appears to me that some of those who take advantage of the education afforded them by Government entertain the belief that they rather confer a favour upon us by availing themselves of the instruction offered to them, and that we are bound at once without further question to take care of them and provide them with maintenance when they have finished their education. It must be clear that, if education spreads, as we all hope it will, and if the number of schools increases every year, it is impossible for us to offer employment to all who look forward to it. But there is another point. At present, and for some years past, it has pleased Providence to entrust the affairs of India to the British nation. The area of our territory in this country, and the extent of our responsibility have been gradually increasing, whether we desired it or not. We are bound to keep in view that we are the Government of the British nation, and that we are placed here to regulate, control, preserve harmony, and, as far as we possibly can, promote the happiness of all the many races and classes who inhabit this country. In time we, like all that has preceded us, must pass away. But so long as we remain, and so long as the Government continues in our hands, it must ever be a British Government, conducted on British principles. Our acts must be such as are considered sound, and wise, and honest in England. It follows therefore that while we ought to avail ourselves freely of the services of able and distinguished natives of India, we cannot cease to introduce and promote to high office a certain proportion of our countrymen from England adequate to sustain the national spirit of our Government.

Employment of Indians and Englishmen.

Why Englishmen are paid higher salaries.

In the matter of salaries also it is very essential that at the outset we should guard against misapprehension and disappointment. To me it appears to be most improbable, that if the admission to the higher posts of native gentlemen should become general the present scale of salaries could be maintained; nor would it be reasonable. We are here no doubt about it—we are here now, and to my mind we ever shall be, as foreigners. The climate and other circumstances make it impossible for us, English, at any time to become what is commonly called naturalized in this country. We cannot have therefore in India most of those enjoyments and advantages which exists in our own country, and which the Natives of this country in Government employ can rely upon. We cannot have our children educated here, we cannot maintain the same style of living as we are accustomed to at the cost which we can in your own country. In the ordinary domestic life of an English public servant, separation from children is commonly the first incidence of importance. Sickness probably follows. Sickness which at home serves to draw closer all family ties, becomes here in most cases the signal for separation; in not a few the separation is final. The ordinary termination to the official career in India is to return to England with moderate means to commence life anew. For all these drawbacks the only remedy has hitherto been money—a poor one no doubt, but a better probably will not be found,—and so it has happened that the salaries of the principal public servants have been fixed at the present rates. In what way then do these considerations apply to the natives of India serving in their own country? I cannot see that they have any application whatever. Their case should be compared to that of our own countrymen similarly employed at home. We shall do no injustice if we apply the same principles to both. It may be that the position of the permanent servants of the Crown at home is imperfectly known here. The mass of public servants on entering the service of the Crown in England receive a salary commencing with £100 per annum or less than Rs. 100 per mensem. They work on for forty years, rising to the highest stations in their respective departments. They are entrusted with business affecting the whole world—most confidential and intricate—and at the end of the forty years they arrive at a salary of £1,000. That is a fair description of the position of public servants of the best ability and education in England. Therefore, it is naturally quite unreasonable to suppose that the British Government here would be justified in imposing upon the people of the country for the payment of their

own fellow-countrymen higher salaries than we charge our own people at home for the maintenance of those who serve them. I hope, Mr. Vice-Chancellor, that those who can hear me among the Native gentlemen present will fully see that it is their duty and their interest to take advantage of the education offered at this University. And so far as Government is able to make use of their services, it will not fail to do so. But no exaggerated notion of the salaries to which they may be entitled should be drawn from comparison of the payments made to Englishmen who are serving the Crown in a foreign country. I trust that those educated here may not be content with the instruction afforded to themselves, but will endeavour to spread it amongst all the people of this land. By so doing they will hasten the advent of the return of self-rule, if that is to be desired. I would add one word more. I have shown that no exaggerated notions of the salary to which Native students are entitled in the Government service ought to be entertained; but there is a further mistaken notion which I believe is not uncommon amongst those to whom we have offered the advantages of education to which I wish to advert. Many of you, gentlemen, are inclined to think that the close of your College career closes at once the necessity for further effort on your part for further instruction. This is not so. The education given you here is but the basis on which you should build your own self-improvement. We cannot carry on the *status pupillaris* for ever. It rests with you to complete the work begun here, and if you look forward to the day when the Government of this country is to be in your hands, it is not only necessary that the governing classes should be educated and enlightened, but that the governed should be as a nation so improved as to co-operate with you in accepting honestly and intelligently the principles of administration upon which the fabric of society and Government is built. When that day of general enlightenment shall come, and not till then, we shall be ready to wish you adieu and leave these shores with the consciousness that our work is done.

General enlightenment the precursor of national Government.

THIRTEENTH CONVOCATION.

(By His Excellency Sir P. E. Wodehouse, K.C.B.)

University buildings—liberality of Sir Cowasjee Jehangier.

Gentlemen of the Senate,—I can assure you it affords me sincere pleasure to be able to preside this day on the occasion of the dedication of this noble Hall to purposes to which I hope it may be dedicated for many generations to come, forming as it does but

a portion of the many magnificent buildings, in connection with the education of the people of this country which are now in the course of erection in this vicinity. It has been the fortune of Bombay, whenever it felt in want of institutions adapted to the advancing civilization of the age, to find among its own citizens those who were both ready and proud to devote to the supply of these wants large contributions from the wealth which their energy and ability and experience have enabled them to accumulate. In connection with the present building I may make a few remarks. As soon as it was found that the University of Bombay could be called into existence, and that a suitable building should be provided for it, a gentleman, distinguished by his great generous liberality, Sir Cowasjee Jehangier, at once came forward and tendered to the Government of the day the sum of £10,000 on the condition that they should supply what further sums might be needed for completing the buildings, and also that no other private subscriptions should be admitted in aid of the undertaking. Government unreservedly accepted the terms, and the result is before you this day. The first step addressed to the accomplishment of the design was to obtain from Sir Gilbert Scott, the eminent architect, proper designs and plans for the building in 1864; but, from various difficulties which arose in respect of the total sum wanted, and other arrangements, it appears that no real progress was made with the undertaking until near the close of the year 1868, the then Governor, Sir Seymour Fitzgerald, in the presence of the late lamented Viceroy of India, Lord Mayo, laid the foundation-stone of the University Hall of Bombay. From that time to the present, as the work has gone on, the whole charge of its construction and superintendence has been in the hands of officers of our own Presidency. The working drawings were contributed by Mr. Molecy, of the Architectural Engineer's Department of Public Works; the detailed superintendence throughout has been in the hands of Mr. Makund Ramchandra, Assistant Engineer in the Public Works Department, who as many here can testify, devoted himself with the greatest assiduity to the completion of the building. The general charge of the whole has been of course in the hands of Colonel Fuller, the Architectural Engineer to the Government of Bombay. Of the good work which he has been able to render in that capacity it is hardly necessary for me now to speak. All these gentlemen whom I have mentioned must feel proud and delighted at the conclusion of their labours in connection with this building, and they have, I consider, the strongest possible claim upon your gratitude and your thanks. Before closing my remarks upon this part of the

subject, I hope that the Senate and those connected with the University will feel disposed to join me in proposing that this building henceforth be called the Cowasjee Jehangier Hall of the University of Bombay. Other buildings will spring up around it, no doubt, but the Hall will stand alone; and having regard to that gentleman's well-directed beneficence I think my request is a fair and moderate one. The other buildings on the front of Bombay are now advancing to completion, and when that time comes there will be few cities in the world able to present an equally magnificent spectacle. There is, however, one building not yet begun, although the Government is pledged to the building of it. I think we ought to feel great regret because of the absence of this building—perhaps even feel we have acted rather unworthily by not carrying out our pledges in regard to it. Gentlemen, I allude to the School of Arts. Very many years ago—indeed, before the Queen's Government was established here—a gentleman well known to this community, Sir Jamsetjee Jejeebhoy, undertook to endow a School of Arts in Bombay in a fit and proper manner, on the condition that Government should provide a suitable building. The endowment has been drawn from many years, yet the Government has done nothing respecting its part of the bargain. I hope, gentlemen, that this reproach will not long attach fairly to us; but that in the course of a short time the School of Arts will take its place among the other educational buildings of the City of Bombay. When that time arrives I think the City of Bombay may fairly pause in its career of architectural adornment; its inhabitants may well consider that sufficient has been done for many years to come—more, at all events, than many of the present company will live to see. It has been my fortune to see many of the largest cities in India, but I think that though others may boast of greater antiquity, and have more interesting objects to show in them, yet I consider that there is no city in India which can take precedence of Bombay in respect of public buildings of superior architecture. I am aware, gentlemen, that it is customary on these occasions for the Chancellor of the University to review, as it were, the educational operations of the past year. But it seems to me but the other day when I had a similar opportunity of addressing the Convocation of this University, and of expressing my views upon some of the more prominent points connected with education in India. I feel, therefore, that I should be unnecessarily intruding upon your patience if I were again to enter into details of opinions upon these points. You have just heard the report which Mr. Taylor has read, and as you can all draw your own inferences

from what has taken place, I may be spared from making any comments upon it.

Local Disturbances.

I trust, however, that I may be permitted to depart a little—or perhaps to a great extent—from the ordinary traditions of these Convocations, and to address myself to what I believe is at present the prominent and absorbing topic of interest in this community. I allude to the disturbed state of the city of Bombay. I am anxious that it should be known that Government is in no way indifferent to the character of the city, is in no way indifferent to the sufferings and losses of life and property which some of the community have sustained. But I confess that I needed some experience of the actual course of these events in order to arrive at a clear understanding as to the position of Government, and as to what were the powers immediately within its reach in dealing with these disturbances. And I say that it finds there is no simple and efficient and practical punishment which can be instantly applied to those creating riots in this city. I say further that there is no power in the Legislature of this Government to provide, off-hand, full legal powers to do what is necessary on the spot for keeping down such disturbances. I believe prompt punishments to be the essence of dealing with disturbances of this nature. I find also that there is apparently a general disinclination to take an active part in the operations of the established police of the city; that there is a disposition to leave them to cope as they best can with all the disturbances—disturbances breaking out first in one quarter and then in another! Yet, wherever they may be, the police are expected to do all the work! Such being the case, and when they have been harassed from morning till night, so that they have no rest whatever, yet they find themselves subjected to bitter and ungenerous criticisms for what they cannot possibly help. And, moreover, they feel their labours prolonged and increased by exaggerated statements of what has occurred, and which only tend to keep up the sensation in the town. I believe that the events of the past few days have proved that such is the case. Then turn to the aid which Government can give the police under such circumstances—I mean the legal aid. What does it appear to be? It appears to be that Government must have recourse to what in England, and, so far as I have seen, to what in other countries governed on English principles, is always approached with the greater caution—with the fullest possible consideration for what may be the result, that is, the interposition of the military aid to support the police! No step

more serious can be taken, and no such step ought to be taken without a thorough conviction of the consequences that may ensue. At the same time, gentlemen, feeling that such is the case—feeling that this is the assistance to which alone the police must look, and being fully aware that the festival termed the Mohurrum is close at hand, the Government is sensible that it cannot possibly expect the police to sustain for many days together their prolonged exertions, and to alone preserve the public peace. We feel we must support them, and therefore, after full consideration, it has determined that upon this occasion—I say "on this occasion" distinctly,—the processions usual in the Mohurrum festival are not to take place. I hope and trust that we shall have, as we have a right to expect, the assistance of all honest and good men, of all classes, to put an end to these disturbances. But we do not trust to the efforts of independent people outside. We yesterday decided that troops must be sent for in such numbers that further attempts at violence will be put an end to. The consequence is as the result of yesterday's orders, that one regiment is now in Bombay, half a European regiment will be here this evening, and cavalry will be here to-morrow. The movement of the military has been effected with the greatest promptitude by the authorities. I feel there may be some here who will say that this is not the proper place for such observations as I have addressed to you, but if such be your opinion I must beg your forgiveness. My object has been to satisfy the people of this country, here in the presence of the leading members of every class of society, that the Government was fully alive to its duty of protecting life and property, while fully commiserating with those who have suffered, and was prepared to do its duty to the utmost during these disturbances.

I shall not trespass on your patience further upon this occasion, but, reverting to the business of the day, invite you to join in the hope and prayer that, under Providence, this building, with the aid of the enlightened Professors who are likely to be engaged on it, may for many generations to come be regarded as an honour to the city, and that it will long tend to assist in the moral and social improvement of the people of India.

FOURTEENTH CONVOCATION.

(By The Honorable James Gibbs, C.S., F.R.G.S.)

Gentlemen of the Senate,—Owing to His Excellency the Chancellor's absence in Kattywar, it falls to me to address you

at the present Convocation. The report just read offers several topics on which I may be expected to comment. You will be happy to find that the Chancellor's Medal, which was instituted by the late Chancellor, Sir S. Fitzgerald, has for the first time been awarded to a gentleman who has successfully passed the M.A. Examination in the first class. It has been noted that the Munguldass Nathoobhoy Travelling Fellowship had been conferred on Nanaji Narayan Vaslekar. This gentleman left for England with the intention of entering the University of Edinburgh, and proceeding to the degree of Doctor of Science in Engineering; I am happy to state that news has just been received that Mr. Vaslekar has successfully passed his first examination, and, moreover, was the only successful candidate out of eight who presented themselves. I think this is a fair subject for congratulation. The report also notes the loss the University has sustained by the death of the late Registrar, Mr. Taylor, and of one of the original Fellows, Dr. Bhau Daji, and informs you of the resolutions passed thereon by the Senate. I am in hopes that before the next Convocation memorials of both these gentlemen will form part of the endowments of the University. But besides these facts, there is one prominent feature in the report which calls for special observation, *viz.*, the very small number of candidates who have passed the Matriculation Examination—only 262 out of 1,084. I have noticed that the press have commented on this, and in some of the communications they have published, attacks have been made, unfairly, in my opinion, on the Examiners. The Syndicate, with whom rest the arrangements for the examination, have made it a point to abstain from frequent changes in the Examiners in order that the standard of examination may differ as little as possible from year to year; and they feel sure that more painstaking and conscientious Examiners than those who examined this year could not be chosen. But I may be asked, how do you account for this result? I have given the matter much thought, not only now but for some time past, and I have arrived at an opinion, which a comparison of the results of the examinations for the past ten years seems to confirm, that the increasing number of failures is in a great measure to be accounted for by the fact that Government make the Matriculation Examination a test for admission into the Government service. Hence numerous youths, on arriving at 16 years of age, who have no intention of entering on a Collegiate education, go up, many very imperfectly prepared, on the chance of passing; and if they fail they return again and again, until they scrape

N. N. Vaslekar's departure to England.

Causes for large failure in Matriculation.

through or retire from the contest. I find from the returns of the past ten years that, for the first six, eighty per cent. of the passed candidates entered Colleges, while during the following three years, subsequent to its being made a test of Government service, the percentage of those entering Colleges to the total passed has fallen a little below sixty. I think some remedy should be applied, and the simplest that occurs to me would be to have a separate examination what in England would be called a middle class examination—as a test for the public service, and I would have this of a less severe nature, and of a more practical character, than the Matriculation Examination. I say I would make this public examination less severe; and I have come to this opinion because I feel sure that the mass of the rising generation are being educated at too high a pressure. They are, in fact, having too many subjects crammed into them, injuring if not wearing out their powers of mental digestion. It cannot be good for a growing lad, after a day's hard schooling, to be obliged to work at home until nine or ten o'clock at night, and sometimes later, to be ready for the next day, as I am assured is ordinarily the case. At all events such an amount of labour cannot be needed for the greater portion of our youth.

Poor physique of the students.

I have been in the habit of noticing the candidates for the Matriculation Examination during the past few years, and I was much struck on the last occasion to see crowding out of the pandal in the Town Hall compound such numbers of thin, pallid and sickly-looking youths. I have also been told by some of the older class of educated natives that they can now easily tire out their sons and other young relations in ordinary walking exercise. I do not go so far as one of the greatest benefactors to educational establishments in this Presidency, who said to me some time ago:—"In this generation you are destroying the bodies to strengthen the minds; in the next generation both mind and body will fail if you press them so hard." But I do think that it is a matter deserving the greatest consideration at the hands of those at the head of the Educational Department, whether we are not, by the excess of our educational training, injuring the bodily physique of the rising generation. They say at home that 'all work and no play makes Jack a dull boy.' I believe the same holds good out here as regards Bappoo and Krishna and Ahmed and Nowrojee. I have been told that the native mind, particularly the Hindoo, is so peculiarly constituted that, once set in motion in any one direction, it will work on and on as in a groove and not feel the need of a change, and that in consequence, unless bodily exercise is actually made a part of the educational

course, it will not be spontaneously engaged in. If this be true, and I am inclined to think it is, it behoves those who direct the course of education to provide some sort of gymnastic exercises to be undertaken as part of the system. His Excellency the Governor has just been visiting the Rajkumar College in Kattywar, and his account of the way in which the bodies as well as the minds of the young Chiefs are there trained is most cheering. Manly exercises form a part of the curriculum, and if such be necessary for Chiefs and Princes whose future lot will be one of comparative ease and affluence, how much more necessary is it for those who will have to buffet about the world for their living? I take this opportunity of venting these ideas because I feel sure, after more than a quarter of a century's experience, that on some change of this nature in the educational course depends the future health, and therefore the prosperity, of the natives of this country. There is another topic, one which has been before alluded to by those who have occupied this chair, that we do not find those who succeed in their educational career, and become our graduates, following up their education after they leave College. As I told the students at the Grant College a few days ago, they do not consider the important fact that their real education only then commences, that unless they are content simply to exist and do not desire to grow, they must ever continue 'apt to learn'! I am told that in some of the examinations in the higher grades the Examiners find men coming up time after time, and failing on each successive occasion more signally than before. Those who enter on the liberal professions and have to earn their bread by their skill, are obliged in some degree to keep pace with the times; but those who enter the service of the State are too apt to rest content with their lot and find in their daily office routine sufficient for them. Let me warn all against leading such lazy lives. Take example from the late Dr. Bhau Daji; look what he has done for his country; how he studied its early history and its ancient languages, and gave the results of his enquiries to the scientific world; how he made deep research into the hidden mysteries of Sanskrit lore and culled therefrom additional benefits for his fellow countrymen! He studied and searched the past for the benefit of the present and future. Let all take example from this distinguished man's career, not the Medical graduate only, but the lawyer and the civil engineer. Looking at the records of old, both writings and buildings, we may indeed say, "there were giants in those days". Let it be the pride and satisfaction of

Importance of gymnastic exercise.

Lifelong devotion to learning.

this University to find its graduates not, as was ably pointed out by one of the leading Anglo-Vernacular papers a few months ago, permitting their exclusively English education to lead them to deny the existence of science and art among their ancestors; not falling behind the alumni of the older educational institutions of the Presidency, but following diligently those pioneers of the study of the past. Let it be said that they perfected what others began, and that the University of Bombay has sent out not mere pedants, much less conceited half-educated striplings, but men who in the State, on the bench, or at the bar, as architects or as physicians, prove themselves, as Dr. Bhau Daji did, worthy of their education, beloved and respected in their lives, and in their deaths honoured and deplored.

FIFTEENTH CONVOCATION.

(BY THE HONORABLE JAMES GIBBS, C.S., F.R.G.S.)

Gentlemen of the Senate,—Owing to the absence of His Excellency the Chancellor from Bombay, I have again the honour of presiding at the Annual Convocation of this University. The year 1875 will undoubtedly be famous in the annals of Indian History from its having witnessed for the first time the arrival on our shores of the Heir-Apparent of the British Crown, while our island had the honour of being the first soil on which he trod, and our city the first place in which he sojourned. The welcome he met with, not only from the Native Princes and Chiefs who came to do him homage, but from the vast crowds of loyal subjects which thronged the streets, is still, as it were, present to us, while the many fêtes and ceremonies in which he took part, seem as yet hardly to have become things of the past. One of these will certainly long remain fresh in the memories of those connected with this University—the visit of His Royal Highness to this Hall to receive the address voted by the Senate; and the kind words of hope and encouragement for our future, which fell from his lips in reply to our welcome, will not be readily forgotten, while the more tangible memorial of his visit in the shape of valuable books and the portrait of our Queen, which he presented to the University, will long remain objects of our choicest care. He has honoured our elder sister at Calcutta by accepting the degree of Doctor of Laws, and thus permitting his name to stand first on that roll which it is to be hoped may include many distinguished statesmen, scholars, and promoters of education, recipients of a like honour, the

power to confer which will, I trust, before long be extended to the Universities of Madras and Bombay.

Turning from this subject of congratulation and satisfaction to one of a diametrically opposite nature, it becomes my duty to allude to the great loss which this University has sustained by the death of the Rev. Dr. Wilson, who from its foundation had been a great, if not the leading, spirit of the Institution. Distinguished not only as a linguist and an antiquarian and honoured by the diploma of the Fellowship of the Royal Society, but possessing a cosmopolitan reputation as a man of letters, this venerable missionary brought all his powers, tempered by a most truly catholic spirit, to the service of this University; and in every branch of its government, including the office which I have now the honour to hold, gave it not only his best and warmest support, but also the incalculable benefit of his great experience as a teacher and a guide of the native youth of this Presidency. He has gone, in the fullness of the age allotted to man, to his reward and his rest. The regret we entertain for his loss is sincere, though perhaps selfish; but all will, I think, concur in the applicability to him of the often-quoted sentiment of the Prince of Denmark :—

> "He was a man, take him for all in all,
> We shall not look upon his like again."

The Senate at its last meeting decided that Dr. Wilson's memory should be perpetuated in the University; and the Syndicate, to whom the matter was referred, has determined that a bust be placed in these buildings at the expense of the Fellows.

The first Lectureship attached to the University.

By his death a change of some moment takes place in the system of the University; hitherto it has been a purely examining body, it will now commence its career as a teaching one. It will be remembered that a large sum of money was raised in honour of Dr. Wilson in 1869, the interest of which was payable to him for his life, and after his death the principal was to form an endowment for a Philological Lectureship in this University; and the Syndicate is now taking the necessary steps for the first series of lectures under this endowment which yields about Rs. 1,000 per annum, and I would express a hope that this may not long remain the only lectureship attached to this University.

The memorial in honour of our late Registrar is now complete, and the sum of Rs. 2,500 has been tendered to found a James Taylor Prize for proficiency in those branches of knowledge in which he took a special interest. It rests with the

Senate to accept the terms. There has, I believe, been some difficulty in arranging the memorial in honour of the late Dr. Bhau Daji, of which I spoke last year, but it is hoped tha at the next Convocation mention may be made of the mean adopted to perpetuate the memory of one who from its foundatio was a warm supporter and able administrator of this institution

I will now turn to the statistical portion of the report, an the first fact which strikes us is the great increase over th previous year in the percentage of passed candidates at th Matriculation Examination, and the great falling off in th number of successful candidates in the examination for the B.A Degree. Of the former in 1874, out of 1,084 only 262, o 24 per cent. passed, while in 1875, out of 1,240, 434, or 35 pe cent. were successful; and of the latter in 1874 out of 64, 30, o 46 per cent. were successful, while in 1875, out of 84 only 18, o 21 per cent. passed.

The result of the University examinations has often been topic for discussion in the public prints, and last year there wa a great deal of correspondence regarding the very unfavourabl result of the Matriculation Examination. Not only was th system of the examination attacked, but even the Examiner themselves did not escape. This year, owing apparently to th percentage being much higher than last, no comments have ap peared; but I mention this subject, because I wish to draw atten tion to the following result of an examination of the returns of th past five years and a comparison between the Matriculation an B.A. Examinations, *viz.*, that whenever the percentage of suc cessful candidates at the former is high, we find that at the cor responding B.A. Examination, three years after, the percentag of successful candidates is low, and that the converse also hold good. I will take the following extract to prove what I mean :— In 1868, 41 per cent., and in 1872, 43 per cent. passed the Matri culation, and in 1871 only 28 per cent., and in 1875 only 2 per cent. passed the B.A.; while in 1869 only 17 per cent., an in 1870 only 16 per cent. were successful at Matriculation; an at the B.A. Examination of 1872, 45 per cent., and in 1873, 4 per cent. passed. It would seem from this that when a larg proportion are successful in the Matriculation Examination it i more owing to the leniency of the Examiners than the fitness o the students, and I venture to think that such leniency is a mis take if we are to maintain the high standards for honours whic has ever been the aim of this University. We have this yea to congratulate the Principals and Professors of the Medical an Civil Engineering Colleges on the success which has attende

their labours. From the former we have the first M.D. of the University, and also the satisfactory results of thirty successful candidates out of 43 in the first L.M. and 16 out of 19 in the final L.M., and of these six in the first class; while from the latter institution we have 21 out of 24 passing in the first C.E. and 9 out of 12 in the L.C.E., of whom 3 were in the First Class. As regards the other examinations, it is to be noted that 4 out of 5 of the M.A's were successful, but none acquired a First Class. In law, however, 50 per cent. passed, a percentage not previously attained for the degree of LL.B., although none attained to the First Class. It is still a doubtful question whether a large return of successful students is really a proof that the mass of the pupils are better prepared than in those years when only few pass, or whether they will do as much credit to the University as those who come out in smaller numbers from the final ordeal. I am not one of those who think our examination system perfect, or that alterations in this, as also in the subjects required for the various degrees, may not be desirable. If Oxford and Cambridge, after the great advances they have made during the last half century, still find they must further increase their borders and reform their systems, to meet the requirements of the times, we must not think our infant University can remain as it is. So fully alive is the Syndicate to this fact, that it has appointed a Committee of its most experienced members to consider and report on these subjects, and I doubt not but the results of their deliberations will be highly beneficial, not only to the University, but to the cause of education generally in the Presidency.

Attain perfection in some one subject.

And now, having reviewed the past year's proceedings, I will, in conclusion, say a few words to the graduates and under-graduates of the University. Gentlemen, I have on previous occasions warned you that your real education only commences when your Collegiate course ends. It is after that has closed that it depends on yourselves whether you will make any true use of the educational benefits you have received or not. There must be much which you have to acquire for the purpose of your examinations, which remains, as it were, undigested, and which to become of any real use' must be absorbed in your intellectual system. Doubtless with many this latter process cannot take place owing to the mind being overcrowded, and so assimilation is impossible. My advice to you is, do not attempt too many things; settle on one definite object for your future study, and strive to perfect yourselves in it as far as possible. I fear, from

what I see, that the old saying, "a little learning is a dangerous thing" is not sufficiently borne in mind. Too many young men seem to think that when once they can put B.A. or even F.A. after their names, they are equal to discuss almost any subject, and to criticize and censure any authority, be it the Government of the country or the local head of the village. A smattering of many subjects can only be useful when there is one great fixed object of life, round which such scintillations of knowledge may sparkle, and to which they may perhaps add lustre; but a mere smattering of many subjects without such support can only mislead and deceive the possessor, and render him weak if not despicable in the eyes of all true men. Study you must if you wish to become men. Let me commend to your careful perusal the speech of the new Lord Rector of the University of Edinburgh, so full of sound advice to all students, and in which there is one caution which seems to me so peculiarly appropriate to the mass of the educated youth in this country, that I feel I cannot do better than conclude these observations with it. Lord Derby's words are:—"There is nothing more common among those who have read a little and thought a little than the union of strong convictions with very narrow intelligence; and next to the absence of conviction altogether, there is no mental condition that is socially less desirable or politically more dangerous."

SIXTEENTH CONVOCATION.

(BY THE HONORABLE JAMES GIBBS, C.S., F.R.G.S.)

Gentlemen of the Senate,—I have been quite unexpectedly called on to preside over the present Convocation. His Excellency the Chancellor had expressed his intention of so doing, but the press of work which the sad scarcity in the Deccan and Southern Mahratta country has thrown upon him, added to the hasty visit of the Governor of Madras, with whom he has had to confer, has rendered it at the last moment impossible for His Excellency to take the chair on the present occasion. I will read a letter to my address which I received on Saturday evening from the Chancellor, announcing his inability to attend, and at the same time communicating to the Senate his good wishes for the prosperity of the University:—

"PARELL, 13*th January* 1877.

"My dear Mr. Vice-Chancellor,—I am sure you will feel that I would not lightly, for many reasons, make the request I am about to do. But I must assure you that from the time of my leaving Bombay for Delhi up to the present moment, I really

have been, and am still too much occupied to give sufficient attention to the approaching Convocation of the University at which you had kindly suggested that I should preside. I should be very sorry to think, after quitting Bombay, that I had discharged this duty in an imperfect and unsatisfactory manner, such as would have afforded the members of the University just ground of complaint, and subjected me to well-merited censure. I do not hesitate, therefore, to ask you to do me the favour of presiding, as Vice-Chancellor, at this Convocation, and to offer my excuses to the members of the University. They at least must be gainers by the exchange. You have always taken so lively an interest in all its operations, and are so thoroughly conversant with all their details that a review of them coming from you must be in all respects more interesting and instructive than any statement of the views of one who will soon cease to possess the means of affording useful support to an institution of which he trusts the importance and influence for good may steadily increase to the full satisfaction of those who, like yourself, are at all times ready to use their best efforts for its welfare.

"Yours ever truly,

"P. E. WODEHOUSE."

The famine of 1876.

I personally may perhaps be permitted to testify to the great amount of labour which His Excellency has taken upon himself since September last, when it appeared clear to this Government that we had to face a most severe calamity. Sir Philip Wodehouse set himself from the first to direct all the movements, and to arrange all the details. How well he has done this may be understood from the very warm commendation he received from the lips of the Viceroy at Delhi, while the fullest approbation, I am happy to state, of his judgment and ability in this important crisis has been received from the Home Government, judgment and ability which have hitherto prevented the disastrous results which might otherwise have ensued; for be it remembered that to scarcity of food from failure of the usual monsoon, was added scarcity of water, and scarcity of fodder, each tending greatly to increase the distress pervading nine of the largest districts of the Presidency. All these difficulties have met with the utmost attention, and we trust that the results will prove that the Governor's forethought and energy will, under Providence, reduce the distress of the people and their concomitant loss of health and property to the smallest amount. To have to arrange for such an important crisis, added to the fact that all this additional labour is thrown on him at the close of his Governor-

ship, will, I feel sure, be accepted as a just ground of excuse by the Senate for the absence of the Chancellor to-day.

The report which has just been read by the Registrar refers very shortly to several very important matters which have engaged the attention of the Syndicate during the past year. When presiding in this place last January I mentioned that the Syndicate was not only aware that changes must be made, but had appointed a Committee for the purpose of considering all the questions which had been started in connection with the management of the examinations. This Committee was presided over by Mr. Justice West, than whom it would have been difficult to find a gentleman who, from his experience in educational matters and from the great interest he has always taken in the affairs of the University, was more capable of leading the discussions to a practical result. The Committee considered all the suggestions which had been made to the Syndicate, including those put forward by Mr. Jacob, and finally laid down 26 separate questions for discussion, of which 18 resulted in modifications being made in the present system, while as regards the remaining 8 it was decided to make no change. The deliberations of this Committee lasted from January to April, during which they held 10 meetings; and their report, after having had those points on which the advice of the Faculties was required, submitted to them, was finally discussed by the Syndicate who, after obtaining the consent of the Senate on the matters which by the statutes required your decision, adopted nearly all the proposals made. Before alluding to these in greater detail, I must draw your attention to the great labour and thoughtful care exhibited by the Committee, and for which our best thanks are eminently due; it forms another instance of the "unbought exertions of those who direct the action of the University"; to which Sir Bartle Frere alluded in his Convocation address in 1867, and of which he said, "Government attach a double value to whatever it does, because the progress it achieves affords an excellent practical refutation of the doctrine that no good or useful service to the State can be expected unless directly paid for in money or money's worth." The principal changes consist in having the Pass qualification for Matriculation, *viz.*, the English paper, sent to the educational centres, so that the students who do not wish to come to Bombay unless they pass this test, may be saved the expense and trouble of a long journey. It is an experiment of which time alone can prove the worth; but I venture to think that if successful it must end in a further extension of the principle which will eventually include the

entire examination in English being carried out at centres. The abolition of the *vivâ voce* in the second language is also another modification, the effect of which will have to be carefully watched. The change is decidedly an economical one as regards the cost of the examinations, and it is the opinion of the majority of those consulted that it will do no harm, as the results of the two papers will be a sufficient test. No one can, I think, question the wisdom of the modification in the M.A. Examination, which is strictly in accordance with the well-known maxim "*Poeta nascitur non fit.*" The double qualification in medicine and surgery which the University has always required for its degree is now more clearly defined in the change approved of from L.M. to L.M. and S. The alterations to be made in the future lists of successful candidates at the various examinations will tend to distinguish more clearly the personal merits of each student. The above are the principal modifications which have been determined on a consideration of the report of Mr. Justice West's Committee. They are experimental, tentative as all our rules must be for some years to come; but they will, I trust, be beneficial to the students and tend to uphold the status that this University wishes should be attained by all the recipients of its honours. I have not had time to dissect the returns of this year's examinations and compare them with those of previous years; but with regard to the results of the Matriculation and the surmised cause for the falling off which has appeared in some of the newspapers, I would state that three out of the four Examiners in English are the same as those who examined last year, when an exceptionally large number passed; and that, so far as the Syndicate is concerned, it strives as much as possible to keep the same persons as Examiners from year to year. Changes are always occurring from one cause or another which necessitates the appointment of fresh Examiners; but on referring to the past years, I find that from 1872-73 to 1874-75, that is, for three years, the same gentlemen examined in English at the Matriculation, with one single exception, *viz.*, Mr. Best succeeding Mr. Wordsworth, who had gone on leave. Changes in appointments necessitated a new arrangement in 1875-76 which has held good in the present year, with the exception of Mr. Peterson taking Mr. Oxenham's place, owing to that gentleman having joined the Deccan College. I think that those, therefore, who wish to find reasons for such an unfortunate result as has occurred this year, must look beyond the mere change of Examiners. The subject of endowments again receives prominent notice in the report. This University has from its commencement overstepped its sisters under this heading. At

Calcutta I believe the number is 5, of which the largest was the gift of a Bombay merchant—the donor of our noble library and clock-tower; Madras 8; while we now possess 28, three of which have been added during the year under review. Two of these—the Merwanjee Framjee Panday and the Kahandas Muncharam Scholarships—are attached to the Civil Engineering College, which opens a road for the study of a science which will be of the greatest importance in developing the industry of the country. As an instance of this, I would mention that the late Munguldass Nathoobhoy Travelling Fellow took the advantage of his residence in England to perfect his studies in Civil Engineering, especially in that branch which applies to the mechanism of spinning mills, and has since his return been appointed to the independent charge of a large mill at Surat. We have now been in possession of this splendid hall for some years. I trust before another Convocation to find that the library is in our hands and our collection of books, including the principal portion of Dr. Wilson's library and that of the Law Classes, deposited on its shelves, while the flow of time will be marked by the harmonious music of the joy-bells in the Rajabai Tower. I may here mention that the subscription for the Bust of the late Dr. Wilson has been nearly filled up, and we hope shortly to send the commission for it home. Our late Chancellor, Sir Seymour Fitzgerald, concluded his last address with the words "*Floreat Academia.*" Sir Philip Wodehouse to-day, though absent, echoes the same wish. Ere we meet again, a new Governor will have come to this Presidency, and a new Chancellor will preside over the University,—one who has been my friend for many years, with whom I studied at College, and whose brilliant career every member of his service has watched with admiration; and I feel sure from his training under the great Arnold, and from the high classical attainments which enabled him to carry away from the Haileybury of old the numerous medals and prizes which he did, that he will, while he rules over this Presidency, ever extend a fostering hand to this our University. May we not then look forward to the future without doubt that the wish of our late and departing Chancellors may not only prove true, but that each successive year will give us greater cause for exclaiming "*Floreat Academia.*"

SEVENTEENTH CONVOCATION.

(By H. E. Sir Richard Temple, Bart, G.C.S.I., C.I.E.)

Mr. Vice-Chancellor and Members of the Senate of the University of Bombay,—You will, I am sure, prefer that the

observations, which occur to me as suitable on this occasion, should be addressed to those who are objects of our solicitude, namely, the graduates and under-graduates of the University, and through them to the Native public throughout this Presidency, who are interested in the progress of education. Though speaking now as Chancellor, I cannot divest myself of my capacity of Governor, and my colleagues in the Government have been consulted as to the principles to which your consideration is now to be invited.

System of State education.

You, then, graduates and under-graduates, and all our Native fellow-subjects of Western India whom my words may reach, I would ask you to consider our system of State education as a whole. You may have sometimes heard in some quarters an advocacy of efforts by Government on behalf of primary or elementary education for the masses of the people, in apparent opposition to high education for a limited number; and, again, of high or superior education for the few, irrespective of lower education, in the hope that they, once enlightened, will scatter the light among the nation, just as the rays of the rising sun must first touch the tops of the mountains, and rest there for a while before they can penetrate to the dark valleys below.

The Government of Bombay, however, does not fix its regards exclusively on either one side or the other. We desire to foster all kinds of education alike; whether high, or elementary, or intermediate, encouraging each kind according to its needs. Though we long for the day when the people will undertake the task of national instruction by private resources and private organization, subject only to a general control by the State, still, we see that at present in Western India this task has to be performed mainly by the State, and we consider ourselves answerable for holding the balance between the claims of the several branches of education. We cannot say that any one of them is more important than the others; all are conducive to the good of the people. Nor can any one be treated separately from the others. They are co-operative one with the other, and are almost inter-dependent. If the nation under our charge be regarded in its corporate existence, we shall find that primary education supplies material for secondary education; that advancement of secondary or intermediate education reflects back energy upon primary education; that secondary education leads up to high education, which, again, elevates the tone of everything below it, and supplies the fittest instruments for all other sorts of instruction.

National education in its totality may be likened to the beautiful structure in which we are now assembled. Primary education is as the plinth with the foundation broad and deep; secondary education is as the superstructure with its walls and pillars; high education is as the roof with the domes and towers. No part of the structure can be injured or neglected without affecting the safety, or the usefulness, or the beauty of the whole. And as the architects have bestowed care on all parts alike, so is the Government bound to attend equally and simultaneously to the three departments of education—high, elementary, or intermediate, preferring none to the others, but meeting even-handed measure to all.

Our first duty is to determine the curriculum, the standard or standards, for each of these branches, in conformity with the wants of the several sections of Native society affected by each. In order that this may be well done, discriminative knowledge of the people, and sympathetic appreciation of their condition and prospects, are absolutely necessary.

Fortunately we can, by the method known as payment by results, induce both masters and scholars to follow whatever standards may be prescribed. If the master be a salaried servant of the State, he receives more or less remuneration according as more or fewer scholars pass examinations according to the standard. If private schools apply for grants-in-aid from the State, the aid is allowed, more or less, according as the scholars pass the examination.

Another method of ensuring, on the part of the scholars, adherence to the standards, is the granting of scholarships. For each class of schools, scholarships can be offered for open competition among the scholars at examinations to be held annually according to the standard. The scholarship is, of course, a stipend; the holder virtually obtains a free education; he is the honourable possessor, not from patronage or favouritism, but from victory over his fellows in the contest of mind with mind. Consequently, all the active-minded boys work for proficiency according to that standard, in the hope of winning the scholarship, and the master has every inducement to teach them accordingly. Thus the grant of scholarships is not a mere act of charity or of grace, but is an engine for compelling by the force of emulation the observance of standards.

So the method of scholarships by competition stimulates the spontaneous efforts of the good scholars; the method of payment by results ensures attention on the part of the masters to the scholars of moderate or indifferent ability, so that the best

average possible may be preserved. And thus the State promotes the welfare of the weak scholars as well as that of the strong.

The moral power thus wielded by the State rivets on us a responsibility for seeing that the several standards are the most appropriate that can be devised.

You, doubtless, bear in mind that primary education is conducted in the vernacular languages only; secondary or middle education partly in the vernacular and partly in English; superior education mainly in English, partly also in the classical languages of the East.

Primary Education.

Now, primary education in its humblest form cannot be too low or too simple. Indeed, its first characteristic should be adaptability to the poorest persons and to the rudest minds. Its object is to ultimately embrace all the boys and girls of the lower classes throughout the country—the farm labourers, the small artisans, the village servants. It cannot, alas, attain so great an object within this generation of living men. Meanwhile, it strives to gather into its fold as many hundreds of thousands as it can. It already reckons 210,000 pupils; but even that number forms a small part only of the children of a school-going age in this Presidency, and leaves a sadly vast residue of children growing up in ignorance. Its system should, therefore, in the first instance, be as cheap, its standard as easy as possible, consisting of a little reading and writing and some elementary arithmetic. When it takes root and grows, then a somewhat better standard may be cautiously introduced, just enough to enable the children to move happily in the lowly sphere to which their destiny confines them, and no more. These poor children have but a short time during their tender age, say from their fifth to their thirteenth year, within which must be learnt what they are ever to learn from books, before the inevitable day when they must go forth to the field, to the grazing ground, to the road, to the workshop, to help their parents in the daily toil. With but too many of them, also, the time that can be devoted to learning, is even less than this. Still, if this much of time be obtained, within it there can be taught something more than elementary reading, writing, and arithmetic; something of morality, so that these children, often belonging to the lowest castes in the social scale, may be instructed to speak truth, to love virtue, to despise falseness; something of the vegetable kingdom which rewards plenteously those who labour conscientiously; something of those wonders which Nature reveals to

the perception of all those who are trained to perceive; something of the universe, of the orbs which rule the day and night, and of the stars which have from the most primeval periods attracted the gaze of man in his most savage state. If any of these peasant boys be gifted with genius, he will, I hope, be able/ while in a primary school to win a scholarship tenable in a middle school, and there again win a scholarship tenable in a superior institution, ascending the educational ladder step by step. Thus ability and industry wheresoever found, even in the lowest social state, will have their chances.

But if this teaching is to be given within so short a space of time to young children of lowly capacity, there must be good schoolmasters, men much better than any that can ordinarily be found in the villages of India; men specially trained in pedagogy, that is, the art of imparting knowledge to the young. The best salary which can be allowed is small: therefore we must obtain the utmost qualification which can be obtained for scanty remuneration. Again, as the children have their being among rough, ignorant people, it is important that in school they should come in contact with masters possessing some traits of culture and refinement. For all these reasons it is necessary for the State to undertake the training and supervision of the village schoolmaster, and to see that they all possess certificates of competent qualification. The village schoolmaster represented an ancient institution, but he was dull and unlettered. Now-a-days his office is filled by men of a new stamp; and the production of such men is among the first-fruits of our educational efforts.

It is remarkable that there are in this Presidency more than 7,000 girls in the lower class schools, a circumstance exciting hopefulness, and showing that even the peasantry are awaking to a sense of the benefits of female education.

Next, our consideration must be turned to the middle or secondary education relating to those middle classes which in many countries form one of the mainstays of the social fabric, which, indeed, in this country are not so strong in number as we could wish, but which are growing and will grow more and more, relatively to other classes, as the country advances in prosperity. There are about 16,000 boys in this Presidency receiving this secondary education, out of whom about 5,000 are at private institutions. This total number is comparatively small. In the middle classes are included the peasant proprietor of the better sort, the small landholder, who should learn mensuration and village accounts, the money-lender, the trader who should be

practised in arithmetical calculation; the clerk who should qualify himself for subordinate employment in a private or a public office; the artisan, the skilled workman, the manufacturer, who should acquire the technical knowledge necessary for success in his craft. For the secondary or middle class school the standard must be so arranged as to suit, firstly, the general wants which are common to all the above-mentioned sections of society, and secondly, the special wants of each section.

Creation of a vernacular literature.

The instruction will, indeed, be partly given in English, but mainly in the vernacular. The merits or the defects in this instruction will show the manner in which we sustain the acknowledged principle that, while English instruction is offered to the Natives, they should be thoroughly grounded in their own language. We duly perceive that, while many Natives learn English—the more the better—still many Natives, if they are to be educated at all, can obtain their education only through the medium of their own vernacular. Hence, a new vernacular literature has to be created; and such a creation, if it be fully completed under our auspices, will be among the most enduring monuments of British rule in Western India. Already a good beginning has been made by several highly-qualified Native gentlemen. On various branches of useful knowledge, books will be written in the vernacular languages of this Presidency, and in a plain, practical style, some of which will be abstracts, others translations, *in extenso*, of English works. Some of these books, too, will be original works by Native authors who, having mastered for themselves the subject in hand, will expound it in their own Oriental mode of thought and expression for the benefit of their countrymen. We should afford the utmost incitement to Natives to attempt this original composition, as affording the best scope for that sort of independent self-sufficing ability which we most desire to evoke among them. Such labours do as much good to the writers as to those for whose instruction the books are written, and will raise up a class of Native thinkers whose mental achievements will be among the most substantial results of our educational system.

The several normal schools or training institutions for vernacular schoolmasters form an integral part of this secondary division of our system. They really are our vernacular Colleges. Through them the resources of the ancient languages of India—languages unsurpassed in copiousness, in precision, in flexibility—are adapted to the diffusion of modern knowledge among the Natives. Through them the dead languages of older times are

used to preserve purity and expressive vigour in the living dialects. Through them the Natives are taught that no man can speak or write his mother-tongue competently well, unless he knows something of the classic tongue of his ancestors.

To the students of these vernacular Colleges an example has been set by European scholars, such as Haug Buhler and Kielhorn, members of this University. Some Native scholars of this Presidency, such as Bhau Daji and Bhandarkar, have made additions to our knowledge of the ancient language of India, which are appreciated at such seats of learning as Oxford and Berlin.

One of the first objects to be set before Native authors in the vernacular, is the preparation of text books in the several physical sciences, especially chemistry, botany, physics, and physiology, which are the sciences most practically useful in the circumstances of Western India. Some such writers have already appeared, and many more are appearing. Those of them who may be content with making translations, can take the various science primers now being brought out in England, under the authority of some of the greatest names in science. The fact that such eminent men write such elementary books, is an acknowledgment of the value set upon educating the people in these subjects.

Time does not permit me to summarize the instances which might be adduced to show how popular ignorance of practical science is retarding the material progress of the country, and is even in some respects causing retrogression.

Agricultural Chemistry.

The impoverishment of the cultivated soil in most parts of India is a result of that indifference to agricultural chemistry which pervades the middle classes and the peasantry. The botanist shows us that the plants of the crops take up certain elements from the soil, which elements are necessary for the growth of the plants, and that if the soil becomes gradually deprived of these elements, its fertility is injured. The chemist shows us that these elements must be artificially replaced in the soil by means of manure or equivalent substances. The land-holders and cultivators have these substances to a large extent ready on or near the land, but neglect to use them. And yet some Asiatic nations, such as the Chinese and the Japanese, understand and act upon these principles.

Destruction of forests.

The wasteful destruction of the trees and brushwood in India is another example of that sort of carelessness which is caused by ignorance. The physicist shows us that the moisture drawn from the ocean by solar evaporation is gathered into clouds which pass over the land;

that if the surface of the ground be cool, then the clouds become condensed and their moisture descends as rain; that such coolness cannot exist, unless the ground be covered with vegetation; that if the surface be bare, arid and heated, the clouds move onward, and the ground remains rainless. Yet the people destroy the forests, and leave the ground denuded, without thought of the drought and famine which must ensue sooner or later.

In all these sciences the instruction should be practical, that is, it should be imparted in immediate contact with the objects concerned; not only in the class room, but in the very presence of the things to which the lectures refer. Botany should be taught in the garden or in the field; chemistry in the laboratory; physiology in the midst of animal life.

Connected with these topics there is the subject of physical geography. It nearly concerns the history of human progress. The Native youth should be taught how the mountains attract the clouds which drop moisture, produce vegetation, and supply the sources of streams; how the streams cause that fertility of the lands which enables the human race to rapidly multiply, to constitute society and to found cities; how the rivers, formed from the union of streams, become the highways of commerce.

Under the head of secondary instruction come all the technical schools which we have established or may yet establish. Those Natives who reflect on the improvements which are advancing in Western India—such as the introduction of mechanical appliances, the new manufacturing industries, the development of artificial needs, the application of arts and sciences to the practical affairs of the national life—will see how many fresh lines of employment are being opened out. The aim of technical instruction is to help Native youths to qualify themselves for earning a livelihood as medical practitioners, as chemists, as foresters, as scientific gardeners, as land-surveyors, as civil engineers, as trained mechanics, as engravers.

But, although practical knowledge must occupy a larger part than heretofore in our middle class education, we must continue to bestow care as much as ever, or more than ever, on ethical instruction and moral culture. Happily, Native opinion is alive to the value of such instruction and culture, and will cordially support the efforts of the educational authorities.

In the middle class schools there are about 5,000 girls under instruction. These girls' schools are managed entirely by private effort. The fact may be hailed as the beginning of female education. The gradual augmentation of the number of

girls at school should be cordially desired by every influential Native who cares for the good of his countrymen.

The fact that English ladies are becoming under-graduates of this University affords a notable example to the people of Western India.

I now approach the topic which is the last in the order we have been following, but which is one most nearly concerning you, graduates and under-graduates, namely, high education or superior instruction.

In the Colleges there are about 900 students and in the high schools about 8,000. Of the 8,000, more than half belong to those private institutions which flourish in our midst, and are doing a most beneficent work. The total number is comparatively small, and even from it a considerable abatement must be made for those students who do not stay long enough to receive the higher parts of the instruction.

The day may come, indeed ought to come, and we should all strive to hasten its coming, when the cost of high education will fall upon the State only in a slight degree, and will be defrayed partly by the munificence of the wealthy, and partly by those who seek for such instruction and who are to earn their living by it; and when every Native gentleman of rank and wealth in Western India will think it essential, that his son should be a member of the University of Bombay. You know, gentlemen, that the upper ranks of Native society are as yet but little represented in the rolls of our University calendars; that although the rich men of Bombay do often present their sons for our University examinations, yet such is not the general practice (as it ought to be) with the Native nobility and gentlemen of Western India; that for those who matriculate in this University the share borne by the State in the cost of their education is great, and that for those who take degrees this share of the State is greater still. It can hardly be denied that when the responsibility of educating the people has been accepted by the State, some considerable portion of the educational resources must be devoted to high education. To institute public education without providing for superior instruction, would be to make a spear without a spear-head, or a sword without a sharp edge. Without superior instruction we could not diffuse those thoughts, ideas, and aspirations, the diffusion of which forms the noblest part of the mission of England in the East. Without it, also, we could not find the agency for competently affording secondary instruction, or even primary instruction. The only point open to discussion

relates to the proportion out of the whole educational fund which is devoted to the superior instruction. In the Bombay Presidency this proportion amounts to about one-fifth of the whole. At present our care is to fix for the high schools and the Colleges such a scale of fees as the students can reasonably afford in the existing circumstances of Native society. Their fees are high, relatively, to the means of ordinary students and to the fees of the other schools; so that our superior instruction is very much more costly to the students than instruction of any lower kind. We take into consideration the expense incurred by the students on account of their being obliged to live at capital cities like Bombay or Poona. And this is one of the reasons why we have lately assented to the inauguration of a College at Ahmedabad, for the Guzerat province (as soon as may be financially practicable), for the founding of which institution a sum of money has been raised by Native gentlemen. Another reason is this, that we sympathize with the trouble which the parents must have in placing their sons under proper supervision while studying in capital cities distant from home.

By establishing one or two additional Colleges in this Presidency we hope to augment the number of those receiving high education, which number is at present seen to be so small. But we cannot do more than this without unduly weakening the limited resources available for the existing Colleges. Manifestly a College is of little use unless it enables students to take University degrees. Unless the teaching staff be strong enough for this, it must fail to perform its proper functions. Native professors are comparatively inexpensive, and can competently teach many subjects. But there is one great subject for which you must have Englishmen and graduates of the British Universities, who are necessarily expensive, and that is English literature. We have given you English professors worthy of your respect and confidence in the highest degree. But the number of such valuable men must unavoidably be limited. And this circumstance alone would preclude the founding of many Colleges in this Presidency. At all events, we must take care that the English education does not deteriorate: such deterioration is apprehended by many even among the Natives. Certainly there is not enough attention paid to English elocution and caligraphy. Much as we may employ Native professors in various subjects, we must endeavour in our superior institutions to maintain English professors for English literature.

With all the efforts which we may have made, or may yet make, the quantity of high education in Western India is, and

will long continue to be, extremely small for a population of 22 millions. There are not more than 800 students in the Government Colleges in the Bombay Presidency and not more than 100 in the private Colleges; or 900 in all. From among the students at the high schools about 1,200 present themselves yearly for the University entrance examination, of whom about 300 pass on the average. But of those who thus enter the University only a few study for degrees. Now, I must remind you that this circumstance is opposed to the principle of those European Universities on the model of which this University has been established. In Europe, young men enter Universities, not merely for the sake of entering, but for the purpose of taking degrees. In this Presidency, as elsewhere in India, young Natives generally enter the University for the sake of entering merely, and without any thought of taking degrees. We must strive to correct this tendency which has arisen, contrary, indeed, to our wish and intention, but still under our own system. We must more and more make the possession of a University degree a necessary qualification for admission to the higher posts in the public service. Again, if students persist in regarding the entrance to the University as the goal of their ambition and the end of their studies, we must render the entrance examination gradually harder and harder.

Then there comes the question as to what is, and what ought to be, the subject-matter of our high education.

Mental and Moral Philosophy.

In this University the utmost attention has been, and I hope ever will be, given to mental and moral philosophy; relating to those duties of man towards God which are acknowledged by all mankind; to those abstract principles of right and wrong which always assert themselves in the conscience; to the power and functions of the moral sense; to the constitution of our mental faculties; to the domain of practical ethics; to the relations between man and man in the body politic; to the foundations of rights and of true liberty in the social state. These principles have not only been inculcated in the abstract with the strongest sanction and the highest authority, but have further been illustrated in the concrete, and have been applied to history, to law, to literature, to society, and to Government. Without this teaching you could never become really better or wiser from instruction in physical science. But I will show you presently that physical science, so far from being opposed to mental and moral philosophy (as may have been sometimes believed), does, if rightly taught and truly understood, conduce to the loftiest conceptions of philosophical thought. At this moment

I have to remind you that those sacred lamps of faith, virtue, morality, and philosophy, preserved to us by the best traditions of the world—those holy fires unextinguished through so many ages, and as we believe inextinguishable—have been reverently and faithfully handed down to you by this University. Whatever changes may be gradually introduced into other parts of our teaching, this part will, we trust, remain unchanged and unchangeable.

This ethical and philosophical teaching has greatly affected already, and will still more affect in future, the conduct, throughout life, of those who pass through the University. Allowing for failures and disappointments, we still see that there is a greatly improved standard of conduct, a higher ideal of rectitude, among those Natives who have received our ethical instruction, and have been in daily contact with the European professors. In the higher branches of the public service, both executive and judicial—more especially in the judicial—the Natives evince an integrity and a trustworthiness for which we are heartily thankful. The improvement which has occurred in these respects is remarkable, and can be best appreciated by us who remember the tone and standard which prevailed in times past, before the introduction of a system of State education into India. And the Natives themselves, as I understand, attribute it mainly to English education, to the moral instruction which is included in that education, and to companionship and association with European teachers.

For the theoretical part of philosophy the Native youth in our Universities have always evinced an excellent aptitude. This, indeed, is to be expected, inasmuch as philosophy has been cultivated by the races of India from the time of a remote antiquity, in all respects with wonderful diligence and in many respects with much success. The high mental qualities thus engendered, have been transmitted through many generations of men to you, the representatives of the present time.

Exclusive devotion to Philosophy.

But, gentlemen, the exclusive devotion to mental and moral philosophy as contradistinguished from physical science, and without sufficient subjection to the discipline of severer studies, such as logic, mathematics and science—is apt to develop the very faults to which your mental constitution is prone. The imaginative faculties rise and spread so as to overshadow the reason; the idealistic power flourishes so excessively as to draw the vigour away from the realistic faculties. Consequently, our University students are but too often addicted to rhetorical

phraseology, not exactly applicable to the subject in hand, and without a sufficient basis of thought. This mental habit of theirs is unfavourable to original or independent thinking, and induces them to borrow ideas from others instead of forming their own ideas, or to reproduce *simpliciter* what they have learnt, whether it bear strictly upon the topic in question or not, to reiterate the formulæ of thought as acquired in books instead of reasoning out matters for themselves. Much allowance should, in justice, be made for such faults existing in youths who have to obtain their education through a foreign language and literature. Similar faults, too, are common, in a greater or a less degree, to us all. The professors at our higher institutions would, I think, affirm the consequence to be that immaturity of thought so frequently noticed by the critics of our educated youth.

Indian inaccuracy.

The defect will, doubtless, be remedied gradually as the people become imbued with our education. It demands, and is sure to receive, the utmost attention on the part of our educational authorities, as it is very generally found in many classes of the people. Ask any judge who has to take Native evidence—any traveller who has to gather information in this country—any savant who has to investigate facts locally—and he will lament the inaccuracy which prevails among the people. Again, the indifference of the Natives to correct generalization has always been remarked with regret. The difficulty of obtaining from them general opinions deduced from verified data, or based on well-defined considerations, has been felt probably by every administrator and every economist who is concerned in solving the social problems of the nation. Yet, surely, these faults can be cured by education, for the people are endowed by Nature with shrewdness and sagacity.

You will forgive me, gentlemen, for dwelling on these points so frankly, as I do so with the most friendly sentiments.

Your retentive power of memory, your aptitude for intense mental application, your aspiration to excel in whatever may be prescribed, have always won the regard of your European teachers. These qualities supply something, but not all, of the foundation of success.

Our students must bend themselves more than heretofore to those sciences which are severe and exact, as compared with those to which I have been just adverting. The proficiency which Natives attain in mathematics; the success they win in the law; the public confidence they command when on the

judicial bench; the progress they make in the practice of surgery and medicine,—afford an earnest of their future achievements in any science to which they may devote themselves.

Induction.

You are probably aware that deductive reasoning, whether derived from mathematics or from logic, in both of which the people of India have always evinced much aptitude, will never by itself supply the needs of the Native intellect. This may truly be said of us all, but more particularly is it to be said of you. The thing most wanted for you all, is instruction in inductive reasoning. As you will recollect, deductive reasoning is the drawing of conclusions from given premises. But induction is the reverse process. It consists of reasoning from particulars to general propositions. By it various phenomena have to be observed; their complex combinations have to be separated by analytical processes, the relations of their different qualities have to be determined. In deduction the law is given, and the effects are required to be found; that is a comparatively easy task in which you will readily excel. But in induction, on the contrary, the effects are given and the law is required to be found; that is a hard task, in which you often fail, but in which you must, and will, learn to excel. A recent writer (Stanley Jevons) has given an illustration of the difference between deduction and induction, which is peculiarly applicable to you. When you enter a labyrinth, you move about hither and thither easily. This is like deduction. But when you wish to return and make your exit from the labyrinth, then doubt and difficulty begin; then you must trust to the accuracy of your observation of the way by which you entered, or make an exhaustive trial of all possible ways. This is like induction. Hence it is that inductive reasoning is the all-important subject to be pressed upon the Native mind. Our students should be drilled by its procedure and disciplined by its system. They should be exercised in it backwards and forwards, so that they cannot answer its question by exertion of memory, but must solve its problems by their self-acting reason alone. They will immediately find that they cannot succeed in this, unless their observations are correct. And the necessity, thus imposed upon them, of observing correctly, will remedy some of the mental faults to which I have been alluding. Mill's work on Logic prescribed for you by the University as a text-book, has been regarded as a landmark in the progress of general studies, and especially of scientific inquiry. Take up his chapters on induction and causation. In this work on Political Economy, read the opening chapter explaining the origin of wealth,

the fundamental structure of society, and the principles on which the science is based.

Follow up these principles in the economic works of the late Professor Cairnes. Note the introductory part of Buckle's work on Civilization, and observe the method of examining the circumstances which make history and mould the fate of nations. Study especially the works of Sir Henry Maine, namely, Ancient Law, Village Communities, and the Early History of Institutions; these shew you the origin of rights, the foundation of law, the progress of jurisprudence. All such works teach you how to reach the pith, the kernel, the root of every matter. They are to several branches of study what the protoplasm is to living substances.

The practical study of the physical sciences, being itself the most cardinal instance of inductive reasoning, will eminently conduce to the same object, and will supply to the Native mind, as it were, that fibre and sinew, that solid strength, which it so much needs. Take Whewell's history of the absorbing labours of Newton; or the account of the German astronomer Schwabe, who day by day for thirty-one years watched for the recurring spots in the sun; or the story of Sir Humphrey Davy's enquiries into the composition of water; or Tyndall's narrative of Faraday's experiments in electricity; or Darwin's observations of the habits of insectivorous and climbing plants; and you will derive benefit, not only from knowing the grand conclusions obtained from their labours, but from noting the processes by which they laboured.

As a preparation for such scientific study there is needed that general culture, that gymnastic mental training (as it is technically termed from physical analogy) which you have all received.

The relative proportions which should be allotted in our University curriculum to general learning and to physical science have of late demanded, and will still demand, special consideration.

Of the students in this University some will follow professions, such as the public service, for which general education alone is needed; others will follow professions, such as the scientific branches, for which special education must be superadded. Up to a certain point general education must be given to both classes of students. But afterwards such education will be prosecuted to the end of the College course by those who live by the learned professions, while it will be relinquished by those who are to live by the scientific professions, each one of

whom must thenceforth devote himself to his particular science. He must, therefore, not be unduly burdened with general education, lest he should be prevented from learning, during his Collegiate course, the science which is to be his means of livelihood. There are but five years within which a young man must learn all that is to be learnt at College for the purpose of his profession. If he is to be a chemist or a botanist, or a professor of art or science, or a medical man, or a forester, or a civil engineer, he ought to have as large a part, as possible, of the five years for acquiring his technical and special knowledge. For all such cases endeavour has been, and will be, made to lighten the weight of general education so as to give time and opportunity for the scientific pursuits.

We rejoice to see so many promising students qualifying themselves by general education for the public service, which offers an ever-widening field to your reasonable ambition, and in which you are likely to rise to higher spheres; for the judicial bench where Natives acquit themselves so honourably, also for the Native bar which is everywhere rising in repute and usefulness. But we hope that these professions may not become overstocked. Though the danger of such over-crowding does not seem to be so imminent here as elsewhere, yet even here it exists. On this account, as well as for other reasons, we are anxious that many of you should choose the other professions which the sciences so abundantly offer. Looking to the vigorous growth of European manufactures at this capital city and at other places in the Presidency; to the extension of railways; to the hydraulic engineering needed for works of irrigation; to the establishment of professional forestry; to the increasing demand for surgery and medicine;—to the incorporation of scientific teaching in our national education; looking to all these things, we hope that students will be attracted more and more in such directions. And the Senate and Syndicate of the University will be moved from time to time to consider amendments of the University standards of examination with this view.

I beg you to read the general evidence given in 1862 before the Royal Commission on the Public Schools in England, by such witnesses as Hooker, Faraday, Owen, Lyell, Acland, Carpenter. They declared that scientific pursuits by themselves afford an excellent general education, as training the mind to habits of method, order, observation, and classification, and that in the words of Faraday himself "the study of natural science is a glorious school for the mind."

All the arts and sciences which have helped to make England what she is by land and by sea, which have contributed so much to our national greatness and prosperity, these we are offering to you without stint or reserve; nay, more, we are urging them upon you for your acceptance, in the hope that they may do good to you as they have done to us. We hope, too, that many of you will become imbued with artistic and æsthetic ideas, and that some of you will follow art as a profession. India must deplore the loss, during wars and revolutions, of so many of those arts which flourished in the days when Asoka graved on the rocks the edicts of duty; when the Buddhists hewed sacred chambers out of the strata on the mountain sides; when the Brahmanists covered their fanes with carvings which seem to make ancient races of men live again before our eyes; when the Mahomedans reared the tall minarets for prayer, and the domes in memory of the dead. You can hardly do better than fix your gaze on the antique remains of your own national art, which remains will hardly be surpassed by anything that European art can teach you. But under the guidance of Sir Bartle Frere, whom you so well remember as Chancellor of this University, an artistic revival arose some years ago in Western India, a movement which is worthily sustained by our School of Art and Design at Bombay, and by the group of edifices where we are at this moment standing.

Pursuit of knowledge.

Most of you must win knowledge for the purpose of fighting the battle of life, yet some of you may be able to pursue knowledge for her own sake. You have read Macaulay's stanzas, in which the goddess of literature adjures him to love her for herself alone. You may recall the passage in which Buckle declares that he who undertakes to write history, must relinquish all other ambition,—not for him are the riches and the honours of the world. Remember that the man who can compose a book that shall live, or enlarge the bounds of human knowledge, or make a discovery in science, or produce a valuable invention, is as great as the successful statesman or warrior.

Though I refrain from dwelling upon poetry, its importance is not forgotten by us. However successful our training may be in other subjects, it is beyond our power to train you to be poets. But we never cease to set before you the best examples of English poetry: and, fortunately, the British nation is as great in poetry as it is in sterner subjects. National poetry is in some degree the outcome of the history and the condition of a nation. Whether such poetry will arise in the India of to-day,

we know not. You will, doubtless, cherish affection for the poetry of ancient India. If you consult the recent works of Griffiths, of Talboys Wheeler, of Monier Williams, you will observe how greatly that poetry is admired by modern readers. You will have seen how many of the finest verses of Tennyson have sprung from contemplation of the British Empire. You may claim a share in the pride inspired by the widespread rule of the British Sovereign for whom so many Native soldiers have fought and bled, and under whose colours the Native armies are serving.

Lastly, whether hereafter you mix in the turmoil of active life, or be immersed in business, or tread the hard paths of practical science, you must not forget the moral philosophy you have learnt in this University.

Physical science and natural religion.

The pursuit of physical science, if undertaken with singleness of purpose and humility of spirit, leads us to the contemplation of the first creative power, of Him whom the ancient Arabians figured to themselves as the Causer of Causes, of that impassable gulf which philosophers describe as separating the knowable from the unknowable. It would be unjust to physical science to regard it as hostile to natural religion. On the contrary, a strong presumption in favour of religion is supplied by science. Equally unjust would it be to science to regard it as failing to quicken faith or to strengthen the moral sense. Few things can be more ennobling to the soul of man than honest effort to penetrate the mysteries of the material universe, and to understand the laws which the Creator has ordained for its existence. You probably have read that some modern authors divide knowledge into two main categories: one "humanistic," which may be broadly described as *literæ humaniores,* metaphysical philosophy, æsthetics, law, history; the other "realistic," which may be broadly described as mathematics and physical science. It is to the humanistic division that all the noblest flights of eloquence, the most refined sentiments, the most exalted thoughts, have belonged until recent times. But within this century passages of consummate eloquence, of the purest beauty, are to be found in the writings of realistic authors. Take some of the finest or grandest passages by modern humanistic authors with whom you are acquainted, say those of Burke, Canning, Coleridge, Macaulay, Ruskin, Buckle. Then on comparison you will find very fine and grand passages by realistic authors, say Lyell, Brewster, Herschel, Tyndall, Balfour-Stewart, Josiah Cooke.

All these studies will raise your thoughts towards principles

which can be felt by faith, though they cannot be proved by our finite senses; towards glories not to be beheld by the eye of man, and harmonies not to be heard by mortal ear. Fix your hopes on that better life in the future which is beyond this poor troublous sinful existence of ours here below; remembering that "the things which are seen are temporal, but the things which are not seen are eternal."

EIGHTEENTH CONVOCATION.

(By The Honorable J. Gibbs, C.S.I., F.R.G.S.)

[An address was read by the Dean of the Faculty of Arts to the Vice-Chancellor, the Honorable Mr. Gibbs, expressing the deep sense of the obligations he had laid the University of Bombay under by the valuable services he had rendered it during his nine years' tenure of office as Vice-Chancellor.]

Mr. Dean, and Gentlemen of the Senate,—It would be affectation on my part if I were to begin without admitting the great gratification with which I have listened to this Address, and thanking you most cordially for the indulgent spirit in which you have been pleased to review my action during the lengthened period I have had the honor of holding the office of Vice-Chancellor of this University,—a period which will ever form one of the most cherished recollections of my long sojourn in this Presidency,—and for the kindly terms in which you have given expression to the judgment you have formed. I have listened to the Address with the greater pleasure, because, although I do not delude myself with the idea that I deserve all you have said about me,—for I cannot but acknowledge, as I review the years of my Vice-Chancellorship, that I have in many things fallen short of what I might and perhaps ought to have done,—yet I recognise in the broad principles, for my fidelity to which you are pleased to praise me, principles to which it has been at least my constant aim to adhere. Your appreciation of my services would in any case have been exceedingly gratifying, but the terms in which you have been pleased to express that appreciation is evidence that, in spite of my many shortcomings and imperfections, I have been able to some extent to be of service to the University. It was not without diffidence that

I accepted at the hands of Sir Seymour Fitzgerald an office which had been filled by such eminent men as Sir Alexander Grant and Dr. John Wilson, to name only my two immediate predecessors. The former of these brought not only the resources of scholarship which had won for him high honour in his own venerable Alma Mater, but a grasp of educational doctrine and practice which was of the greatest value in laying the broad and deep foundation of our system, and which had found an appropriate recognition in his elevation to the highest post in the Educational Department of this Presidency. While of the latter, who looked on his appointment of Vice-Chancellor as his most cherished distinction, it may be said that he brought to the performance of his duties a most intimate knowledge of India and its people, a life-long experience in the cause of education, and a keen and catholic interest in all branches of knowledge, combined with a sympathy broad as the University itself with all the many races whom we desire to attract to our portals. To follow such men without a feeling of diffidence at the thought that I should be judged by the high standard to which they had accustomed the public mind, would have argued presumption on my part; but I was encouraged to think that the principles they had laid down would prove a sure foundation on which to raise the superstructure, while a pretty long experience in the public service would, I ventured to hope, give me some special qualification for the duty.

It has been my privilege to preside over the meetings of the Syndicate and Senate for a longer period than has fallen to the lot of any previous Vice-Chancellor, and it is with peculiar satisfaction that I learn from you, Sir, that the spirit in which I have endeavoured to discharge this and other functions appertaining to my office has commended itself to my colleagues on the Syndicate and to the body of the University. With you I am glad to believe that the progress of the University has been satisfactory during the period I have presided over its counsels. On that point I hope to touch in detail presently. In the meantime I cannot do better than borrow the language of this Address, if you will first permit me briefly to make some adequate recognition of other services to the University which have had no small share in contributing to this success. For I could not omit this opportunity of putting on record my high sense of what the University of Bombay owes to the unbought exertion of the Syndicate. On this point I fully concur with what Sir Bartle Frere said in his farewell address at the Convocation for 1867, when, after pointing out that "it is a noteworthy

circumstance that this University stands almost alone among the great institutions of this country, as managed by the unbought exertions of those who direct its action"; expresses his strong conviction and that of his colleagues in the Government, "that here, as in every part of the world, men will serve their fellow-men truly and laboriously for honour, for love, and for conscience sake," and thanks them "for teaching this among other truths that great service may be done the State, though it be not paid for in money." Nor can I refrain from noticing the care and discrimination with which the Senate has justified the wisdom of the arrangement which made the choice of the executive body devolve on it. With these additions then, Sir, I say confidently, in the language of this Address, that the practical working of our University has been made more systematic and efficient, the purposes of its executive, gaining in precision and persistence, have exercised a wider and deeper influence on the Colleges and Schools of Western India, the teaching of these Institutions has been moulded to greater symmetry and thoroughness, the beneficial influence of the University has been felt through every grade of the educational scale; and with you I rejoice to see the fruit of our labours in the replenishment of society with intelligent and cultivated representatives, both of the ancient learning and of the last won conquests of modern thought.

For my share in the work that has been done your gratitude would have been ample reward. I have a warm appreciation of the kindness which has prompted this expression of your gratitude in a form which I cannot but consider as in itself a high distinction, and I have peculiar pleasure in the thought that your regard and that of other friends outside the University, may be permanently commemorated in the way which of all others is the most gratifying to me personally, by the addition to the University of a collection of books and a Library endowment fund, which I am confident will prove no small accession to its means of usefulness.

Results of 9 years, 1871-79.

On the first occasion of my addressing the Senate as Vice-Chancellor, so far back as 1871, I reviewed the results of the previous ten years of the University, and showed the progress it had made in the number of its graduates, the wealth of its Endowments, and its influence on the progress of High Education in the Presidency. I think I cannot now, at the close of my Vice-Chancellorship, do better than pass in review the results of the nine years which have elapsed

since my appointment to that high office, and thus as it were give you an account of the stewardship which has been confided to the Syndicate over which I have presided for that period. It appears that while for the first ten years up to 1871, 176 degrees were conferred; in the eight following, including the present Convocation, the roll of graduates has increased to 571, while the total number of students who presented themselves for the Matriculation have increased from 4,567 to 12,931, and those who succeeded in passing that test from 1,227 to 3,565. While the B.A. degree has been progressing in a satisfactory manner, the scientific degrees of L.M. & S., M.D., and L.C.E. have increased in a greater proportion. I think this is a fact on which the University may well congratulate itself, as it shows that a large number of the young men of the present generation are educating themselves for the purpose of gaining a professional livelihood. It further shows, from the results of the Matriculation, that the University has maintained that high standard for its entrance which has distinguished it from the beginning from its sister Universities. It will be seen that while in the first ten years the ratio of successful students was about one-fourth, the same proportion has been maintained during the succeeding eight years. Our great object has been to prevent in the first place Matriculation and afterwards the attainment of degrees, being made too easy. We have preferred a few comparatively highly trained men to a multitude of an inferior quality. I trust that when another decade draws to a close, when one of my successors may have to submit a similar review, that the results may be, especially as to the standards, equally satisfactory.

Courses of Study.

In 1870 the University was in the possession of Courses of Study and Regulations for Graduations in the various Faculties, over the elaboration of which much thought had been spent, and which had stood the test of experience on the whole very satisfactorily. But it need cause no surprise that as time went on some modifications suggested themselves, and no small part of the attention of the Governing Body has during the last five years been directed towards the task of removing inconsistencies, adapting our courses of study more and more to the surrounding circumstances, and giving fuller recognition to the great advances that have been made in recent times in certain branches of knowledge. Chief among the changes to which I refer have been the modifications introduced, on the recommendation of a Committee presided over by Mr. Justice West,

into the course of the degree of Bachelor of Arts. There are special reasons why the curriculum for that degree should be—I do not say more important—but a matter of great anxiety and debate than the courses in the professional faculties of Medicine, Law, and Civil Engineering, in which the question as to what ought to be demanded of the student finds an easy solution in the reference that can be made to the standard of professional knowledge of the day. The Faculty of Arts has a different and more difficult task to discharge in laying down such course or courses of study as shall best conduce to the special end it has in view, that of securing by more direct means the general cultivation of the mind. In the main principle which guided the deliberations of this Committee,—that of the desirableness of permitting in the later stages of a student's career and after having taken guarantees for a certain basis of general culture—considerable latitude in the courses of study open to him—I cordially concurred. We have not closed the door to those who may still wish to take their B.A. degree a range corresponding to the width of the old curriculum, though to do so effectively is a difficult task for the student in days like ours when knowledge has lengthened her stakes and stretched her borders on all sides. It is not, however, the business of the University to make that which is difficult impossible. But the majority of students, it is to be expected, will avail themselves of the permission accorded to them to specialise to a greater or less extent their studies after they have passed the First Examination in Arts. We have not as yet gone so far in this direction as other Universities. To three subjects we still attach an exceptional degree of importance, inasmuch as without a knowledge of English, one of the languages which we technically call classical, and Mathematics, it is impossible for any student to obtain the Degree of Bachelor of Arts. English it will always be necessary to retain on this list. But I think it deserves the anxious consideration of the Senate and Syndicate whether it may not eventually be advisable to extend the principle of specialisation further by permitting a candidate to go up in any one of the five branches of knowledge which at present constitute our optional subjects for the B.A. To a further though yet future development of this principle of specialisation I may perhaps be permitted to allude for a moment. Moved by His Excellency the Chancellor, whose interest in all that concerns our welfare deserves our grateful acknowledgment, the Syndicate are at present discussing a scheme for giving the Physical and Experimental Sciences in our Courses of Study a more distinct place. These sciences

deal with subjects of an interest inferior to none. Their value as educational instruments has always been recognised in this University. But there have been practical difficulties in the way of giving them that full recognition which we all admit to be desirable. That this University has never been indisposed to concede to science, in the restricted sense of that term, a place among the other instruments of education, is proved from the position the physicial and experimental sciences have all along held in its Matriculation Examination and its scheme for the M.A. Degree. But the increasing perception of the vast benefits which science can, if we give her room, offer to India, and the desirability of giving full and unfettered scope to those among our students who are attracted towards her by the bent of their own mind or the hope of doing service to their country, combine to form a loud call to the University to institute new and exclusive courses of study in science and to grant new scientific degrees. The matter is still *sub judice*, but I have no doubt that the Senate will join the Syndicate in the hearty response they are prepared to make to the call of the Chancellor. Passing to the other Faculties, the schemes for degrees in them have received from time to time consideration and some modifications, but not to such an extent as to call for further allusion on the present occasion.

Greater changes have been made in the Matriculation Examination. For many years we stood alone in requiring the attendance of all candidates for that examination in Bombay. The year before last the experiment of conducting a portion of the examination at certain centres was tried, followed in the year just concluded by the entire examination being conducted in the above manner. It is too early to form an opinion as to whether the alteration has been successful. But on this point I may venture to throw out a suggestion as to whether an entire modification of our entrance examination should not be made. My own opinion inclines to making the English portion of the examination more searching and more practical and reducing the number and the importance of the other subjects. There is no doubt that one of the greatest difficulties the student finds on joining the Colleges is to understand the lectures and the text-books. Whether the University should confine itself to the English test, leaving the other subjects to be dealt with by the Colleges, is a matter for consideration. But at all events I think that proficiency in a great portion of the other subjects in the present Matriculation Examination might be postponed to the F.A.

Endowments.

I will now turn to the Endowments, and present a comparative statement of them of the three Indian Universities:—

University.	Endowment.	Value.	Benefaction.	Value.	Total.	Remarks.
		Rs.		Rs.	Rs.	
Calcutta ...	8	4,83,040	...	...	4,83,040	Two lacs of this were given by the same munificent citizen of Bombay to whom we are indebted for our Library and Tower.
Madras ...	7	31,500	Lands and Buildings (value not known).	...	31,500	
Bombay ...	32	2,47,000	5	5,02,400	7,49,400	

The University now possesses and administers no less than 32 separate endowments, which is more than double the number that existed in 1870. Their aggregate value has risen from Rs. 1,15,000 to Rs. 2,47,000, and the annual income stands at Rs. 11,049 as against Rs. 5,110. It is at once highly creditable to the public spirit of Bombay, and a good omen for the future, that the decade less prosperous, in a mercantile point of view, which began with 1870 has been as fruitful in these gifts of an enlightened zeal as the decade on which that year closed. Much, however, remains to be done, and I trust that this flow of liberality may go on steadily for years to come. The Wilson Philological Lectureship, on the lamented death of Dr. Wilson, assumed its final form, and became the first of what we hope may prove a goodly series of endowments, which are calculated, by the encouragement they give the scholars and the advantages they secure to the public, to be of the greatest service to the development of original literary research in this Presidency. Is it too much to expect that the friendly rivalry between the Arts and Sciences which is making itself heard within our walls may soon take the form of one or more scientific lectureships. The list of benefactions shows no increase. And we may perhaps admit that in the Bombay of our day the University can hardly look for such benefactions from private individuals as the four lacs to which we owe the adjoining magnificent building.

Though I trust that in better days to come we may see, through private beneficence, other academical buildings clustering round these graceful piles, and forming the large open space to

the East into a quadrangle which shall be sacred to learning and research. But while no increase has been made during the period we are reviewing to a list of benefactions, which at its commencement already presented an aggregate of more than five lacs of rupees, we must not omit to notice that the University has entered on the full enjoyment of the munificence of its benefactors. The first Convocation was held in this Hall in 1874 and the Library was handed over to us last month.

I cannot, however, conclude this allusion to our being now in possession of our own buildings without one word of personal regret that I shall not be here to see the first movement of the hands on the dial marking the march of time towards eternity, or to hear the first peal from the melodious "joy bells" which are to cheer and enliven this city with their voices. May both be emblematic—the one of the march of this University towards that perfection which should be the end of all our aspirations, the other of the harmony which will attend on its deliberations and the joy with which the people of the Presidency will hail the results.

Improvement in the constitution of the University.

I may now allude to the Constitution of the University. Although no change has hitherto been made in this important point, I may, I think, express an opinion that the time is not far off when some change will be called for in this direction. An infant Institution of this nature had, at its commencement of course, to look to the general public whence to choose its directors, and it was not until comparatively a late period that it had men who had grown up within its own borders that could claim to take a part in its management. But that time has now come, and the claimants are increasing in numbers yearly; and I venture to think that the views which the Syndicate are now about to lay before Government, recommending that steps should be taken to secure in future the presence in the Senate of a greater proportion of graduates of this University, and further to limit the selection of others to those who have distinguished themselves in their literary or professional careers, are most wise. I also venture to think that the Senate may, especially when so strengthened, admit Reporters to its meetings, and so court the voice of public opinion on its proceedings. I do not think an enlargement of the Syndicate, save perhaps to admit the representative of a new Faculty, is advisable; but I hope as time progresses the Senate may make its power more and more felt, not only in its selections for the Syndicate, but in spporting and it may be occasionally in modifying the measures of that body.

Amongst the miscellaneous matters which have occurred during the past eight years, I may mention that the University has had the honour to present addresses to Their Royal Highnesses the Duke of Edinburgh and the Prince of Wales, and to receive their gracious replies, the latter ceremony having taken place in this Hall.

Advice to graduates.

Having thus brought to a conclusion this review, I will take this the last opportunity I may have of presiding over a Convocation to address a few parting words to the Graduates and Students. In so doing, I shall doubtless repeat what I have said on previous occasions, but I feel that for this the importance of the subject will be sufficient excuse. Let me then impress on you, Gentlemen Graduates, not only the necessity of bearing in mind the charge given you on receiving your degrees,—namely, that you ever in your lives and conversation show yourselves worthy of the same—but that you bear in mind that when you can place after your names the letters of your degree your education is not finished—in truth, it has but just begun. It is now your duty to pursue with steadfastness of purpose the line you have chosen to follow —and, be it what it may, go on in that line towards perfection therein. Look at some of the bright examples which we have had in our educational institutions. Witness particularly the two brothers, Bahu and Narayan Daji. See how they never tired of acquiring knowledge—how they sought to make the knowledge they were daily gaining a means for benefiting their fellow-men. I pray you each to remember such examples, and whatever profession you may choose,—be it Law, Medicine, Engineering, Science or Art,—let it be taken up firmly, pursued thoroughly, and with a fixed purpose to excel therein and so benefit others. Let this University have a list of graduates of whom it may be proud, as showing that one result of its exertions is the preparation of a fitting class of men to render services not only in the administration of the Empire in every department of the State, but the more important work of spreading civilisation amongst their fellow countrymen.

Advice to students.

To you, students, let me offer a few words of advice. Avoid, above all things, being satisfied with a smattering of many subjects—make up your mind to take up one profession or one branch of a profession and stick to it, and become thorough scholars in the subjects of your choice; and while striving for the mastery over a foreign language, without which success in your profession is impossible, do not forget that you have a vernacular of your own, through which

you must mainly look at to spread abroad to others the benefits you have gained in your own course of education. Remember also the responsibilities which a good education places upon you, namely, that you should be examples of loyalty, truthfulness, industry and sobriety, that when you are known as graduates of the University, men may find in you—as in the majority of the present graduates I trust they can now find—that the old Latin lines in praise of learning are still true :

> "——*ingenuas didicisse fideliter artes*
> *Emollit mores, nec sinit esse feros.*"

Higher Education and Government service.

Finally, I would, ere I close, say to those who are still in the schools—of whom some may be here present—seek not High Education simply for the sake of Government service. I see the Native Press still harping on this point and blaming Government for not providing for all graduates. In the first place, such a view of the value of High Education is insulting to it—it would lower, nay, prostitute the highest instrument of civilisation. Learning, Science, Art, all or any, must be courted for their own sakes. But I may also add that if Government were willing to take a view which is too common, they could not possibly find employment for a tithe of the Graduates this University has passed. Speaking as a Member of Government, I may say we have, following indeed in the steps of our predecessors, opened more widely the gates of our service to Graduates, and we are willing to do even more; but this is not so much to encourage our youth to seek High Education, as to enable Government to benefit by it in obtaining as public servants the men best fitted to fill these posts with loyalty, honesty, and ability.

And now, Gentlemen of the Senate, brother-Fellows of this University, the time has come for me to say farewell. We have worked together for many years; we have seen, in some respects, our labours bearing the fruit we hoped for ; but the great success of this Institution is, I feel, yet in the future. May many of you remain here to see it approach more and more to what we would have it become, and witness the beneficent result of its civilising effects spread more and more generally over this portion of the Empire. May your efforts be blessed by Providence to this good end, and while saying again the words 'farewell,' "*floreat Academia,*" let me assure you that my thoughts and the affections of my heart will ever recur to the happy time we have worked together, and that no one will hail with greater satisfaction each prosperous step this University may take in the spread of learning and science than he who will hereafter be your ex-Vice-Chancellor.

NINETEENTH CONVOCATION.

(By H. E. Sir Richard Temple).

Mr. Vice-Chancellor and Gentlemen, Members of the Senate, Graduates and Under-Graduates of the University,—Since I last addressed you from the Chancellor's Chair on the 2nd February 1878, some changes have occurred in the Vice-Chancellorship. You have had to regret the departure of Mr. James Gibbs, and the consequent loss of that assistance, which comprehensive intelligence, judicious considerateness, and lengthened experience, were so well able to afford. But in his successor, Mr. Raymond West, we have secured for you an executive chief, eminent by reason of his varied culture and liberal sympathies. During his absence, again, I have, with the concurrence of my colleagues, and, as we hope, with the approbation of the University, nominated Dr. Hunter to be Vice-Chancellor, the head of our medical profession which is so distinguished for the attainments of its members in many studies cognate to their own department,—whereby we pay some tribute of acknowledgment to that cultivation of physical science and to that technical education which are fast gaining ground amongst us.

Principles deserving attention.

The object of my last address, delivered in February 1878, was to bespeak the continued, even the augmented, attention of the University to certain principles which, as we believe, command the general assent of its members; namely, the maintenance and development of our higher education in arts, including philosophy, logic, history, law, political economy, literature; the better regulating and systematizing of education in natural and physical science, with a further view to the promotion of that technical instruction which forms, year by year, a larger and larger part of the public education amongst the most advanced nations; and lastly, the reverent study of that moral philosophy which, as being the science of human duty, must be common to the pursuits of all students in all departments of knowledge. Experience has recently shown, and doubtless in future will continue to show, that these principles need to be constantly inculcated, because, notwithstanding their manifest importance, and despite all our care, it is but too often seen that they are imperfectly observed. Without repeating on this occasion anything which I said on these three main principles in my last address, I will now offer some additional remarks on each of them.

Decrease in the number of graduates.

In the first place, then, our higher instruction in arts—including the various subjects mentioned above—has of late suffered some discouragement. The late Vice-Chancellor (Mr. Gibbs), in his farewell address to Convocation last year, presented a statistical summary of the results of examinations for entrance to the University and for degrees, during the last decade of years; for all which results we may be truly thankful, and the contemplation of which may encourage us to persevere in our academical efforts. Still, a consideration of the educational statistics in detail show us that although the number of those who annually present themselves for matriculation is maintained—though without any tendency towards material increase—the number of matriculated undergraduates studying for future degrees in the Arts Colleges affiliated to the University, has, during the last two or three years, shown fluctuations and in the main a tendency to decrease. Such a circumstance cannot fail to cause regret and anxiety, not only to us who are connected with the University, but also to all who desire the moral and mental advancement of the Natives of this country. As the teaching establishment is maintained in full strength and undiminished efficiency; as the professorial chairs continue to be filled by gentlemen whose talents and zeal are undisputed: the decrease of the students must be due to extraneous causes which are not fully discernible. But some of the causes can be partly discerned.

Adverse tendencies.

In Western India the agricultural distress which has lasted for three years and the commercial depression which has existed for two years, the consequent diminution of income, and augmentation of the cost of necessaries of life,—have rendered parents and guardians unwilling to incur the cost of collegiate education for the students. The same circumstances shut the avenues to some employments, darken the prospects of some walks of life, and thus damp the aspirations of those who hope to carve out a career for themselves by the force of intellectual training. These adverse tendencies have proved so unyielding that we dare not predict their immediate cessation. Still, we cherish the hope that ere long they must, under Providence, yield to the benign influences of returning plenty and reviving commerce. Again, notwithstanding the considerate intentions of the Government that those who acquire the higher education should have due advantages respecting admission to the upper grades of the public service, it has been found that University graduates in arts frequently fail, through no fault of their own, to obtain the situations or

positions to which their attainments might be expected to entitle them, and which they see filled by those who had not been reared in the colleges, but who had won their way by actual work. This non-fulfilment in some degree of the intentions of Government has somewhat lowered the value of high education in the estimation of those who are to incur the cost, and undergo the toil, of the instruction. The defect has existed not in the judicial but in the executive departments. We have, therefore, after revision of previous orders, framed such rules as shall secure to graduates the recognition of their preferential claims to employment in the upper grades of the executive service. Doubtless, young Natives of promise and ambition seek University degrees for many other objects besides admission to, or promotion in, the service of Government—indeed, this University has never ceased to impress on its *alumni* that its degrees should be sought for their own sake. Still, in such a country as India, the public service offers a large field for the educated youth,—the largest, probably, of all the fields as yet open to them. It is due to the cause of education that its followers should have a surer access to that field, in proportion to the superiority of their attainments. And it is incumbent on the Government, in the selection of men for its service, to set the most influential example of reliance placed on the examinations and tests of the University.

Merits and faults of graduates.

In my last address (1878), I acknowledged the many merits of the youth educated under the direction of the University—such as their retentiveness of memory, their power of mental application, their ambition to excel, and above all their improved standard of rectitude and integrity. But I also reminded you of their faults, as perceived by their critics or acknowledged by their friends,—such as immaturity of thought, rhetorical exaggeration, substitution of borrowed ideas for original reflection, subjection of the reasoning power to the imagination, inaptitude for testing theory by practice, and the like. These faults, which are common more or less to the youth of all nations in the world, have in India arisen and grown from many and various causes operating for a very long time. Therefore, they will not be speedily cured,—though the cure is beginning, and, if gradual, must in the end be sure. Meanwhile these faults become more saliently presented and more prominently noticed, according as criticism becomes more and more pointedly directed to our educational system, and as observers have a larger mass of educational results on which to make their observations. Consequently, we see that many persons, whose practical knowledge gives authority to

their opinion, affirm that much of our higher education is superficial where it ought to be fundamental, and airy when it ought to be substantial. I am, as you will be, far from a full admission of such criticism. Still, the prevalence of such a notion does render the employers of intellectual labour less anxious than might have been expected to have recourse to those who belong to this University. It had something to do with the hesitation displayed by civil authorities in respect to obtaining the services of our graduates. Though such an education as that which we secure for our *alumni* ought to be a passport to high employment in any profession, yet if an idea gains ground that they become what is termed unpractical, and are prone to imagine that after having learnt so much at college they have little or nothing more to learn in life, then they will fail to reap the fruit of their labours at college.

The moral to be pointed is this, that a really good general education should enable a man to apply himself to the acquisition of any sort of knowledge, however novel or alien it may be; to perceive the points and bearings of every case or class of cases which may be presented to him; to assimilate into the mental system the ideas peculiar to any profession he may enter. In a word, general knowledge should be so ordered as to be a key wherewith to unlock the door of any special subject which its possessor may need to approach. If your graduates will act up to these maxims, they will find themselves more competent than heretofore to turn their abilities to profitable account.

Be outspoken and frank.

It is sometimes remarked that educated young Natives become too apt to discuss fluently all sorts of topics with which they have no mature acquaintance. Consequently, an opinion arises that they are restless and discontented, expecting too much of immediate result from the fact of having passed the University examinations, and inclined to condemn thoughtlessly the Government and the administration under which they live. Doubtless, the Government and the University never take these manifestations of discontent to mean more than is really meant. We all appreciate the freedom of thought, the latitude of expression, that will ever characterize the youth of a nation which is being exercised in new ways of thinking. We know that the existing state of things in this country often invites legitimate criticism, and we desire that the sentiments of educated Natives should be unreservedly made known to us. Such outspoken frankness will never be mistaken by us for disaffection.

Avoid extremes.

But discussions of this nature, if conducted to an extreme point and in an unreasonable spirit, may convey an impression, which was not intended, but which is detrimental to the cause of education as well as to other national interests, namely this, that some of our educated youths are not properly grateful for the privileges to which their education has admitted them, are not duly loyal to the ideas, nor just to the motives, of the administration that has made them what they are.

Education and Loyalty.

Now, it is not for us to read the hearts of men; and if any of our *alumni* be really disloyal or ungrateful, let his own heart condemn him. But it is our firm hope and trust that the vast majority of our educated youth are true and loyal to us in mind, in spirit, in sentiment, in disposition. We feel assured that those Natives who have learnt to think through the medium of our language, have been imbued with our literature and philosophy, have imbibed our ideas,—are faithful to us, and bear towards our nation that heartfelt allegiance which men may feel without at all relinquishing their own nationality. We believe that the education imparted by us to the Natives, so far from leading them towards disaffection, has, happily, the very opposite effect. We do not disguise from ourselves that in a community like that of Western India, composed of so many diverse elements, there may be, indeed must be, some whose thoughts are misguided, and that although the masses in all ranks, high and humble, are thoroughly well-affected, there are some who feel wrongly and think amiss. But those few, who are thus ill-disposed, do not become so by reason of their English education; their ill-disposition springs from causes with which such education has neither concern nor connexion; and the education must mitigate, if it cannot remove, their discontent. With the great majority, however, education has the result of confirming in them that loyalty which the general tenour of British administration is calculated to inspire. And the higher the education, the more certain is this result. At all events, we have solemnly undertaken to educate the Natives in all the Western learning and philosophy which have helped to raise England to her height among the nations of the earth. We anticipate nothing but the most favourable consequences politically from such education. But be the consequences what they may, we shall, I trust, persevere in that educational policy which, being liberal and enlightened, is prescribed to us by the dictates of our duty as trustees for the people of India.

Natural and Physical Science.

The second topic relates to instruction in natural and physical science. Our object is to obtain for this a larger place than heretofore in our educational system. The study of the physical sciences is now recognised in all countries as an integral part of the national education, and the recognition is everywhere assuming forms more and more tangible and definite. Besides its general value which is felt in all countries, this study has in India a special value. It qualifies our Native youth for professions in which they have hitherto had little or no place. It diverts from the older professions, namely the law and the public service, some of those surplus students who would otherwise overcrowd those professions. It displays before the Natives not only new ranges of thought, but also fresh methods of thinking. It initiates the Natives from their early youth in those sciences, the successful pursuit of which distinguishes the Western civilization of modern times. It applies the whole force of education to the promotion of that material progress, in which India has so much way to make up, before she can come abreast of the more advanced nations. It tends to correct some of the mental faults which are admitted to exist in the Native mind, while educing and developing many of its best qualities and faculties. It affords a far better gymnasium for the general training of the mind than has been heretofore supposed by many. We observe with thankfulness that the Natives are awaking to a consciousness of the importance of this study. As this University is the lawfully constituted controller of the higher education, is the acknowledged leader of independent opinion regarding intellectual progress, and is the embodiment of enlightened ideas, we felt that the recognition of the study must spring from the University and must culminate in the granting of Degrees in Science. We remember that education is generally sought for by the student as a means of rising in a profession, and that if his profession is to be science, he must make use of the five years of his collegiate course for this purpose,—that spring season of his mind when the faculties are most elastic and the memory most receptive—a season to be enjoyed while it lasts, for to him it will never return! The influence even of the University would not, indeed, cause such degrees to be largely sought, unless the graduates of science found scope in after-life for the due employment of their scientific knowledge. But such scope is widening constantly: scientific pursuits are expanding together with the material progress of the country. That progress will itself be sustained and invigorated by the existence of a growing class of Natives educated in science. Such Natives, too, are wanted to supply

the teaching power in the science for our various educational institutions. Therefore, as foreshadowed in my last address to Convocation, I formally laid the matter before the Syndicate in September 1878, with my proposal that such Degrees in Science should be conferred.

After full consideration of details both in the Syndicate and in the Senate, this University has adopted a scheme for granting Degrees in Science, which scheme was promulgated in April last (1879), and takes effect during the current year, 1880. In preparing the scheme, the Syndicate availed itself of the experience gained by the rules and practice of the London University. According to this scheme, the student—after matriculating at the Bombay University, undergoing an examination which proves him to have been grounded in general education, and passing through the First Arts course to further qualify himself in such education—will be able to devote himself to science if he aspire to obtain a degree therein. With this view he will enter upon a preliminary course of general scientific study, so that he may have a foundation consisting of that knowledge which trains the mind for thereafter acquiring any particular science which may be selected—the course consisting of mathematics and natural philosophy, inorganic chemistry, experimental physics, and biology. After that he will devote himself to the particular sciences in which his Degrees is to be taken—and these must be at least two in number, that is, a Graduate in Science must be qualified in at least two branches of science, qualification in one science only not being deemed sufficient,—in which respect it is essential that our practice should conform with that of the Universities in Europe. Nor will this condition prove unduly burdensome to a Native student, because adequate proficiency in a science cannot be acquired without a knowledge of at least one of the sciences allied to it, and because he can so select his two sciences, that knowledge in the one shall help his studies in the other. For instance, if he looks to botany as his future speciality, he may take up chemistry as his second science; if to zoology, he may take up physiology; if to physics, he may take up chemistry; if to physical geography, he may take up experimental physics; and so on. In addition to the two sciences as above explained, he must pass an examination either in pure mathematics or mixed mathematics, which latter are much allied to several of the sciences; or if he does not take up mathematics, he must take up a third science which will form a group with any of the two sciences above mentioned.

We know that the Government will perform its part by

providing the necessary teaching power in the colleges. We hope also that as wealth shall again accumulate in Western India, many munificent Natives will emulate the examples set by the last generation of Natives at Bombay, whose benefactions to education we now witness around us, and will in this generation endow professorships of science in our colleges. If any patriotic Native, blessed with abundant means, and having himself risen in life by his own capacity, shall be moved by a desire to enable his countrymen to raise themselves by that scientific knowledge the usefulness of which is especially patent to practical men, let him give something of his well-earned substance to permanently provide teachers of science. The education in arts has heretofore been sustained principally by Government and partly by private contributions. We hope that the wealthy Natives will similarly assist the Government in defraying the cost of education in science.

When in 1878 I proposed to the University that Degrees in Science should be conferred, it was contemplated that a separate Faculty of Natural and Physical Science should be established. The Syndicate, however, preferred that education in science should form part of the charge of the Faculty of Arts, and that an additional Syndic for science should be appointed. To this the Senate assented, and we all are indebted to the Arts members of the Syndicate, gentlemen eminent in humanistic learning, for their co-operation in preparing and passing the scheme for Degrees in Science. This decision is in its nature provisional, and as such is accepted, I trust, by many gentlemen of the several scientific professions, who are most useful members of the Senate. But if the scheme succeeds and grows in importance, the Science members of the Senate will doubtless desire a separate Faculty of their own. I earnestly hope that the success may be so considerable as hereafter to justify the creation of such a Faculty.

Meanwhile, although instruction in science is very far from occupying the great position which we hope it will one day occupy in our public instruction, still we are constantly advancing in that direction. Viewing its intrinsic importance, we might well desire that the advance was faster than it is. But much apathy, and even some prejudices, have to be overcome. And the advance is slow even in some countries more civilized than India. Therefore, the lovers of Science may await without discouragement the irresistible march of events.

Nevertheless, something—however insignificant, as compared with the greatness of the need—is being accomplished.

During the two years which have elapsed since I last addressed the Convocation, the two previously existing institutions relating to the applied sciences, namely, Medicine and Civil Engineering—the Engineering College at Poona, with its workshops forming a technical school, and the Grant Medical College at Bombay—have been fostered and improved, and have been recognized by the University as qualified to send up candidates for the new Science Degree. Several lesser institutions have been brought into existence. Two new medical schools have been established—one at Poona for the Deccan, one at Ahmedabad for Gujarát. The importance of hygiene and sanitary science has been pressed on the attention of both teachers and students. We have encouraged medical education, not only because medicine is a rising profession which, with the progress of sanitation, may attain indefinite development, but also because medical men, in order to qualify themselves for their own profession, have to learn much of some of those very sciences which we desire to impart largely to the Natives. A school of scientific forestry has been opened at Poona in connexion with a Botanic Garden, which garden has been formed out of the old garden established for the culture of medicinal herbs. A commencement has been made of what we hope will one day become a system of national education in scientific agriculture. Several school classes have been opened in different parts of the country, and a class has been successfully added to the Engineering College at Poona for superior instruction in agricultural practice. The College has been empowered by Government to grant certificates of proficiency to those who pass an examination after going through the higher agricultural course. It was at first proposed that this University should confer degrees in agriculture; but after some consideration the Syndicate decided not to include it in our scheme of degrees, deeming that under the circumstances the College certificates will suffice. The Poona Engineering College is, indeed, becoming a College of Science, inasmuch as engineering, geology, chemistry, botany, forestry, agriculture, are more or less taught there. A chair of biology has been established in the Elphinstone College. Some steps have been taken to develop the zoological section of the Victoria Museum in connexion with what is the nucleus of a zoological garden adjoining the Museum. The Technical School of Art at Bombay has been maintained and encouraged.

Improvements introduced.

The third topic relates to instruction in moral philosophy or ethics, or the science of human duty. Though necessarily precluded from adverting to religion, I

Instruction in Ethics.

neither forget, nor expect you to forget, that it is impossible to teach human duty, comprising the relations between man and man, without also teaching something at least of man's duty towards God. No doubt, one of the effects of really good teaching in arts, say in the branches of history or literature, must be to inculcate always incidentally, and often directly, much of the general duty of man. Good teaching of physical science also must, as I believe, enlarge the ideas, and elevate the sentiments, of man in respect of God, and must impress upon him at least some part of his duty towards his Creator. But such teaching cannot furnish him with instruction in his duty towards his fellows, an instruction needed by all students alike, whether they belong to the department of arts or of science. Again, there are, as we believe, abstract principles and moral truths wholly independent of, and immeasurably above, the material universe in which we live. No doubt, these are incidentally inculcated by the teaching in arts. But the inculcation of moral truth by teaching in physical science is not possible. Nevertheless ethical instruction is specially requisite for the student of science, in order to prevent his imagining that there is nothing beyond the conceptions with which he is familiar, however lofty and wide these may be. Moral philosophy, then, comprises a knowledge which is necessary to all students in all departments of education, which they must bring with them to all their studies, and which they ought to retain in their inmost hearts and minds throughout their lives. Therefore, it ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest. Nevertheless, in Western India it is taught indirectly rather than directly; it is not systematically and specifically prescribed; as one subject among many, it is made optional rather than obligatory. If this be a great defect, as I believe it is, then the remedy can be applied only by this University. If the existence of the defect be satisfactorily shown to the Senate, then I am sure that the members of that governing body will feel the responsibility which devolves on them. Indeed, the University did in former times indicate moral philosophy as an optional subject for students after their entrance into the University, and therein commanded the cordial assent and the loyal adherence of the students. From various causes this honoured practice has, during recent years, been intermitted. If the Senate shall see fit not only to resuscitate, but also to enlarge and enforce it,—that is, to render it obligatory rather than optional,—their action will approve itself to the conscience of the Natives. For the action of the University determines the

teaching in the colleges and high schools, and the example of these superior institutions is sure to be followed by the middle class institutions, and ultimately even by the primary schools,—until, at length, we have a complete system of national instruction in ethics adapted to the degrees of intelligence and capacity as found in the different grades of students. To found, to elaborate, to establish such a system should, I think, be a subject of ambition and of anxiety to this University and to all engaged in the work of public instruction. The Natives will certainly be the willing subjects of such teaching. Moral philosophy is a theme on which the sages, lawgivers, and philosophers of the Hindus, have dilated from the earliest times, and which has engaged the reverential thoughts, and attracted the affectionate regards, of the best men amongst the Natives for many generations,—though the aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the Natives, such a systematization of ethical teaching would augment the popularity of our national education. It would elevate and crown the moral edifice already founded by the effects of our liberal education, by the discipline of our institutions, and by the personal example of our teachers.

I have already urged this most important matter on the consideration of the Syndicate, who, finding some difficulty at present in effecting the requisite alteration of the educational course, intimate that they will take an early opportunity of bestowing their renewed and careful consideration on the matter.

The Covenanted Civil Service.

Lastly, I would remind you of the stimulus afforded to high education by the recently promulgated rules for the admission of Natives to the Covenanted Civil Service. Though the admission may operate very slowly, yet the fact of even a few being admitted, will animate the educated classes with hopefulness, and will display to their gaze a goal which, though distant perhaps, is yet shining. The merits of Natives in the judicial and legal profession have long been acknowledged; while their aptitude for the higher branches of the executive and administrative

professions has been doubted. All things being duly weighed, I should consider the success of Natives as civil administrators to be the truest test of that combined mental and moral training which our education seeks to give.

Advice to the Senate.

In conclusion, permit me to express my satisfaction at meeting the Fellows of the University in Senate assembled. More than two years ago I found a Senate consisting of men notable for learning, or for science, or for social influence, or for public services. As vacancies frequently occur by reason of the shifting and changing of society in this Presidency, it has devolved on me to nominate many Fellows, and in every nomination I have striven to strengthen the Senate by adding to its body men of proved capacity in arts or in science. To this Senate I now confidently commend the observance of the principles which have been presented to their consideration. We should be considerate in not overburdening the students, remembering how few years there are for education and how heavy is the weight upon those who have to learn through the medium of a language not their own. The art of teaching should be cultivated, so that the labours of the students may be simplified, and that knowledge may be presented, not in a dull and uninteresting form, hard for the memory to retain, but in a vivid and striking light that pierces, penetrates, and fills the mind. The field of education should be restricted, so that its culture may be deep, rather than that it should be extended with culture of lesser depth. Our general instruction should strive to arm the student with those mental resources that may render him victorious in any special arena he may enter. Let us, as an University, proceed in the van of that beneficent movement with which natural science is stirring mankind, and which, if directed aright in India, will raise the Natives to an economic and social status unparalleled even in grandest records of their antique civilization. And to all our other instruction in whatever branch let us be mindful to add that moral culture which shall impress on every youth his duty towards God and towards his neighbour.

TWENTIETH CONVOCATION.

(By Sir James Fergusson, Bart., K.C.M.G., D.C.L.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—I cannot preside on this occasion—my first opportunity since assuming the Government of this Presidency—in the place filled

by so many eminent predecessors, without expressing my earnest desire that, in so far as my influence extends, this University may not suffer from any deficiencies of mine. It is now just twelve years since I, a traveller passing through Bombay, took part as a spectator in the interesting ceremony of laying the foundation-stone of this splendid hall. That stone was laid by the Earl of Mayo, who was a most revered friend of mine, and whose untimely end is fresh in our recollections. I also met here on that occasion the respected Vice-Chancellor, Dr. Wilson, who bears a household name in Bombay, and many others whose careers are now closed and whose places inexorable fate has rendered vacant for others. On such an occasion as this we cannot help calling to mind those who have founded and maintained this institution; and we must hope that, by the aid of kind Providence, we may be enabled rightly to perform the important duties devolving upon us. I am glad, indeed, to know that since that day twelve years ago—which marks a point just half-way from the foundation of the University to the present time—it has so largely developed and prospered. I am glad to see so many young men obtaining the degrees which have just been conferred, because it shows that so many of our youth prize that hall-mark—if I may so term it—of the quality of their education which this University bestows. I have heard how earnestly our youths are availing themselves of the educational advantages extended to them, and I earnestly hope that the young men whom we see to-day obtaining the honoured prizes of a degree in this University, may find in it the beginning of a long and useful career. It has been one of the recent duties of the Government to add to the roll of Fellows nineteen other names. Let me say that my colleagues and myself have selected those names with no regard to race or creed, but with sole reference to educational eminence and their services in the cause of education, which I think alone should entitle citizens to that distinction.

Features of the report.

Now, gentlemen, I cannot but pause for a few moments to note one or two features in the report just read, which strike me as remarkable. In the first place, in noting the results of Matriculation Examination, I find that only about one-third of the candidates who presented themselves were successful in passing. Well, I believe that that rather marks the high standard required by this University than the insufficient preparation which these candidates have received; and I am glad to observe by reading the curriculum laid down for each class that a really high standard is required by this University. But I think,

and must remark, that the University does well so to maintain its standard, because it will incite the educational institutions affiliated to the University to neglect no means to prepare their candidates, so that in future a larger number may pass. At the First Examination in Arts out of 150 candidates, one-half passed; in the "Previous" or Preliminary Examination, two-fifths, and for the degree of Bachelor of Arts one-third passed successfully. I have some further remarks to make on this part of the programme. In the first place I regret to observe that so few of the Mussalman community have appeared in these examinations. I think it is much to be deplored that members of a community which has undoubtedly in previous ages produced many learned men should not be so prominent as their fellow-subjects here in taking advantage of the modern education provided so freely for them. I know that the leading members of that community are sensitive and sensible of this defect, and I am glad to say that an effort has been made to establish a school, which, I trust, will send many pupils in future to our Colleges and graduates to this University. This school has already achieved a great success. In the month of September, through the agency of leading Mussalman gentlemen, subscriptions amounting to Rs. 40,000 were raised by their friends for the establishment of this school; Government most gladly supplemented the amount raised by a regular subsidy; and already the school contains 370 students. I have to remark that in the report this year it is stated that for the first time there has been no addition to the endowments of the University; but I am glad to say that within the last few days there has been a scholarship founded by Mr. Jairazbhoy Peerbhoy, a Mussalman gentleman of this city, for Mussalman candidates obtaining the greatest number of marks in the Matriculation Examination, enabling them to prosecute their studies for at least one year in Bombay, or to proceed to England for that purpose.

Well, gentlemen, this is a beginning; let us hope that it will soon bear great fruits.

The study of Science.

The next point which I desire to notice is the little progress which has been made in the scientific branch of the studies qualifying for the Bachelor of Science degree. I find that for the first examination for that degree only two candidates presented themselves this year, and those were from the Elphinstone College. I am glad to say both passed. But if we consider what class of teaching this scientific degree is intended to encourage, I think we may well hope that greater advantage will be taken

of it; and greater encouragement given to it by the public. I know how great an interest in these examinations my honoured predecessor took; I know how much he impresses upon you the great advantage the community would derive by the promotion of a knowledge of scientific subjects, and I would venture on this occasion to say a few words to supplement what he has said in earlier times, and impress it still more earnestly on your attention. What does the study of science mean? Well, it means that in the operations of life in which we seek to turn to account the gifts of Divine Providence, we should be guided by the skill which rises out of knowledge, rather than by haphazard work or groping in the dark. It is not that we should work upon theory rather than common-sense and practice, but it means that we should ground our theory and practice upon ascertained laws. It means that instead of going on blindly in the path that our fathers trod, or adopting one invention or another at haphazard, we should from our practical knowledge comprehend them and judge of their right application. It means that we should turn to good account not only the talents that are given us, but the liberal gifts of Providence by which we are surrounded. In days past, when this great country was separated from the rest of the world by a waste of waters, communications were slow, and when it was dependent upon itself and its people for its supplies of manufactured material, rude and simple inventions might suffice to utilize the products of the land. I do not for a moment forget the great knowledge of the science of beauty possessed by many of the inhabitants of the country, and marvellous perfection to which certain arts were carried; but I mean in the prosecution of the industries which form the main staples of this country the arts were rude and simple, and are not calculated to compete in the present day with the science and inventions of the world. The wonderful development of steam, which has rendered the sea not a barrier but a bridge to connect one land with another, has borne in upon us the manufactures of other countries to which all the inventions of science have been applied, so that they are produced with marvellous cheapness, and compete, nay, almost exclude, the simple manufactures of our people. Well, what is the moral, what is the policy to be followed under circumstances to which that is but one illustration? Not, surely, that we should tax the people of the country to maintain their industries in their own rude, extensive, and therefore expensive, form, but that we should bring and apply to the industries of the country the science which has cheapened production and produced prosperity elsewhere. The Natives of this country are surely not

less capable of learning, their intellects are not less subtle, their ability to acquire knowledge not less keen than those of their brethren in the West. Sure I am that if they embraced the advantages of modern inventions they would compete successfully with the manufactures of any part of the world. It is in the right application—the prudent application of invention which are sufficiently numerous, that scientific education will be most profitably directed. And this is but one illustration of the benefits to be derived from a study of science, because there is, as you know well, in the study of the laws of gravitation, in the right estimation of the powers by which we are surrounded, in the knowledge of the component parts of the soil, in the improvement of agriculture, and in the knowledge of chemistry, botany, and so forth, abundant exercise for inventive genius and scientific success, which cannot fail to be profitable if we only rightly turn our attention to these subjects. Again, the science of astronomy will do much to wipe away the superstition which the best of the Natives of this country deplore as much as we do, to teach the people that the heavenly bodies move in a wonderful way indeed, but do not exercise malign influences on man's existence. In trying to do away with superstition we do not want to interfere with any man's religion, but simply to teach those truths which we are all seeking.

You can profit by many branches of education, because in our colleges we have been aided and equipped by funds liberally given by beneficent persons, scholarships and fellowships are endowed, and professors are paid, partially indeed by the State, but in the largest proportion by private benefactions. I find in the Elphinstone College, which, I suppose, occupies the most prominent place amongst our colleges, there are eight well-paid professors of art and other branches, but for physical science there is but one, and he is not paid so highly as the others. Well, that shows that the sinews of war are wanted; and backing up, as I do most earnestly, the appeal not made for the first time, believe that we shall not have to appeal in vain. I notice also in the report that an increasing number of students are coming up for examination from the Provincial Colleges.

Indians' love of their country.

Now, gentlemen, it is not to-day, when I am still at the commencement of my term of office, that I should attempt to express matured opinions upon the education of this Presidency, the education conducted under the auspices of this University; but the time will come, I hope, when I shall render myself better acquainted with every part of the Presidency. You can readily understand that the

months which have passed since my arrival have been crowded with business, and occupied in gaining information of every kind, so that hardly upon any point can I attempt to speak with authority, for I am still a learner; but I assure you I am not supine or insensible to the great responsibilities involved, especially in the spread of education. We have done much, but we have still more to do, and problems are arising every day which require the earnest attention of the wisest to solve, if the future is to be turned to good account, and if we do our bounden duty by the people of India. But relying upon the Providence which has so greatly blessed British influence here, which has given such a wonderful impulse to the country, and promoted the best interests of the people in this last half century at least, we may look forward hopefully to the results of this and kindred institutions in raising the character and aims of the people, and in equipping many for the work of life, of whose knowledge, of whose aspiration we need not be jealous, but in whose love of country we should find our best ally.

TWENTY-FIRST CONVOCATION.

(BY MR. JUSTICE (NOW SIR) R. WEST.)

Gentlemen of the Senate,—It was the intention of His Excellency the Governor to preside at this Convocation as Chancellor of the University. You know too well the calamitous events which have devolved on me a function which I can but very imperfectly perform. We miss to-day and every day a gracious presence which diffused a benign and kindly influence wherever it appeared. I feel that I but express the universal sympathy when I give these few words of sorrowing commemoration to a loss which has been felt as a personal misfortune in each household of our community and must for long cast a shade of sadness over every public ceremony. Amongst the labours of the year the chief undoubtedly is the general re-casting of the Bye-laws of the University. In this work the Senate at large has taken its full share. It bears its share of the responsibility. The Bye-laws will, I trust, ere long be sanctioned by the Government, and then it will be your part, gentlemen, first by a careful study of the Bye-laws, and then by a wise and consistent administration of them, to make the Senate a pattern of what a deliberative body should be—courteous, candid, fair in argument, tolerant, business-like, free from cant, and free from faction. The swift succession of events must bring many important questions before you. I shall probably have

no voice in their decision, but I shall feel some pride when I find that they are discussed and disposed of to the honour of the University under rules for the framing of which I have myself in a measure to answer. The other principal events of the academical year have been brought before us in the report just read by the Registrar. The number of candidates for the higher instruction continues as large as could be expected; the number of failures to pass the examinations is greater than can be desirable. Many youths I believe stand for the Matriculation Examination just, as they say, to "try their luck," but this endeavour to get through examinations on the lowest possible terms cannot but exercise a rather demoralizing influence. In the interests of the University and of sound scholarship we must hope that a somewhat stricter discrimination will gradually be used by school-masters in giving their pupils the qualifying certificates. The defects I have noticed are most conspicuous in the case of the private schools. The number of candidates from these schools steadily increases, which is in itself a very gratifying fact; but the proportion of passes is miserably low, showing how great room there is for improvement in the matter and the method of their teaching.

Weed out dull boys.

It is perhaps due in no small measure to the system to which I have adverted that so many students fail in the further examinations requisite for obtaining their degrees. In the Previous Examination this year only about one-fourth of the candidates passed, and even from an institution like the Deccan College, only fourteen candidates out of seventy were successful. In the First Examination for the B.A. degree the results were more satisfactory, but still less than half the candidates passed. In the Second Examination for this degree the successful candidates were about two-sevenths of the whole,—a small proportion I cannot but think, considering the known ability and zeal of the Professors in the several colleges. The truth seems to be partly that preliminary training is defective, and partly that youths of inferior abilities, who are not likely ever to be successful students, are not weeded out with sufficiently rigorous kindness. The aptitude for scholarship is not universal, and disappointment must often result from setting naturally dull boys to tasks which call for at least an average measure of intellectual acuteness.

In the professional examinations, or at least in those for Medicine and Engineering, the proportion of successful candidates has been much larger. The teaching must be deemed highly effective, and the students having a well-defined and

limited course set before them, achieve it remarkably well. Native society must gain largely by the accessions of accomplished professional men whom it now annually receives from this and the sister institutions. The supply is in such cases likely to create or increase the want, and there is an almost unlimited field opening before those especially who adopt the medical profession, as old prejudices fade away, and sufferers relieved from pain spread confidence in the science which has restored them.

You have heard, gentlemen, I am sure, with pleasure of the recognition by the University of the College at Baroda. It is thus not only at Poona or Ahmedabad within our own territories, but at places like Kolhapur and Baroda, that the University makes its presence felt, and determines the general scheme of instruction. Great results must in the end follow from this wide diffusion of the means of advanced education. The system is as yet in its infancy, but it is while young that an institution, like a human being, receives most readily a permanent impress of disposition and tendency. We must rejoice, therefore, that the college at Baroda has secured the services of men of real distinction in attainments and character. In Gujarat, as much as anywhere, we find the precocity, receptiveness, and mobility of the Hindu mind. Able and high-minded teachers may mould such materials to noble uses. On us it devolves to aid them and all similarly situated by our sympathy and our discipline. The responsibilities of the University in this respect are daily growing; but the faculties have hitherto known well where good workers were to be found, and the Syndicate, filled as it has been, will, I doubt not, deal successfully with every task that is thrown upon it, so far at any rate as University arrangements can suffice for the exigencies to which time must inevitably give birth.

Abolition of a limitation.

The limitation by which candidates for Matriculation were formerly required to be sixteen years of age has in the past year been abolished. There are, no doubt, some branches of study for which a certain maturity apart from mere cleverness or scholarship is desirable. On this account different views may be taken of the expediency, in the abstract, of the change that has been made; but its practical justification lies in the fact that the old rule could not be maintained without a risk, or even certainty, of evasions which placed the really conscientious candidates at a disadvantage. The examination for Matriculation is of a kind that will generally exclude boys who are unprepared to benefit by a College course; and the example of some of the most eminent Englishmen shows that no harm, to say the least, arises in most cases from a reason-

able indulgence to precocity. A year too soon at college is better than a year too long at school, and the choice rests virtually between these alternatives. Of the candidates under sixteen who have this year presented themselves, it is to be observed that a much larger than the average proportion have passed the examination.

Bombay's stream of generosity.

While the path of the diligent student has thus been made smoother and instruction has been placed at his door, the positive encouragements held out to him have once more been increased. Not a year has passed since this University began to work, but some generous gift has added to its resources. The hall in which we are assembled—admirable in all respects save its acoustic properties; the neighbouring library with its noble tower—soon now to be furnished with its clock and peal of bells—and an increasing group of scholarships and other prizes—all these are testimonies to the interest felt in learning by the community of Western India, and of its confidence in the system of this University. This year Mr. Varjivandas Madhavdas comes forward with a gift of Rs. 5,000 to endow a scholarship to be held by a student proceeding from the first to the second examination for the degree of Bachelor of Arts. The donor desires that the scholarship may bear his name, and I know no more truly respectable mode by which a wealthy man can bring the correlation of forces into play in turning riches into fame, than by gaining a commemoration, and a blessing every year in this noble hall for his aid to the cause of enlightenment and progress. You will join me therefore, gentlemen, in a hearty acknowledgment of the bounty of Mr. Varjivandas Madhavdas. You will by-and-bye give effect to his intentions, and you will share my hope that the stream of generosity by which we have so largely benefited will continue to flow in undiminished volume in the years to come. Our library has this year been enriched by the collection made in honour of our late Vice-Chancellor. Its capacious shelves, however, still afford room for many other volumes, and if generosity is anywhere seeking an outlet or a worthy purpose at this moment, I venture to suggest that one may be found in adding to the treasures from which generation after generation of ardent scholars will, we may hope, draw instruction and encouragement.

Advantages of the University system.

The number of students who have succeeded in obtaining degrees this year in Arts and Law is rather smaller than usual. The credit is all the greater to those who have passed the ordeal, while those who have been sent back to study for another year, will

probably one day bless the necessity to which they have to bend, in going through a further course of tuition. Without drawing invidious comparisons I will say that I think there are special advantages in the system of teaching which the Bombay University enforces. The student must not only prepare himself for examinations, but he must attend stated courses of lectures in approved institutions. This implies residence in the neighbourhood, and a severance in many instances from embarrassing associates and associations, enabling him to devote his mind with more complete abandonment to the work set before it and to distinctly academical influences. He is subjected to a prolonged intellectual discipline and learns to bend his mind to the task which duty imposes, whether the inclination be present or not, and with patient attention to those minute details which are most irksome, but the mastery of which is essential to thorough and substantial scholarship either in literature or in science. Such a course of training seems to me to have great advantages over any system of mere examinations. The student does not merely cram: the examination is but an incident in his course. He abides with his learning, takes in its influence in every mood, and at an impressionable age is imbued with the best thoughts of the greatest men under the guidance of teachers who have steeped their own minds in the same sacred springs. This goes to make a manly character as well as a strong and versatile intellect; and I am proud to observe how generally institutions connected with this University have turned out men of a type combining some of the best characteristics of the West and of the East.

The paucity of candidates for science-teaching and for degrees in science was noticed by our Chancellor last year. The system of teaching is less organized, the teaching staff is less fully manned than in the older departments. There is some uncertainty, too, both as to the prospects of a degree and as to the prospects of finding employment for the graduate. What the University as such could do it has, as you have heard, been doing. B. Scs. who have in qualifying for that degree passed in such a subject as Chemistry, Botany or Zoology are exempted from it in the examination in Medicine when they seek the degree of M.D. The degree of B.Sc. has been made a gateway to the profession of the law as well as of medicine and engineering. We hope that with these practical advantages attending it the science course will soon be followed by numbers proportionate at least to the means of teaching. The questions are still sometimes put—and to the students and their friends they are of momentous importance—of what really is science-teaching, and

what part it can play in the liberal education which is the proper object of a University. But when we say "liberal," apart, at any rate, of the right answer is suggested by the interrogation. A liberal education, as a great science-teacher has said, aims at "the making of *men*;" it is not to be "diverted into a process of manufacturing human tools wonderfully adroit in the exercise of some technical industry, but good for nothing else." It must equally in the sphere of science as of literature enlarge the mind, give it an organizing power and a philosophic habit by which each new acquirement is measured in relation to the whole, and made to take its place in a system. It must give a love of knowledge for its own sake, and the loftiness and independence of character which extensive knowledge should produce. But more especially a truly scientific culture furnishes the mind not only with a mastery of the main facts of outward nature and a readiness to conform to her laws and so turn them to human uses, but with a method of inquiry, a mode of facing the facts of the universe which cannot be acquired in any other way so well. The science student duly disciplined takes all nature for his province. To his trained perceptions there is nothing common or unclean, no creature is unworthy of investigation by a man which has been deemed worthy of existence by God. He sees as others cannot see the prevalence of law amongst the infinite variety of phenomena, and evolution working to its ends in ordered harmony through millions of years. The mind thus trained is borne without an effort along the main current of progressive thought. It has a rich store of ideas in which to bathe each new problem in manifold lights; and as the various activities of the human mind are intimately connected, sciences repay to literature in its analysis the debt of inspiration by which its own infant energies were first awakened to consciousness and exercise.

Definition of a liberal education.

Advantages of scientific culture.

I cannot justify these observations by their novelty. The same things have been said before and with all the requisite effects. The worth and dignity of scientific pursuits in not in itself any longer a subject of controversy. My purpose has been rather to call the attention of my younger hearers to the spirit in which those of them who are choosing a career based on science ought to prepare for it and to pursue it. It should not be looked on as a mere source of pelf. Their best energies should not be solely concentrated on what pays best. Gain and getting on are not to be disdained; the effort to win them calls forth in many men resources of energy

Learning not a mere source of pelf.

and skill and patience which improve their moral being all through life; it brings men, too, into contact with actual, inexorable facts, and so adds effectively to their knowledge of the world in which they are placed and of their own relations to it. But what I wish to insist on is this, that no man of science should allow his pursuits and aims to descend to the level of mere unmitigated money-getting; still less, if possible, should he be satisfied with a rule-of-thumb performance of mere journey-work. In the practice of his profession, if he has one, he should preserve a habit of referring details to general principles and of testing principles by details. He should establish link after link of connexion between those ideas which lie at the basis of his own craft, or his own line of investigation, and the general mass and movement of human thought. Thus from technical accomplishment he may advance to a true philosophy of his subject, and add his contribution to the final adjustment of human thoughts and human life to the realities of things.

The practical *vs.* theoretical man.

A contrast very dishonouring to science and to studies such as this University favours is sometimes drawn between what is called the practical man and the theoretical man. I trust none of our students will ever allow themselves to be drawn away by shallow criticism of this kind from an earnest pursuit of sound theory. It is this which must lie at the basis of a really competent practice. That eminent man of science, Sir W. Grove, has vigorously denounced the exaltation of the purely practical man as he is called. If there be one species of cant more destestable than another, it is that which eulogises what is called the practical man as contradistinguished from the scientific. If by practical man is meant one who, having a mind well stored with scientific and general information, has his knowledge chastened and his theoretic temerity subdued by varied experience, nothing can be better; but if, as is commonly meant by the phrase, a practical man means one whose knowledge is derived from habits or traditional system, such a man has no resources to meet unusual circumstances; such a man has no plasticity; he kills a man according to rule, and consoles himself, like Moliere's doctor, by the reflection that 'a dead man is only a dead man, but that a deviation from received practice is an injury to the whole profession.' If a profession is to be advanced in usefulness, dignity and public appreciation, it must be nurtured by fresh and stimulating thought. Immobility is in these days a comparative retrogression, and the gentlemen who, after a training in science, betake themselves to one of the professional courses will, I trust, recognize and

keep hold on the means of making their careers not only immediately useful, but a source of self-culture, of permanent improvement to science, and of blessing to mankind.

Faculty of Observation.

An obstacle of a serious kind to the adoption of a scientific course arises from the defective elementary teaching of the schools. The faculty of observation is hardly at all cultivated, and a student beginning to work at science in a college has still to master the rudimentary notions which ought to have been familiar to him from early childhood. Steps have lately been taken, I understand, to improve the means and appliances in the Government schools for teaching rudimentary mechanics, but the teachers themselves need teaching how to teach. They need still more a living interest in the facts of outward nature. Where this exists, the common incidents of every-day life can be made the basis of an humble, but really useful, scientific teaching; the faculties can be trained to quick and accurate instead of hazy and defective perceptions; and reasoning on the right way of doing a great many familiar acts opens the way to an habitual estimation of forces and relations, an habitual reduction of new cases under known principles, which as far as it goes is a scientific turn of mind. Much, it is obvious, may be done, as much remains to be done in this direction. The gathered inertia of centuries has to be overcome. But, now that a start has been made, I trust that Indian students will take a forward and honourable place in the ranks of scientific learners and even of original investigators. India presents in many ways an inviting field for scientific research in which home-born seekers after truth must have a great advantage over foreigners. Some men there are already amongst us who without the advantages—too slender as these are—which the colleges now afford, have gained distinction in the field of natural science, and who in converse with nature enjoy a serenity of mind which is the chief element of happiness. If we turn our thoughts to such a man as our illustrious Darwin, or to many a one less eminent than he, we cannot but recognize the superiority to conventions and external circumstances which Lucretius has celebrated as the highest fruit of knowledge. This fruit is equally accessible to any student of those whom I see about me if he will but rise to the true level of his calling and follow his great masters not only in their assiduity of toil but in their moral elevation, and their ardent readiness to welcome and diffuse the truth.

Now, gentlemen of the younger generation, as I have dwelt

so long on science as an instrument of culture, you would not readily forgive me if I enlarged still further on the special advantages of a literary training. The subject is an interesting one, and there are, as I think, many misconceptions about it which it would be worth while to investigate. I may perhaps find some occasion for laying my views on this topic before the University, but let it suffice for the present to point out with what admirable precision literature is taught; that its contents are the best products of the most gifted minds; that it is everywhere concerned with the acts and the emotions that are distinctively human; that it has largely formed the character of the society we have to join; and that of necessity it is greatly supplemented by the experience of ordinary life. Here, surely, are the elements of a training which, mixed with active exercise in what is acquired, goes to form a real education, one in which high faculties are trained to high perfection, and the heart is enriched as well as the head. But literature is more than this. Some of you remember Macaulay's touching lines after his defeat at Edinburgh. The Queen of learning and meditation visits her votary in a dream and tells him of all she will bestow which no envy of fortune and no folly of the crowd can take away. She was the comforter of Bacon in disgrace, of Clarendon in sickness, of Raleigh in his lonely cell. She

Value of literary training.

"lighted Milton's darkness with the blaze
"Of the bright ranks that guard the eternal throne."

To you if you will be her disciples, she will be as to him, a helpful friend, a faithful mistress, and a bounteous queen. Be not, however, like that would-be Christian of the early time who would not put away his wealth for his convictions. Our blessings have their price, and learning sheds her choicest boons only on him who offers the purest sacrifice. Sordid arts and the astuteness of low practice will in most cases serve your worldly purposes better; but seeking fortune in this fashion you make learning a mean drudge instead of an honoured companion, and her divinity perishes in a servile air. Reject base ways, and in good fortune or in bad she will pour treasures of joy or consolation into your lap. You may then truly—

"With an unforced smile,
"See riches, baubles, flatterers pass away."

And having made your mastery of your calling secure beyond cavil, you may enjoy your slender gains in a companionship and with a spirit which any Crœsus might envy. Take your love for literature with you through life. There will be dark hours when you will need it, and, fortune favouring, there will be bright ones to which it alone can give the chastened lustre of dignity of

thought, of taste, and of refinement. Now, do not suppose, young graduates, that I have propounded any Utopian scheme or invited you to a task beyond human capacity. You are called on for no resignation, no submission to the higher powers, but what some good men and many gentle women practice every day. Nor am I an apostle of mere quietism. The certainty of resources and consolations in reserve ought indeed to give you boldness and pertinacity in action. It is no part of the scheme of Providence that we should feebly bow to fate, whimpering at our ill luck instead of striving to conquer it. Your science, your literature, should be a source then of energy as well as fortitude. They should enrich your action as well as your thought, and everywhere teach you the lesson of modest faith and perseverance. You must all have learned in your several lines of study the immense value of sustained and vivid attention. You must have come to appreciate the task which he undertakes who resolves to be even a faithful learner, much more a teacher of any important branch of human knowledge. You have found that clever as you were in the circle of your relatives, in the class of your school, or the quarter of your town, there were many other boys growing up at the same time at least as clever as yourselves and forming a crowd of competitors compared with the few places of fame and of emolument available as the meed of intellectual distinction. This, too, you must have learned, that toil and tenacity of purpose exercised in any field for which you are not unfitted by positive defects achieve in the long run far more than the desultory efforts even of a brilliant ability. Our Maker, as Burke says, has imposed nothing on us as a duty which it is beyond our capacity to do or to know. What is obligatory is feasible, and in the development of every science we find its leading principles reduced by degrees to simple propositions within the grasp of the ordinary intellect, as though to favour the greatest number with an increasing insight into the mysteries of matter and of mind. There is always something great attainable, yet always something as great in reserve. So the education of the human race is planned—the humblest in ability takes his share in it, and, as things are arranged, a sufficient share if he but modestly acknowledges his need and accepts a low place at the banquet to which all are invited. For some of you the words "Friend, come up higher" will in due time sound: be patient and await the summons. Have fortitude even to await it in vain. Your labours are not therefore thrown away. Knowledge and the sense of duty done bear in themselves their own reward; and

Strive to conquer fate.

you have in some sort reaped the fruits of others' toil dedicated for centuries to the glory of the Creator and the relief of man's estate. The teachers under whom you have studied have been the interpreters between the world and you of what would else have been a mere confusion of tongues or a chaos of unrelated facts.

Duties of Graduates.

You must have seen by what small accretions of knowledge the way has been prepared for the greatest triumphs of human genius. On you it devolves in turn to be the interpreters to your countrymen of the European learning and moral energy by which their national being may be renovated. On you it devolves to repay your debt to learning by adding some gain of observation or of thought to its expanding store. If you cannot discover you can verify; if you cannot originate "the thoughts that breathe and words that burn," you can illustrate them; you can enforce them; and in this Eastern land, the ancient nursery of Civilization, you can help to form the intellectual soil from which new growths of wisdom, happiness and beauty are to spring up in the time to come.

TWENTY-SECOND CONVOCATION.

(BY SIR JAMES FERGUSSON, BART., K.C.M.G., C.I.E.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—It would have been impossible, I presume, that the report, necessarily voluminous, could have been heard by this great audience, but I hope that its circulation will place in all your hands the information conveyed. Yet there are some features in it to which I cannot but call your attention, though, on this occasion, more briefly than I could have desired. The history of this University now extends over a quarter of a century, and it is not to be expected that in each successive year there shall be changes and marks of progress so considerable as to call for special mention.

The year which has just closed has, on the whole, been uneventful; but the progress of the University has been continuous, although no such great change has taken place as to make it memorable in our annals. In the report which has been presented, it is stated that the examinations have been generally satisfactory, particularly in the division of the chapter of Arts, in which there has been a marked increase in numbers. I note that whereas in 1879 there were 97 candidates for the B.A. Degree, of whom only 51 passed; in 1880, 100 candidates, of whom 34 passed; in 1881, 125 candidates, of whom 36 passed—

a proportion certainly not satisfactory; in the present year, for the first time under the system of separating the examinations into two divisions, the result has been that at the first examination 53 of the 120 candidates passed, and at the second examination 23 of the 34 candidates passed.

Results of the year.

I notice also that of the 15 candidates presented by the Elphinstone College, 13 passed. With reference to the lower examinations, we must again observe, as was done in past years, that the results of the Matriculation and Previous Examinations have been very unsatisfactory. The percentage of success in three years successively has been only 34, 28 and 36 for Matriculation, and for Previous Examinations 42, 25 and 38. This point, perhaps, is one more for the consideration of the schools which send candidates up, than for the University, but it cannot be a matter of indifference to those that wish well to the system that so large a proportion of candidates should be insufficiently prepared. We have to examine whether there be anything in the system that is at fault, and whether a too high standard be exacted. But while so large a proportion of failures would lead some to think the standard is too high, we know the Principals of the Elphinstone and Deccan Colleges have represented that the candidates are not sufficiently advanced in English to enable them to take the full benefit of the instruction given them; and when we observe that in some institutions the proportion passed is very large, it is evident that either the system of teaching in those institutions is better than in the generality, or they exercise a more wholesome discretion in the selection of candidates for presentation. Thus I find that whereas in the Elphinstone High School only 54 passed of 108 presented, at St. Mary's Institution, Bombay, 21 passed of 26 presented, at the New English School, Poona, 18 passed out of 22 presented, at the Rajaram High School, Kolhapur, 17 out of 22 passed. The number is small from the Bishop's High School at Poona, but 5 passed out of 6; from the Cathedral High School, also 5 out of 6; and from the Victoria High School, Poona, 3 were presented and 3 passed. I would call the attention of the Senate to a remarkable feature in the total percentage. Whereas out of 1,600 candidates 572 passed, it must be remembered that 1,051 candidates came from 65 different schools and 549 came from private tuition; the total percentage, taking the whole number of passes as compared with presentations, being in 1 in 2·79. Of candidates from schools alone 1 passed in every 2·09, which is nearly the proportion maintained in the Elphinstone

High School; but of the candidates that came up from private tuition only 1 in 8 passed. That shows, in the first place, an inferiority of instruction under private tuition, and a want of discrimination in the selection of candidates. I think that, on the whole, it may be fairly concluded that the standard is too high and that what my learned friend, the Vice-Chancellor, last year described as "more rigorous kindness" is required. It has been argued by some that as the passing of the Matriculation Examination is taken as a test for Government employment, this examination might be separated from the University, and that governing bodies of Colleges might themselves be permitted to exact a test of the efficiency of their institutions. But I must say it seems to me that Matriculation would lose the reason of its being if it were not the primary test for entrance to the University. To lower the standard for any collateral purposes would generally reduce the status of the University, and would be a departure from that beneficial principle of a high standard of preliminary competency laid down and steadily maintained. Again, I have seen it stated that the reason of the failure of so many Native youths is that the system of education is too exclusively European. Now, were that so, it would indeed be a great misfortune; for the purpose of this University is not to discard the study of Native languages, but is rather directed to revive the interest of the students of India in their own antiquities, and at the same time to induce them to assimilate the culture of the West. English is necessarily an obligatory language for admission to the University, but the classical languages of the East—Sanskrit, Persian, &c.—occupy an equal place with English, which is of course the common medium of instruction in our colleges. It might be well if a different examination could be made applicable for admission to the subordinate Government service, without involving the whole Matriculation standard; and indeed to my mind there is much to be said in favour of such a change, inasmuch as the knowledge of English is not necessary for many of the subordinate employments in the public service. The University degree has wisely been made a leading qualification for appointment as subordinate judges and some others; but it is by no means a fact that degrees are only made use of for that purpose—in fact, of those who have taken degrees in this University since 1870 only about 43 per cent. are in the ranks of the Government service, or 296 out of a total number of 704 persons. It is true that there are also about 83 in the service of Native States, but there remain 290 others who are in other walks of life. I read with great interest the remarks made by our late valued Chief Justice when he traced the progress and improvements

of the Native Bar during the long period of his services in this country in a great degree to the teaching given in the Elphinstone High School and the University of Bombay. It was, he said, the education given in these and other local institutions that had conduced chiefly to those results. As regards the failure in Previous Examinations, that is a matter for the colleges, and they will doubtless give it adequate consideration. I have to remark that the professonial examinations have maintained their usual standard, and it is a matter for congratulation that the percentage of success in law is this year as high in numbers as that in medicine and civil engineering, although it has hitherto been lower, presumably owing to less perfect arrangements for teaching. I must refer, as I did two years ago, to the comparative failure of the provisions for teaching science. In 1879, on the motion of Sir Richard Temple, the University established a new degree for science and prescribed a complete course for that branch of study, physical and experimental. The results of the steps then taken have been disappointing, and this, I think, leads to the deduction that for the pursuit of this most valuable course the same assistance is wanted which proved so valuable in other branches; we must look to private benefactions for the means of study for poor students, and of a sufficient teaching staff. In other branches the liberality shown has been great, but much in this direction remains to be done. Only in one year in the history of the University has there been no addition to its endowments to be announced on this annual occasion. This year I have some additions to make known, which testify afresh to the public spirit and liberality of the citizens of Bombay. We have received from the Naegaumvala family an endowment of Rs. 3,000 for an annual prize for Civil Engineering. Mr. Varjivandas Madhavadas, a Justice of the Peace for the City and a Fellow of the University, has given Rs. 5,000 for a scholarship open to candidates passing the B.A. degree highest in Sanskrit. Rs. 6,000 have been subscribed at Baroda for a scholarship in memory of Mr. Philip Melvill. And, gentlemen, I am most happy to announce that the Muhammedan National Association has promised and has paid the sum of Rs. 13,630 for the foundation of three scholarships, to be called the Sir Frank Souter Scholarships, and to be held severally for Matriculation, Previous, and B.A. Examinations. Further, in the last few days it has been announced that an Ashburner Scholarship is to be founded in memory of our friend who has just left us. That is as satisfactory to us as it is honourble to the donors. Before closing I cannot but make one or two

Liberality of the citizens of Bombay.

suggestions which I think must conduce not only to the advantage of this University, but to the advantage of the Universities all over India. All three Universities, Calcutta, Madras and Bombay, were instituted by simultaneous Legislative Acts in 1857. They have worked on their own system with little interference from above and with perfect mutual independence. Some differences in their system are due to local peculiarities, and such must ever be the case; but I cannot but think that it would be well for all were occasional conferences and discussions to be held. One instance of assimilation I will mention which can give no offence. It has been stated to me that in this last year, for the first time, this University has removed the restrictions as to admission before the age of 16, whereas in Madras that restriction has never obtained, and was removed in Calcutta some years since. Certainly, if it is right to do this in 1882 it might have been done with advantage in earlier years, and possibly it would, had there been such consultations as I have spoken of. I would remind you that great good has been done in the public schools in England by the annual conferences of head-masters, and thus, besides a friendly rivalry which takes place between those ancient institutions, an useful co-operation has also been the result. It would be better indeed that any changes and improvements in such an institution as this should take place from voluntary action and co-operation, rather than from any pressure from without. The consideration of University teaching is expressly excluded from the order of reference to the Education Commission. It may be that on some collateral points information has been given on the University course, but I think it impossible that recommendations could be made with regard to us by a body in which we are not represented. In the history of this University we look back with just pride to the moderation which has ever been present in its councils and the friendly harmony and agreement which have always prevailed between the members of the governing body, of whatever denomination or sect. It would not be difficult, were such moderation not shown, for the Native members to outvote the European. At this moment I believe the number is as nearly as possible equal, but as the Europeans pass from this country, while the Natives remain, I think it highly probable that in future years the Natives will be in a majority. But there never, I am told, has been a question on which the Senate has been divided in which Europeans and Natives have not been found on either side in nearly equal proportions, nor has there been any division attributable to nationality or race. Such a

Native members of the Senate.

condition of things is not only in itself a reason for just pride, but it augurs well for that system of local self-government which we are about to see among us so largely developed. There is one subject more upon which I would touch but lightly, but it is one, to my mind, so important that I cannot lose the opportunity I now possess of referring to it. We have seen discussions, and I think we must many times have heard conversations, on the degree in which, not dogmatic professions, but the religious element, can be fairly introduced in the teaching of the University and Government schools. The absolute neutrality of the Government on such subjects is too well established to be a matter of question, and I am not aware that any have demurred to that wholesome principle, or held that any demoralisation was likely to accrue from the secular character of the teaching. But the question has arisen whether the teaching may not only be secular but anti-religious; whether or not it be a breach of neutrality that instruction be given on lines which militate against all religion, disregarding all appeals to those higher principles having their origin in the supernatural and actuating all religious organizations. In Calcutta and here complaints of teaching said to be of that character have been made by the Natives of India. I cannot but refer to the public declaration made in a periodical, the recognized organ of an important section of the Native community in that direction. This is what I have to say upon the subject—that I hold it to be as great a breach of neutrality to teach in opposition to religion, as to import into professorial teaching any dogmatic religious principle whatever. That I certainly think would be a matter in which Government would be bound to interfere; but it would be going as far wrong in the other direction were anti-religious teaching to be given, and I believe that nothing would be more distasteful to the Natives of the country. I have observed suggestions of the utmost liberality made by the heads of the Roman Catholic Church in regard to a possible common system of inculcating morality and virtue. That may not be found possible; but I hope that never, under the auspices of the British Government, will there be sanctioned or tolerated teaching which is opposed to those supernatural beliefs which actuate all religious organizations, and which give to morality the support of the reliance on a higher power, and the encouragement of immortal hopes. We have reason, gentlemen, to congratulate you, and the community which is proud of you, on the continued success of this great institution; and I earnestly hope that it will continue to call forth liberality on the part of the citizens, and train up thousands to be honoured subjects of the Queen and useful members of the community to which they belong.

Secular instruction.

TWENTY-THIRD CONVOCATION.

(By H. E. Sir James Fergusson, Bart., K.C.M.G., C.I.E.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—At this great annual gathering, which marks another year that has passed in the history of this University, it is most gratifying to admit to the degrees and licence so many young men who to-day receive the reward of their industry and their self-denial, and I trust they will advance to-day another step in their career with higher hopes and increased aspirations to public usefulness. I trust that the interest—the enduring and increasing interest—which is taken in these annual meetings, will tend to increase in their minds the importance of a University degree, seeing that it is the hall-mark of their scholarship, and that it not only qualifies them for admission to the highest employment open to their ranks in this country, but will so stimulate them, I trust, to rise still higher in the career which they have chosen for themselves. I need not, I hope, caution them against supposing that the success which has so far attended their efforts is all that they ought to aspire to. Too many suppose that the knowledge which they have gained entitles them to criticise and dogmatise; true knowledge should always be modest, because, as the searcher proceeds, he sees how much there remains behind to attain. It should stimulate the modest and thoughtful mind rather to diffidence than to self-confidence. I hope that the idea, which some years ago was deprecated, of the right of those who attain to degrees in the University to public State employment is fast disappearing. It would be, indeed, unfortunate if neither learning was loved for itself or its possession was held to render a humble occupation unworthy of the holder. In the countries where learning has been most widely diffused—take, for instance, the Kingdom of Prussia, it is thought by no means derogatory for those who obtain successes in the Universities to pursue humble callings. Not only should knowledge respect labour, but it should seek to produce increased discoveries for the benefit of its profession and of mankind. Gentlemen, the year has not been an eventful one in the sense of any extraordinary occurrence in the history of this University. We have pursued the even tenour of our way without any very extraordinary event having marked the year 1883; but yet we can congratulate ourselves on the increased numbers of those who have offered themselves for the Matriculation Examination, and the increased proportion of those who have been successful is shown by the larger number of those who have attended to take

degrees, whereby I am sorry to say the seats provided for the graduates have proved insufficient. But, gentlemen, in the history of a University we cannot always look for startling events. We must be contented in this, as in other phases of our career, to lay one more stone of the edifice which we hope to raise to solid and enduring usefulness. It is thus that in the little span of our lives, which seems to us important, but which is soon forgotten by our fellow-men, we must be satisfied that we have maintained the standard of the past and contributed something little to the cause in which we are all interested. On this great annual occasion I should do wrong if I forgot the memory of one who was well known to us, but a few days since passed away. I refer to the Honorable John Marriott, who on several occasions had filled an important office in this University. That one so eminent in his profession, so entirely respected in his private life, enjoying the regard of so many, should in the full enjoyment of his intellect have passed away from us with startling suddenness, is an event which must cause us regret and sorrow. But, gentlemen, it must be a satisfaction to us to know that his memory will be cherished amongst us. He was one who raised himself from the threshold of his profession to the front by his own industry, and one against whose memory no man can cast a stone.

The Hon'ble John Marriott.

Then, too, gentlemen, during the past year we have had to congratulate ourselves on fresh contributions to the means of reward to our diligent students. The four fresh scholarships which have been announced to-day testify to the public spirit of our citizens and to the interest which they take in this useful institution. I am sure no more pleasing tribute can be paid to the memory of past members of the Service who have gone from us than that their names should be perpetuated by the encouragement of academical distinctions in those branches in which they themselves took an interest.

Scholarships.

It is indeed to me a matter of congratulation that the most important step has been taken of admitting women to public examination. There are many steps that will have to be taken before they will have the full benefit of the University. They cannot yet, for example, without proceedings being taken by Government, be admitted to the enjoyment of our colleges, and no doubt many matters will have to be considered before such a step can be taken; but I do not think that the warmest advocate of female education can object to one step being taken at a time; and it is well that

Admission of women to public examinations.

ladies should, I trust, present themselves in no small numbers at first and show their capacity for these examinations. Gentlemen, for myself I can see no ground why women should be excluded from thé educational advantages which are extended to men. I will not insult the female good sense by wishing that they should be placed in all respects on an equality with men. They have their career—and a very high career of duty it is—which must always be entirely distinct from ours, but their intellects are as acute, their power of assimilating knowledge as great, and means of usefulness open to them by the acquisition of knowledge not inferior to those of men. In all countries the education and development of the female character must rest with female teachers. It may be that instruction in arts and sciences can best be conferred by men, but the formation of character must always rest with female teachers. How can female teachers be qualified to a due extent if they have not educational advantages open to them? Therefore I cannot see myself why the whole benefit of an University should not be extended to women; but in this country, until society greatly changes, we cannot hope—we cannot expect if we do hope—that women expect in their young years, can be present at mixed places of education. The education which they must receive after years of childhood, and many of them who have not had any educational advantages in childhood at all, must be derived, if at all, from female instructors. Therefore, I say in this country it is peculiarly advantageous that female education should be encouraged to the utmost extent; and that no advantages which this society can offer, should be denied to women. I have sometimes thought that we may be rash in judging what may be best for races and people and religions so different from our own as are those in this country: but I cannot be wrong in thinking that as we in old time derived all our knowledge and civilization from the East, so we should bring to the East and offer as a debt of gratitude the fruits of that which we derived from them. The result must be in the hands of your own people; and we must look to the leaders of society that what we think reforms shall have their support to be judiciously carried out. No greater bond can exist between the Natives of this country and their foreign rulers than the common desire for their future advantage. Gentlemen, finally, the Supreme Government have empowered this University, with those of Calcutta and Madras, to confer honorary degrees. This power will enable the University to reward merit in many quarters in which at present no recognition is possible. It will, I doubt not, be exercised with discretion and reserve, for, as in the case of fellowship, the value of such

degrees depends upon their judicious distribution. With regard to fellowships, I may say that it is a matter as much of regret as it is a bounden duty to Government to confer that honor only in the case of academical and literary distinction, while a degree may be not inaptly given in recognition of service which would not qualify for a fellowship. I thought when I rose that I had little to say, and that my observations would not be long, yet there is one more consideration I would offer, which I trust will not be out of place, and which I cannot reconcile to myself to omit. In the year 1883 the country has been greatly distracted by political strife. Animosities have been excited, as they must always be excited by a political difference, which has been greater than we can remember for many years. The University has the privilege of sitting high above the waves of faction. Those—and there may be some amongst us—who have taken part in the controversy of the past year never ought to carry it into their academical life. What occurs to me, gentlemen, is this. We have in such an institution as this a healing element which may go far to soothe the difficulties which political controversy has raised, because in this Senate sit men of different races and countries, actuated simply by the one common desire, to benefit the people of this country of whatever races in one and the same way. With us there is only that desire to impart to them to the utmost the knowledge which we ourselves prize, and this consideration, which seems to me to rise to the highest stage of catholicism, must, I think, so heal dissensions that they will endure but for a day and in a few years be forgotten. Gentlemen, I trust that this is one of those institutions, which will bring home to the people of this country the true and deeply-seated desire of England to use her great mission in this country for the highest benefit of India; and that it may be seen that Englishmen, and Muhammadan, and Hindu, and Parsi may sit on the same benches to co-operate, not only without jealousy, but with one motive and aspiration,—the advantage of our fellow countrymen.

The Ilbert Bill Controversy.

THE FIRST SPECIAL CONVOCATION.

A Special Convocation of the Bombay University was held on the 18th December 1884, to confer the Honorary Degree of LL.D. on the Marquis of Ripon. Sir James Fergusson, Bart., K.C.M.G., C.I.E., Governor and Chancellor, was present. The Honorable Mr. Justice West, the Vice-Chancellor, said :—

"Gentlemen,—By an Act of the Indian Legislature, No. 1 of 1884, this University has been vested with the power of

conferring the honorary degree of LL.D. on any person who by reason of eminent position and attainments is a fit and proper person to receive such a degree. In accordance with the provisions of this Act the name of His Excellency the Most Noble the Marquis of Ripon has been brought before the Syndicate and Senate, and it has been voted unanimously that this degree be conferred upon the retiring Viceroy. Now, Mr. Chancellor, although it might be superfluous on the present occasion and in the present instance to enumerate the special reasons for which the bestowal of this degree is specially appropriate, yet this is the first occasion on which this degree is to be conferred; and the Syndicate of this University felt, as you yourself, Mr. Chancellor, also must feel, that we should be cautious and exact in setting up a precedent of what is to be done and what is to be provided before aught is done in relation to the conferring of honorary degrees in future. We are bound to establish well, in the light of day and in the face of the public, the right of every recipient of such a distinction—the recipient ought to stand forth as a representative either of learning, which will give illustration to this institution, or else as one distinguished for eminent public services which make us proud of him who receiving our humble honor thus associates himself with us.

For this reason, therefore, the duty has been assigned to me, unequal as I feel to the function, of stating as I can to you, Mr. Chancellor, the particular public services which the illustrious gentleman, who has to receive the degree of Doctor of Laws to-day, has performed to entitle him to that distinction and to make us anxious to have him associated with us as a member of this University.

The Marquis of Ripon's public career.

The Marquis of Ripon began his public services by entering Parliament at an early age in the year 1852. He succeeded to his Peerage in 1859 and was immediately afterwards made Under-Secretary for War. In 1861 he became Under-Secretary of State for India, and so commenced that association with this country and its interests which has been of such manifold advantages to all the inhabitants of India. In 1863 he became Secretary of State for War with a seat in the Cabinet. In 1866 he returned again to the care of the interest of India in a still higher position as Secretary of State for India. In 1868, and from that time till 1873, he was Lord President of the Council. During that period, I need hardly remind any of my English hearers, that great measure was passed under the care of Mr. Forster which has made a revolution in the educational condition of

England, and will probably be looked back upon in the ages to come as constituting one of the great eras in our history. Certainly we may look forward with hope and confidence seeing what education has done for Scotland and Germany, and considering the extraordinary advances made in England, as every one revisiting the country must have noticed, during the last twelve or fourteen years in the education and intelligence of the people. We cannot but bless the name of one who has brought such manifold blessings upon our Native land. Now this work was carried on very much under the care and guidance of Lord Ripon, who was at that time Lord President of the Council which had the controlling power and direction over the work of education in England. In 1869 his Lordship was made a Knight of the Garter and in 1870 he received the degree of Doctor of Civil Laws at Oxford.

Lord Ripon and the Treaty of Washington.

In the period during which Lord Ripon was President of the Council, a serious question arose between England and the United States, and it became necessary to determine how that difference was to be settled, and to place matters, if it could be done, upon such a footing, as to remove all the motives of estrangement which might exist between these two sister nations. For this duty Lord Ripon was selected. He negociated or helped to negociate as a member of the High Commission the Treaty of Washington. It may be that some of us Englishmen think that in the final event when the treaty having been completed, active operations were transferred to Geneva and the Committee of experts sitting there gave their decision in the international cause, poor England came off second best. That may be; but let us remember that three or four millions to a great nation was but the price of a fortnight or less than a fortnight of war. By the Treaty of Washington was first established, and by the subsequent proceedings effect was first given, on a large and important scale to the great principle of settling international differences by reference not to the arbitrament of war, but to the decision of persons recognised as specially competent to deal with the questions in issue. This idea of a universal peace and of a council governing Europe in the interests of peace and reducing its jarring elements to one great harmony originated first in modern times in the mind of the great Statesman Sully, and was adopted by Henry IV of France, his equally great master. Our own sagacious Queen Elizabeth gave her adherence to the scheme, but in the then existing state of Europe it proved impracticable. The conception was revived under

on the communications to which I have adverted. He found India in one of those critical stages which arise at times in every nation when men's minds having become imbued with a new set of ideas and desires, certain changes in the spirit of the administration are absolutely necessary, unless there is to be a decided falling back in policy, and thence dissension leading on to strife. There is a period in the progress of every community, in the history of every government, when the rulers of the community must adapt themselves to changed circumstances, to new and enlarged views, for, if they do not, from the divergence of the views of governors and subjects must surely spring in time a total alienation. It is the part of a Statesman to anticipate any such events. He must look back on history and consider such periods as when Christianity invaded the Roman Empire and the Government based on a too narrow set of conceptions found itself unequal to the direction of the new moral forces that thus grew up around it. That faith and that spiritual enlargement which might have been the saving of the ancient civilisations were hence felt to be a cause of enfeeblement and disintegration. Again, when the spread of new learning in Europe gave to men's minds a fresh stimulus and a first standpoint from which to survey the problems of individual and social actions, the Governments, fast-rooted in old prejudice, were blind to the portents that pressed on their attention. The questions had to be settled in foreign and domestic wars which provident Statesmanship would have averted. A kind of half repose was gained by exhaustion until once more in the last century an audacious literature, sapping the foundations of the existing social structure, filled men's minds with new questions, with discontent and wild dreams of what might be effected by better institutions. Once more the Statesmen lagged behind the march of ideas and then the moral earthquake of the French Revolution carried waste and desolation over the fairest fields of Europe. These are examples which no doubt presented themselves to the mind of our distinguished Viceroy, and he felt that everywhere and in every country the highest utility unites itself with the highest benevolence, and that the lesson that philanthropy dictates is responded to by history and philosophy.

Review of Lord Ripon's Viceroyalty.

Such, then, were the principles with which our Viceroy entered on his active course. The whole of his career has been a working out, a development of those noble principles, and here to-day we come to recognise both the principles themselves and their rich and manifold fruits. I have stated that we have had peace, and peace having been secured, Lord Ripon turned his attention

immediately to a measure which the public voice in India had already cried out for in unmistakable tones. That was the repeal of the Vernacular Press Act. That Act, I believe, and we all here believed from the beginning, was passed under a total misconception of the necessity for it. It was opposed to the spirit equally of Englishmen and of Natives, who have been brought up not in vain to English ways and habits of thought. It could not effectually be carried out by an English administration and by English officers whose whole life and training had been in a different atmosphere. They could not deal with such a measure without falling into contradictions and a constant sense of a false position. It was abortive, and it was well got rid of, in the opinion of the general public. Next let me refer to the financial and fiscal measures. First, I will refer to that which met with anything but universal approval, and specially on the part of my Native friends and associates, that is, the abolition of a large portion of the import duties. I believe that Lord Ripon and his Government in abolishing these import duties were doing what was perfectly right in the interests of this country and in the interests of England and of the world. But whether that was so or not, the spirit in which Lord Ripon met with such an opposition as he encountered on that occasion showed him to be a man not to be deterred from what his conscience bids him to do, by any outcry of the crowd. Next I will mention the resolutions of his Government which go to determine in a way more favorable to the cultivator and the landowner, the calculation of the land revenue in times to come. This subject has been treated by a very able and distinguished Native friend of mine, and it has some technicalities about it which are not well fitted for discussion on an occasion of this kind. I call attention only to the careful watchfulness with which Lord Ripon's Government have set themselves to alleviate the unnecessary burdens of the people.

But, then, comes a measure of greater importance for the future than one of revenue. Lord Ripon, as Lord President of the Council, had had the educational department in England under his charge, and one of the greatest measures of his Viceroyalty will doubtless be commemorated in the future as the institution of the Education Commission and the resolutions of his Government consequent on its report. It is now a generation since the working upon the basis of the Despatch of Lord Halifax began in this country, and to one who can look back at the early years of progress of that great measure, the amount of advancement that we have enjoyed is

something almost marvellous. We could hardly credit it but for the evidence that is before our eyes. I believe that the investigations made by the Education Commission, and the Resolutions of the Government of India on the report of that Commission, will in future be the starting point of a new and equally great advance. It depends on Native intelligence and Native industry to take advantage of the policy adopted by the Government of India; and if they do, if the enthusiasm which is burning in the breasts of many of my young friends of the Native community be burning as brightly at the end of thirty years, I venture to say they will stand, if not foremost, yet equal in rank at least as regards a large class with the most educated nations. My valued and respected friend, Principal Wordsworth, the other day congratulated this University on the fact, that higher education was not to be set aside or degraded in favor of lower education. I felicitate the public and the Senate on this arrangement, and I have only to add, with regard to the educational policy of Government, that I do trust they will see the advisability of taking measures soon, and taking effectual measures for the spread of the education of those who are not to become scholars, but engineers and workers in other walks of life which do not require high scholarship, but rather a trained faculty and a technical education. I believe they will be seconded in that by the universal voice in India, and that all reasonable burdens will be readily borne for such a purpose, in preference to almost any other that can be named.

Time presses, and I pass by the well-worn topic of local self-government. The next point which I venture to observe upon, is the bearing of Lord Ripon's Government on the subject of the High Court at Calcutta. We are all familiar with the circumstance, that in the High Court of Calcutta a necessity arose some time ago for appointing an acting Chief Justice. I believe that even amongst those who doubt the policy of the appointment made by Lord Ripon's Government, there is no question as to the noble motives and high courage which dictated its action. For myself and in my own humble person I will venture to go a step further. It has been said that when you give power it is useless to hamper it, or attempt to hamper it with useless restrictions; and I add to that that it is futile to introduce amongst a body of enlightened and distinguished men a fertile principle and then to deny or refuse the fruits of that principle. It is for a Statesman to take care before he introduces a principle what are the logical consequences to which that principle leads; but when the principle is introduced, to follow it out loyally to the end, trusting to its intrinsic soundness to prevent all evil results.

Next there is one other subject, and I believe for me—who enjoy, as I trust, the confidence and in a certain measure the respect of most of those who are sitting near me—it is not necessary to avoid even that subject, the glowing embers of which are still red beneath the ashy soil. I refer to the amendment of the Code of Criminal Procedure. On the policy of that measure I do not intend to say anything; but I do call your attention, gentlemen of the Senate, to the noble and magnanimous bearing, the self-respect, charity and kindness and absence of all retort by Lord Ripon in relation to that measure and the clamour with which it was received. Probably Lord Ripon knew practically the spirit and the character of his countrymen so much better than those who have retorted ill for ill and hard words for hard words that their outcries made less impression on him than on the volunteer defenders who were comparative strangers to the rough struggles of intense political life. There is in truth not much to wonder at, and but little to resent now that the contest is over. We know that the Englishman, who has conquered in all climates and peopled the waste places of the earth, is an energetic and self-willed being with unbounded resolution, but also with a large share of the faults of his high qualities. These defects could no more be removed from his nature than the wart from the portrait of Cromwell. The man would no longer be the same. Lord Ripon knows this well, and no doubt his historical reading has taken him back to the passage in Milton—certainly a liberal, if ever there was one—where he describes our countryman in his time as having minds not readily accessible to civil wisdom and a sense of the public good, "headstrong and intractable to the industry and virtue of executing or understanding true civil government, valiant indeed and prosperous to win a field; but to know the end and reason of winning injudicious and unwise, in good and bad success alike intractable." These are the characteristics of an Englishman. These are the characteristics which have prevented him so often from knowing when he was beaten and often gained him an unscientific victory. Come down to Goldsmith and he paints our ancestors with

'Pride in their port, defiance in their eye,'

and when as the poet conceives them they are

'Intent on high designs'

Lord Ripon knows, and we all know, that there is no nobler breed. Let this be said of my countrymen in relation to the measure which Lord Ripon as a part of a great policy and as an act of great justice to the Natives of this country thought it his duty to make law. It cut sharply across the masterful

instincts, the intuitions and the cherished habits of our British race, before their intelligence was enlightened and convinced. The soreness of the struggle has not quite passed away. But I feel certain that when a generation has elapsed they will feel not less kindly to Lord Ripon than he now feels to them. In their reflections of the future, they cannot as Englishman but admire the tenacity of purpose, genuineness of character, and command of temper which they individually bow down to in the circle of their friends.

The Christian spirit of Lord Ripon.

We have thus seen history as it were in the making and watched the influence of a calm commanding mind over the current of events and the form of constitutional growth. Let me further remind my Native friends that here they have as their friend not only a politician, but a Christian man. We had a few years ago to commemorate an eminent and able man, a late Vice-Chancellor of this University, Dr. Wilson. I ventured then to say in the presence of a large majority of Native friends who were not Christians, that it was not in spite of his Christianity but in virtue of his Christianity that Dr. Wilson became all he was to their people, and I say now that the Christian spirit which has animated Lord Ripon and so many of his predecessors, has been of untold benefit to this country. Hence should some charity and love be learnt from this Christianity even by those who reject its dogmas. The same invincible moral courage that has supported martyrs at the stake and block is fruitful still in making men submit to toil and suffering and obloquy for the sake of their fellow-men. Viewed from this standpoint the career of Lord Ripon in this country has given to Englishmen and Natives alike reason to be proud of the association between the two countries. He, too, comes from that land not only of the pioneers of the forest and wilderness, but of Howard, Clarkson, Wilberforce, of Mrs. Fry and of Miss Nightingale, and in their spirit he has conducted the administration. It has been by his love and tenderness for the weak and those who needed aid that he has won a return of affection and confidence beyond any other Viceroy amongst all who have ruled this country. The manifestations of popular opinion and popular approval such as Lord Ripon has been overwhelmed with during the last few weeks are calculated not only to give him just joy and satisfaction, but they are calculated also to produce a great effect upon the great people of England. Never before I believe, has the community of this country shown so well that it possesses strong elements of political life and how capable it is of entering in due time into the wider and nobler future.

These impressions would surely be deepened and intensified should our countrymen but look for a while upon this present spectacle. The very hall in which we are assembled is the gift of a Native donor —a Parsee. The neighbouring library and tower are due to the munificence of a Hindu, who in his days of great prosperity showed his countrymen how wealth could be worthily expended, alone at that time, almost like Vespasian, amongst the Emperors, showing himself improved by his great fortune. I shrank from his acquaintance then, but often since have I admired the cheerful stoicism with which he has borne a reverse of fortune and harder lot. Then, apart from the building, Mr. Chancellor, I invite you to look at this assembly. A foreigner not long ago, a man of great acuteness and observation, told me that he had seen many striking things in India, but what had struck him most was the working of this University. "Here," he said, "I find a liberality and single-minded pursuit of knowledge to which nearly all Continental Universities in Europe are strangers." On a Board of Examiners one finds on his right hand a Jesuit and on his left a Presbyterian Minister. Facing him are a Parsi and a Jew. Amongst them all a common spirit prevails, of disinterested zeal in diffusing the light of science. Men of every race and creed unite without chicane in the simple furtherance of learning. It is a glorious work of English principles and wisdom. The teaching by which our young members are trained is equally single-minded and equally free. There is no educational police, no Government scheme of morality or politics to hamper the intellectual action and the influence of our Professors. They throw their whole energies into their work and under such teachers as Principal Wordsworth our students learn how to the burghers of the Middle Ages in Europe their clock tower was the centre and the symbol of their civic life. They look up to the noble tower that rises over this group of buildings and resolve that, gathering round this centre of their new intellectual being and aspirations, there shall for them too be a civic life, and an effort to win for India an honourable place in the society of nations. Such is our University and such is the University life in India. It is only on these grounds that we could venture to ask so distinguished a man as Lord Ripon to accept the humble tribute we offer him. Montesquieu said, "I don't like small honours; they seem to fix your position and measure your merits too exactly." And so it were no wonder if Lord Ripon, who has held the greatest office of State, and gained the highest tokens of approval from his Sovereign, had declined the compliment we desire to confer. But when we take up, not without warrant, a representative

Indian University—their importance.

position, we gain confidence; the case is greatly altered. We presume to call ourselves the spokesmen here of India, and sure I am that every emotion of admiration and regard that stirs your breasts, gentlemen, to-day will be repeated a million and ten millions fold as the electric wires like nerves radiating from this centre convey to the cities and villages of this great country the tidings of our celebration. We may venture, then, to ask Lord Ripon to inscribe his name first on the roll of our honorary graduates. I trust, it will be followed in that roll by many distinguished names, and certainly each one of the honorary graduates in that golden book of fame may well look up to the one which stands first there as an encouragement to be just and fear not, and to put great powers and opportunities to worthy uses. Our departing Viceroy when he has left us in a couple of days will be attended by the good wishes of none more than of the members of this University. His whole spirit has been in accordance with the spirit of the University, and the University trusts that when he has returned to his beloved country he will still find occasions to render us some service and often turn his thoughts towards those who will never forget him. Love and sympathy can bridge an intervening ocean, and many a patriot and philanthropist here will feel the spirit of his friend beside him in his struggle to do good. It will bid him to be of good cheer in adversity, to maintain fortitude, patience and faith, to meet opposition with firmness, gentleness and charity. And so we bid our guest farewell with hopes for his happiness, whether he choose the active or the meditative life, and until at the call of his great Master he can with calmness pass

"To where beyond these voices there is peace."

The Chancellor then addressed the Senate as follows:—

The Chancellor's speech.

Gentlemen of the Senate,—The honour which has just been conferred is one which should always be rare, conferred with discrimination, and founded on general acceptance. I am sure that these requisites are fully satisfied by the degree that has just been conferred. It is rare, for it is, indeed, at this moment unique. That it will be conferred in future with discrimination I am also certain, and so will its value be maintained; but I am still more sure, that in the act of the Senate in electing the Marquis of Ripon to this honour, they have met the wishes and satisfied the heartfelt desires of every member of this University, and so this is the parting gift of the University of Bombay to the retiring Viceroy. Gentlemen, I would say, though the Vice-Chancellor has set forth fully the claims of Lord Ripon to this degree, that although

there may be in this Senate differences of opinion, as there must always be about worldly affairs upon details of policy, by the whole Senate it has been heartily bestowed. For myself I would say that no act of duty could be more gratifying to myself than to be the spokesman in conferring the degree upon one whom I have served during his whole Viceroyalty, and in whom I have only recognized again a kind and considerate friend. And though it be to compare small things with great, I cannot but recall at this moment that nearly thirty years ago, at the outset of my parliamentary life, my noble friend introduced me and procured my election to a literary society at home. We then sat on opposite sides of the house, and here to-day I am proud to repay him in kind. May he long live to enjoy this and other honours. I do not hesitate to congratulate him on the honour so nobly bestowed, and congratulate you, gentlemen of the Senate, on the admission of a member so altogether worthy of the honour.

Lord Ripon expressed his acknowledgments as follows :—

Mr. Chancellor, Mr. Vice-Chancellor, and Gentlemen,—I have seldom had a task in some respects more difficult than that which falls to my lot at the present moment. When I entered this hall, I knew that a distinction was about to be conferred upon me which I highly valued, because I saw in it a proof of the approval of a body which had devoted itself for many years to the advancement of the cause of education in India. But I was little prepared to find that I should have, if I may be pardoned the word, to encounter so appreciative a review of my public life as that which has fallen from my friend, your Vice-Chancellor. I only wish that I could think that his friendly judgment rightly described the course of that life, but I may perhaps be permitted to claim for it that there has at least been about it a certain unity. Throughout more than thirty years that I have now taken part in public affairs in England, and now here, I have been actuated by the same general principles of policy, and I may say that I have adhered to them without wavering. I will not venture to occupy your time by following in any degree the observations which have been made upon the details of my public course either at home or in India; but I will say this, that I esteem it an honour of the highest kind that a body such as this should have given such an unmistakable intimation of their approval of the policy which I have pursued. I should be the last man to take an unfair advantage of the signs of esteem which you have given me to-night, and to interpret them as meaning that all the members of this University approved of each indi-

vidual measure of my Government. That of course is impossible, but at least I hope that I may interpret the meaning of this degree as indicating that this distinguished body has followed with its sanction and with its approval the educational policy of the Government of India since I have been connected with it. You, Mr. Vice-Chancellor, have reminded me that a large portion of my public life has been given to the promotion of education in my own land—of education in the widest and the broadest sense, of education for the most enlightened and of education for the masses. And that same policy which I endeavoured to apply when I had the honour to be connected with the Department of Education at home I have pursued in India. Gentlemen, it would have been indeed strange if I had not taken an interest in Indian education, for I have sat for many years at the feet of Lord Halifax, and I am proud to count him among my warmest friends, and to call him my honoured master. The principles of that great Despatch of 1854 were those which I sought to apply and develop when I came out to this country; but I knew that, however sound these principles might be, it would not be wise after a lapse of thirty years to take measures for practically applying them to the existing circumstances of India without first ascertaining exactly what these circumstances were and what was the best means by which the principles of that Despatch might be applied to them at the present time. I therefore thought it wise to institute a searching inquiry into the condition of education in India. That inquiry was conducted with great ability by those to whom it was entrusted, and it has resulted in the suggestion of measures which have been in the main adopted by the Government of India, and adopted, I think I may say, with general acceptance. I found, gentlemen, ever from the first moment that I accepted the office of Viceroy, that those who were interested in the progress of education in India were keenly desirous for its extension among the masses of the people. But the question of primary education in India is beset by many difficulties, the chief of which arise from the very common perhaps, but very vital, difficulty —want of funds. There were those who in their zeal for elementary schools would have been prepared to see secondary and higher education imperilled and its advance delayed, but the Government of India never yielded to views of that description—and they were always determined that, whatever measures they might take to spread primary education throughout the length and breadth of the land, they would do nothing which could endanger the advance of higher instruction. It is true that we made an appeal to private aid, and that appeal has

already received many responses which are, I trust, only the first fruits of that noble harvest which will be gathered hereafter by those who come after us. For my own part, gentlemen, I can truly say that the more I have studied this question in India itself the more convinced I have become that it would be a very serious mistake to do anything which could interfere with the onward progress of higher culture—or which could tend to place it beyond the reach of youths of limited means. The resolution which has been recently issued by the Government of India, and which constitutes almost my last political act in this country, has been framed upon these lines, and inspired by that spirit. But, gentlemen, I am very strongly impressed with the conviction that the spread of education, and especially of Western culture, carried on as it is under the auspices of this and the other Indian Universities, imposes new and special difficulties upon the Government of this country. It seems to me, I must confess, that it is little short of folly that we should throw open to increasing numbers the rich stores of Western learning; that we should inspire them with European ideas, and bring them into the closest contact with English thought; and that then we should, as it were, pay no heed to the growth of those aspirations which we have ourselves created, and the pride of those ambitions we have ourselves called forth. To my mind one of the most important, if it be also one of the most difficult, problems of the Indian Government in these days is how to afford such satisfaction to those aspirations and to those ambitions as may render the men who are animated by them the hearty advocates and the loyal supporters of the British Government. It is in such considerations that those who care to seek for it may find the explanation of much of the policy which I have pursued in this country. Gentlemen, at this late hour I will detain you no longer, but I will assure you that the deep interest which I have felt, and ever shall feel, in the progress of education in India makes me esteem very highly indeed the honour which you have conferred upon me to-day. My best wishes will ever accompany the onward progress of this University, which is doing in India for England work so noble, and is binding together the two lands and their numerous races with cords more powerful than the strength of armies and more enduring than the craft of Statesmen. Gentlemen, I thank you heartily.

An explanation of Lord Ripon's policy.

TWENTY-FOURTH CONVOCATION.

(BY THE HONORABLE J. B. PEILE, C.S., C.S.I.)

Gentlemen of the Senate,—When I succeeded to the office of Vice-Chancellor on the departure of my friend Mr. West, I did not anticipate that I should so soon be called upon to undertake the duty of addressing you in this place at the Annual Convocation of our University. I should have accepted with more pleasure a responsibility so honourable, if I did not deeply regret, as you also must regret, and it is a feeling which the Chancellor has begged me to say that he entirely reciprocates, the absence from the Chancellor's seat at the last Convocation which falls within his term of office, of a Governor of Bombay who is so steadfast and liberal a friend of education, so cordial in recognizing private educational enterprise, and so unwearied in encouraging our scholars by his kindly presence at school anniversaries, as is Sir James Fergusson.

The Registrar has read to you portions of the report of the proceedings of the University since the last Convocation, and the full report will shortly be placed in your hands. You will find therein the results of the University Examination, of which let it suffice to say that they are generally satisfactory, and prove by the increasing number of successful students in nearly all branches of study that the demand for higher education is still extending. The unprecedented number of 2,036 candidates presented themselves for Matriculation. As three-fifths of these candidates were unsuccessful, I note, without disparagement of others almost equally meritorious, the New English School at Poona and the Native State Schools of Bhavanagar and Junagad as distinguished by passing all or nearly all the candidates they sent up. Of the successful candidates, 22 were female students. I have been asked to observe that for the first time two members of the community of Beni-Israel have received University degrees to-day. There has been an addition to endowments in the shape of a medical prize and indeed I do not know that any year has passed without adding something to the endowments of this University.

Spread of Education.

But beyond the ordinary statistics of business, there is much in the record of events which give a special significance and importance to the history of the past year. The spontaneous energy in education which is manifesting itself in our large towns may perhaps owe some of its vigour to the invitation held out by the Government to private enterprize, but chiefly it marks the fact that forces which have

been gathering strength beneath the surface of society are beginning to show their vitality in a practical way. From much on which I might dwell, including the remarkable movement in the cause of higher female education at Poona, and the acceptance of the management of primary schools by our Municipalities, I select for remark the foundation of the independent Arts College in the capital of the Deccan to which we have recently granted recognition. In the narrative of the origin and purpose of this college it is stated that it is designed as a private arts college which might become in time to come a source of continuous supply of graduates and under-graduates ready to carry education for a small remuneration into the remotest parts of the Deccan, and thus to cover, if possible, the whole country with a network of private schools under the direction and control of a central educational organization. There is a modest strength of purpose about this forecast, which commands our sympathy and respect.

A noble example.

It recalls to me what I have recently read of the work of the Christian Brothers in France set on foot at the close of the sixteenth century By John Baptist de la Salle, who abandoned his prospects of advancement and devoted his life to the humble task of organising and spreading elementary education. He founded an institute, the members of which after a careful training for the office of school-masters, were to devote their lives to the work of primary education. The Brotherhood extended its labours over France, it survived the Revolution of the Commune and carried its operations into other countries, and although the present Government has unhappily withdrawn from it all countenance and support, yet in Paris alone it has 60,000 scholars and is largely aided by the private benevolence of all classes, both the rich and the poor. Here is a noble and encouraging example for the infant institution in the Deccan, and if its spirit is equally pure and disinterested, I doubt not that its success will not be less remarkable.

From the contemplation of this college of poor scholars—if I may so call it—let us turn to the college in Kathiawar, newly founded ; and to be endowed from the revenues of Bhavanagar, by the ruler of that State, Sir Takhtsinggi, in memory of a faithful minister. This college is also a sheaf of the harvest returned by the education which we foster, for it is to the good principles grafted by liberal and judicious teaching in the Rajkumar College on an open and generous nature, that we must trace the public character of a prince distinguished above his peers for loyal affection to the Government which guided his youth, and wise munificence in contributing from his revenues to

every good work of the time, for instance although this Chief is establishing an arts college in his capital at his sole cost, he has also by a donation of a large sum of Rs. 20,000 aided the Committee of the Guzerat College in making up their endowment fund to a sum sufficient to meet a liberal offer of Government for the reconstitution and expansion of that college, which we may hope to see carried into effect in the course of the present year.

Above all our University and the Presidency are to be congratulated on this, that with all the colleges newly established in our provinces, and the Native States at Poona, at Ahmedabad, at Kolhapur and Bhavanagar and Baroda, our older colleges are not depleted of their students, nor are the means of collegiate education found to be in excess of the demands. On the contrary, the Elphinstone and Deccan Colleges hail the affiliation of the new institutions as a timely relief to their overcrowded lecture rooms and to classes which are so overgrown as to have passed beyond the grasp of their professors.

And now, as I have taken for the key-note of my remarks the springing forth of spontaneous and independent educational enterprise, as a practical end and object on which the growing power and activity of thought of which our educated classes are conscious, may satisfy their craving for expression and action, my train of reflection leads me to the motive of the first exercise by this University of the power of granting an honorary degree under the Act of 1884. That ceremony is too fresh in your memories, and was too fully illustrated by the eloquence and enthusiasm which it evoked, to require many words from me. It seems to me that the strong emotions which then broke through the normal calm of oriental life are attributable to this coincidence, that at a time when the social forces created by the educational work of our Governments and Universities during the last 30 odd years had begun to seek a voice and recognition, Lord Ripon met and gratified these aspirations when he reasserted with the point and the emphasis of intense personal conviction, the principles of policy which have long guided England in its splendid duty of raising the people of this empire to a higher place among civilised men.

You have been reminded by a passage in the report just read that we have to condole with the sister University on the death of the Principal whose value we can well estimate by the quality of the services which he rendered to this University. Sir Alexander Grant brought to our infant University in Bombay the high academic tone of Oxford and the mark of his

spirit and touch of his hand are perceptible in every part of our system. It has been said that by the devotion of his best years to India he sacrificed something of the reputation which he might have achieved in England. However that may be, those years in India were expended on noble work, and his memory is green among us as one of the foremost founders and guides of Indian academic life. Next, let me say a word of another Vice-Chancellor who has gone from amongst us, and whose loss, as more recent, may be more sensibly felt by those to whom I am speaking. I refer to Mr. West, to whose last eloquent words in this office you listened in this hall hardly more than a month ago. He has gone to aid a country which is sorely in need of the reign of law under which our University prospers, and what is your loss is Egypt's gain. I do not doubt, however, that these young students and lawyers here present will miss the tonic of his frank and blunt but never unkindly counsel. But the example of his life will remain with us and I would remind the young graduates around me that Mr. West was known as a patient and industrious student from the first day to the last of his career in India, and that by these unremitting labours, not less than by his high natural abilities, did he achieve one of the noblest positions which can be held by a servant of the Crown, the position of a sound and learned Judge who commands the confidence of all who come before him.

And now it remains for me to say a few words of exhortation and encouragement to those young men who have to-day received their University Degrees, and are about to go forth with the good seed of education in their hands, to sow and reap. My time of preparation for this duty has been so short that my words will be plain and brief. I shall not follow my learned predecessor in dwelling on the delights of learning pursued for its own sake and for the good it can do, in disregard of earthly honours and ambitions. That prospect is all-sufficing for a selected few and my earnest hope is that it may attract and enchain more and more of our students as the academic life is more highly esteemed. But no more in an Eastern than in a Western University can any but a small proportion of students devote themselves to a life of philosophic research. And in truth it is evident that the material progress of India demands ever more imperatively that those whose minds have been strengthened and cultured in our Universities should apply their powers to practical life as teachers and workers. But if I direct you rather to the active than thec ontemplative life, I shall of course avoid any contact with the strife of political parties above which as the Chancellor pointed

out last year, the University dwells serene. I propose only to suggest the answers to this question. What outlook has the Indian graduate in active life and to what purposes can he apply his acquirements?

Various opportunities for usefulness and distinction.

First, then let me say that, with the great and urgent needs of your country, intellectual, moral and material, your career should be one of life-long and devoted labour, if it is to be worthy of your University and fulfil the expectations of your Government. You have won nothing as yet but the means of usefulness, the weapons of your warfare, and you will do well not to look for a premature reward in some inglorious stipend or rest content with a cheaply earned, unproved and unfruitful reputation for ability. You can act more worthily by entering into the competition of the learned professions, law, medicine and civil engineering, which are open to all according to their capacity and in which field the Indian graduate has already established his place. Then there is the public service of the country—a most legitimate object of aspiration. And although impatience is often expressed at barriers and restrictions in the official career, yet when I see natives of this country in the Legislative Councils, on the Benches of the High Courts, in the Magistracy, the Civil Service and in nearly every department of State, I cannot admit that the obstacles to the higher offices are such as need depress or discourage. I would remind you that under your Government barriers are temporary and are surmountable by the force of proved merit and worth. And no victory over difficulties is of much ethical value which is achieved without serious effort. The great field of local public business has been made your own to occupy and possess. And I hold that whatever limitations must in this day be imposed on access to higher office, the selection of men to conduct local affairs should be subject to no other conditions than the selection of men to serve the public in the liberal professions. The man who is best fitted by education and character to perform the services which the public requires should be the man who is employed. But besides all these there is a boundless field of useful activity open to those who have acquired in this University the habit of research, and will apply it to investigations useful to Government and their country. Reflect, for instance, on the imminent problem connected with the growth of population under the Roman peace of this empire. How shall these multiplying millions be sustained? By what resources of agricultural science may the land through higher cultivation be enabled to support a larger number? What products can be grown for export which will bring wealth in return from other lands? What alternative

industries can be set on foot for the employment of the surplus population? These are a few of the economic questions to the solution of which natives of the country trained in scientific knowledge and to accurate habits of thought should be able to contribute. With all these interesting subjects and pursuits opening and expanding before us and with freedom of speech and thought, one is disposed to envy the young scholar of India, his free and various opportunities for usefulness and activity in civil and political life.

Words of caution and advice.

Let me in conclusion, along with the promise of your future present a few words of caution to you graduates of 1884 and to all those before you, who in the long procession of years, have received the degrees of this University and gone out hence to encounter the struggle of life. You are living in a dawn of much promise of which no man can yet foresee the perfect day. Then realise how much in the future of your country depends upon yourselves and the character you have formed under the discipline of your colleges. If you are called on hereafter, as you may and will be, to think and speak and write on public affairs, let your participation therein be in the spirit of the great authors whom you have studied,—thoughtful, scrupulous, liberal and free from prejudice. Let me draw your attention to the words uttered lately at Poona by one whose great historical attainments entitle him to speak with high authority of the lessons of history—I mean the learned Principal of the Elphinstone College, who told you that you as an educated minority among illiterate masses are exposed to special temptations and dangers from which you can be protected only by habits of mental discipline and patient self-denial. Keep your minds free from exaggerated ideas and pretensions. Do not mar and nullify the great power and privilege of a free press by petulant and inaccurate criticism of public affairs. Let honest work in some of the fields of action which I have briefly indicated, and the patriot's singleness of purpose for the public good, abstract your minds from any craving for the personal notoriety which is so often mistaken for fame. Thus may you obey the charge which I have addressed to you, that ever in your life and conversation, you shew yourselves worthy of the degrees conferred upon you by this University—a University founded in a year of war and tumult, by a Government which revolution was impotent to divert from completing the beneficent work of which you enjoy the inheritance.

TWENTY-FIFTH CONVOCATION.

(THE HONORABLE J. B. PEILE, C.S., M.A., C.S.I.)

Gentlemen of the Senate,—In a second year the duty has fallen to me of addressing you in this place at the Convocation for conferring degrees. I had hoped that this chair would be otherwise and more worthily filled to-day. You, I am sure, hoped that also. If you are denied an intellectual pleasure on which you had counted, it will still be easily understood that the claims and interests of education in this empire, the aim and grasp, the tendencies and influences of the University and of public and private instruction, are many-sided and complex, such as are not to be learnt from books or the conversation of those who have been in India; and the mastery of them in all lights, political, social, material, literary, requires some time. Next year, if I am present, I shall be glad to take a lower place, and to listen while our educational performances are passed through the crucible by the refined intelligence of Lord Reay.

Desist from unworthy habits.

Now, I will advert here to an unpleasant subject which I am bound to notice, but from which I shall be glad to pass on. I speak of the unhappy event which marred the Matriculation Examination of 1885, and which, though its shadow lies only on the threshold of the University precincts, is so abhorrent to the clear air of elevated studies, that it may well fill all friends of learning with dismay. If there was a breach of trust, latent it may be, in a carelessness which is not defensible, or even corruption somewhere, the reproach of which rests on us—the Executive of the University—how much more grievous was the breach of trust committed by the young men who were not true to themselves at a time of life when all the worth of the future character is staked on a rigid conscientiousness about the work in hand? What can be the value or quality of a youth's studies at college who gains his title of entrance to the higher course by an acted lie? Carlyle, addressing the students of Edinburgh, said of even the minor offences of shallow pretentiousness and cramming :—" Avoid all that is entirely unworthy of an honourable habit Morality as regards study is, as in all other things, the primary consideration, and overrides all others. A dishonest man cannot do anything real. This is a very old doctrine, but a very true one; and you will find it confirmed by all the thinking men that have ever lived in this long series of generations of which we are the latest."

The new benefactions of this year are from the province of Gujarat. The most interesting is that of a Fellow of last year—the Thakore Saheb of Gondal—who has presented Rs. 6,000 to form a collection of ancient records of the literature of India to be placed in the University Library. The second is the endowment of a scholarship in memory of the late Majumdar Manishankar of Kathiawar. The third is an endowment of two scholarships by Mr. Haridas Veharidas Desai, of Nadiad, and Divan of Junagad, a filial tribute to the memory of his respected father. It is worthy of record that one female student passed the First Examination in Medicine, and eleven female students passed the Matriculation Examination. Of the latter, three are Parsi young ladies, and I am informed that all of them will carry their studies further, one in the Grant College and the other two in a college of Arts. Examination results show, in Matriculation, 2,262 candidates, of whom 837 finally passed. Last year the numbers were 2,036 and 840. There is a decrease in the number of candidates who passed the Previous Examination, and in those who have qualified for the degree of B.A. The successful candidates for the degree of B.Sc. numbered only three. There is an increase in the new graduates in Law and Medicine; a decrease in those in Civil Engineering. There are no doctors in Medicine this year, and a fall from 9 to 3 in Masters of Arts. Looking back some fifteen years to the time when I was more specially connected with the administration of public instruction, I observe that the yearly average of men who Matriculated was then under 200. The B.A.'s were about 12 to 18 yearly. The average of the past three years is over 70. The M.A.'s were very much as they are now. The number this year represents the average since 1865. Some thoughts are suggested by these numerical results reviewed side by side with the means of teaching. We have four Arts Colleges of old standing, with a College of Medicine, a College of Science, and a School of Law, all recognized between 1860 and 1869—chiefly about 1860. Then comes the younger generation—the Gujarat, Kolhapur, Baroda, and Bhavnagar Colleges, and the Fergusson College at Poona, all recognized in the last five or six years. But these are elementary colleges, teaching the less advanced part of the Arts course; they are all concerned with the Arts course; they are also scantily provided with European Professors. Three of these are supported by Native States. The other two, though partly supported by subscriptions or endowments, make a demand on our public taxation fund. So also will the college to be established in Sind. It would seem, then, that the increase of the higher teaching power—by which I mean the fresh acces-

sion of Professors of high attainment from Europe—has not been in proportion to that of the numbers seeking to be taught. The subject presents itself in this light that, if there are narrow limits to the increase of the professorial body maintained by the State, as I am afraid that we must admit that there are, it is better to apply some sifting process to the students than to allow the teaching power to be overtasked by numbers. The Previous Examination of this year has certainly acted as a sifting process, 345 candidates having been rejected out of 487. Half of all the candidates failed in English, and cannot have been competent to profit by lectures given in that language. But notwithstanding this check, the numbers who pass the preliminary barrier, and the numbers who reach the B.A. degree, show a remarkable increase in the last two or three years. This is no doubt attributable to the enlargement of the means of secondary education, but the question suggests itself—What is the object of this great body of students marching chiefly on one and the same line, and would any just expectations be thwarted by the adoption of stricter methods for the exclusion of the unfit? Certainly no public object is gained by increasing the number of our graduates in Arts at the expense of their quality. In regard to the best way of using a higher teaching power which cannot be much augmented, the military principle commends itself, that, when a force is small in proportion to its field of occupation, it is more effective when collected at a centre than when its strength is dissipated by sub-division. Lower down in the educational system, there are financial reasons, but others also, why the Government should cease, at a certain point, to multiply Grammar Schools and elementary Arts Colleges. I do not mean that general education should be starved. Every boy should have within his reach the means of education appropriate to his position. But it would seem that the appetite for secondary education may soon be trusted to supply for itself what more is needed of these institutions, whether designed to supply the particular wants of a locality, or leading up to the University course in languages, history, literature, political economy, or moral philosophy. It may be observed that the course in Arts or letters is much more commonly selected by students than the courses in natural philosophy. That which is most popular is also most capable of self-support. The upholding hand of the State may properly transfer itself from that side of national education where it has planted both a demand for teaching and the knowledge how to supply it, to help in its turn another side where at present there is little either of knowledge or demand. That side is technical education, which is a good deal discussed in these days. The founda-

tion of a Technical Institute, in memory of the Viceroyalty of Lord Ripon, has brought the subject forward in the past year. Madras has anticipated us by the publication under authority of a comprehensive scheme of examinations in Science, Arts, and Industries, supplemented by grants-in-aid and scholarships, the Government at the same time preparing to enlarge its own institutions for scientific and technical instruction. Now what is it that is wanting? If we look to the University, we find, besides the science course which comprehends most of the branches of natural science, the more special programme of studies and degree in Civil Engineering, and the affiliated College of Science where technical education is given of the kind suited to the higher and middle class of professional men. I do not say that either the College of Science or the allied institution for teaching decorative art and design is as complete or potent as it should be, and we are preparing to strengthen both of them. But where is the sub-structure of which a Polytechnic College is the upper story? The answer is that it does not exist. Our elementary and middle school course has no regard to technical instruction, nor is it linked with a system of special technical and art schools for handicraftsmen or for foremen and manager of works. Drawing is restricted to our high schools.

Technical and industrial education.

Nothing that is not quite fragmentary is being done to develop the intelligence of our industrial population as such. There is a dearth of skilled workmen, of scientifically educated supervisors of workmen and employers of labour. There is no connecting bond of trained intelligence among the classes interested in skilled industry, no elementary training of workmen in sympathetic alliance with the superior technical knowledge of the directors of work, such as had long existed in many small Continental States. Our science is not wedded to manipulative skill. Now, as experience has shown that the nation which most vigorously promotes the intellectual development of its industrial population takes the lead of nations which disregard it, this is a matter which will not bear neglect. Palæography, epigraphy and the like are luxuries, but the enlightened employment of the forces and products of nature is a vital need. India has entered into competition with other nations in the market of the world, and competition in the world's market is very keen. The hold of Indian produce on foreign markets is somewhat critical and precarious. India cannot afford to despise any reduction of cost price or improvement in quality which can be made by the substitution of scientific for rough processes

and manipulation. Nor should India continue to buy at a great price in silver any commodity which an increase of industrial capacity may enable her people to produce well and cheaply for themselves. Again, there is the growth of population liberated in a great measure from the checks of war and famine. We have districts in which a margin of only 5 or 6 per cent. of land is left available for the extension of tillage. Either the land must soon produce more under higher cultivation, or other means of industrial livelihood must be opened out. Undoubtedly there are great difficulties. Industries have to be created, others rehabilitated rather than merely improved by science. An indebted peasant proprietary is not the most capable of utilizing the steam plough or the chemical factory. Yet we see around us signs of a renascence of manufactures. Our mill industry, though now struggling with difficulties, has promise of a great history. Indian silks, muslins, gold and silver brocade, carved work, dyes—all old Indian products—are in evidence in the international exhibitions, and where manufactures touch the province of the Fine Arts, we have the old forms and traditions, which, if now productive in a somewhat mechanical way, are still among us as suggestive guides to excellence. It may be said that to organize technical education is the duty of the Government which provides such educational means and appliances as seem suited to the needs of those whom it rules rather than of the University which confers degrees for proficiency in the use of those means. This must be frankly admitted. The Government must lead the way, and I had it in view when indicating technical education as in my opinion that object to which public expenditure in this department may now be directed with the greatest benefit to the Indian people. Examples in this matter may best be sought on the Continent of Europe. Twice in the last twenty years the English Government has turned for instruction to those examples. In 1867 there was reason to fear that England, though possessed of great advantages in raw material, was being rivalled and surpassed in its own specialities by nations which had developed their manufacturing skill by well-organized technical education. Exhibitions and Royal Commissions revealed the fact that France, Belgium, Germany, Austria, and Switzerland were counterbalancing the initial advantages of England by the scientific education of masters and foremen, and the industrial training of workmen. The report of the Commission of 1884, full of most interesting information as to the comparative progress of industrial teaching on the Continent and in England, shows how much has been done in both under

stress of keenest competition and what remains to be done in England. Even now it is confessed that the advocacy of technical teaching as an extended and systematic education up to and including the methods of original research has not entirely prevailed. But it must be remembered that, even with defects of organization, England is rich in the great names of scientific discovery and invention, that national poverty is not the difficulty in England, and that the English workman is second to none in natural energy, intelligence, and inventiveness. In our Indian Empire I need not say that the difficulties are incomparably greater, and their very outworks have still to be attacked. Where taxation is not cheerfully borne, where the workman is apathetic under the superstition of custom, and content with a bare subsistence, where the reach of elementary education is small, where the upper classes are indifferent or inadequately appreciate the needs of their country, a too ambitious scheme put forward by the Government on a European model would certainly be doomed to failure. But it is profitable to observe by what efforts and sacrifices the successes of European nations in industrial progress have been purchased. Both Governments and peoples are animated by the conviction that the prosperity of their industries depends on the cheapness and attractiveness of their products, and these on the high perfection of manual skill combined with artistic culture. Thus, while the State undertakes the cost of the highest general and technical instruction, most of the cost of the secondary and elementary instruction, both in science and in art applied to industrial and decorative purposes, is cheerfully borne by the localities. Moreover, elementary education, which everywhere includes instruction in drawing, is in the most European nations compulsory. Both republics and monarchies have accepted the principle that there is a discipline and restraint which a free people may impose on individual freedom for the attainment of a great public object. If an Indian Presidency need not despair of doing, in a measure, what a Swiss Canton or a small German State succeeds in doing completely and excellently, it is time to lay down the lines of action. The admirable system of technical education in the countries of the Continent had its origin only half a century since with the creation of railways and factories. A similar educational development should follow in India on the extension of railways, the expansion of commerce, and the freer interchange of thought. Municipal law, has also been advanced so far as this, that the new Local Government Acts impose on local boards and municipalities the obligation to maintain an adequate system of elementary schools which is

indispensable basis of technical education. Most remarkable in the history of technical education on the Continent is the great part taken in its support by communes and municipalities. We also must use these agencies. I venture to think that an institution in memory of the man who stirred in so many million hearts the ambition to share in the duties and responsibilities of Local Government should be content with nothing less than a wide-reaching endeavour to guide those impulses to this practical end, stimulating into action the authorities who now control commercial and municipal expenditure, and imparting knowledge and assistance to all centres of population in Western India, by subsidies, by opening artisans' evening classes and model technical schools, by distributing mechanical appliances and objects of art, by promoting museums and art collections. In 1869 when I was Director of Public Instruction, when the law left it quite optional with municipal bodies to support schools or not, and in fact $1\frac{3}{4}$ millions of townspeople was contributing less than Rs. 14,000 yearly for school purposes from municipal funds, I made a proposal to Government for imposing by law a school-rate on municipal towns, and one of my suggestions was that by aid of this rate each town of higher class should support an industrial college or school of instruction in science and art. I said :—" The object would be twofold : first, to teach practically the common trades and turn out skilled masons, carpenters, and smiths ; and, secondly, to teach theoretically and practically, the application of science to the work of the builder and mechanician, and to the higher industries with a view to the production of articles of luxury and export ; skill being here expended on products special to the country, or for manufacturing which there are special local facilities." I proposed that there should be workshops and schools of science and art teaching, and continued :—" For teachers in these schools, I look to the Poona College for graduates in Civil Engineering and to the Central School of Art in Bombay for certificated teachers of art. I am afraid some of this may appear Utopian. But a beginning must be made in the restoration of Indian industries. In 1862 Mr. Laing said :— With cheap raw material, cheap labour and many classes of the native population, patient, ingenious, and endowed with a fine touch and delicate organization, I see no reason why the interchange between India and Europe should be confined to agricultural produce against manufactures, and why in course of time manufactures of certain descriptions where India has a natural advantage, should not enter largely into her staple exports." I am afraid my scheme did appear Utopian, for nothing was done at that

time. But as we have now advanced a little further in the science of municipal government, I hope the project may at last be carried out. Last year I somewhat briefly and imperfectly directed the attention of the students before me to the opportunities open to them of developing the resources of their country by scientific research and the application of science to industries. I say further to-day that this appears to me to be the appropriate direction of the widest current of our public education, because by far the greatest part of Indian students are, like the Englishmen in India, of the class of working men. As the great majority of them have to contribute their labour in some special calling to the public stock, the best they can do is to promote their country's prosperity by directing a skilled intelligence to extract from nature, through science, the services of her means and agents of material progress. It is quite true that the University may direct the use of scientific method to the study of languages and philosophy as well as to the study of the natural sciences. There is room for science of both kinds; but I think that there is more need for the latter, and that specialism in the study of the natural sciences is more useful for the young men of this day than general culture, and wholesome as well as useful. Science and art applied to invention and production pay no regard to distinctions of nationality or clime. They choose as their most honoured agents those who are best educated, whose natural taste and aptitude have been best cultivated for the work to be done. The competition in the world's industrial school gives the prize to those results of labour which derive the highest excellence from enlightened skill and the fine artistic sense, and to the peoples who most assiduously cultivate those faculties. There is no room there for the assertion of an equality which cannot prove itself by facts and achievements. That arena is quite apart from baseless jealousies of class and race, their passions and profitless strife. The competition is waged under conditions likely to promote the modesty which is an element of wisdom and the reverence which Goëthe calls the soul of all religion. With these elementary remarks I leave a great subject, of which I am glad to call myself a student, hoping that at next Convocation there may be a record of something done in this matter.

Scientific research.

TWENTY-SIXTH CONVOCATION.

(By The Honorable Mr. Justice West.)

Gentlemen of the Senate,—On the occasion of your last assembling here in Convocation, I find, by a reference to his address, that my predecessor in office almost promised you that on this occasion you should be adressed by His Excellency the Governor of Bombay. It must be a subject of deep regret to you as it certainly is to me, that His Excellency has been unable to fulfil on this occasion that engagement, if engagement it can be called, but that wish and desire certainly. He was unable to realize it, owing to his other public duties, which have called him to another part of the Presidency over which he rules. And with him unfortunately for us has also departed from Bombay for a time that lady, who fulfils so graciously and so gracefully her part in the not unimportant domestic duties which devolve on the Governor of Bombay. We regret the absence of both of them very much, and it only remains for me to discharge as well as I can, however imperfectly, the duty which His Excellency and the exigencies of the situation have cast upon me. I will begin by what claims a word of tribute from a Vice-Chancellor of this University—from any one who standing here feels the interest which I do, and which you do in the welfare of the institution,—a tribute of kindly memory and regard to one who stood here on many occasions and addressed many who are sitting here now, always to your gratification and always with a deep interest in the welfare of this University, I mean the late Honorable Mr. Gibbs. He, although not a profound scholar himself, always manifested a deep interest in the advancement of learning and scholarship in this Presidency, and, as Vice-Chancellor for many years of this University, he devoted himself to the institution with steady, regular, and unfailing interest and industry. He will never perish from the memory of those—and they are many—who have experienced his personal kindness, and I trust these few words of tribute will long remain recorded in the archives of this institution.

Growing importance and influence of the University.

Since I had the happiness of addressing the members of the Senate about four years ago, this institution has been daily, almost hourly, extending in its importance and its influence. If we compare the numbers of those who aspire to its degrees and who come up to the earlier examinations, which lead to those degrees now, with what they were four years ago, we observe a very vast increase. But more than that, the studies have been extending, and as we hope improved, new institutions have been affiliated to the

University, and those that were affiliated before have been extending and enlarging and elevating their course of instruction. Even within the last year, the course of study for the Science degree has been revised and extended, and, I trust, very greatly improved by a committee, whose assiduity and devotion to duty in the performance of that arduous task claims the recognition of the members of the Senate especially, and of the members of the University at large. The study of French has been introduced into the University, and a prize has been instituted for ancient Palæography as an optional subject in the higher degrees, which, I trust, may lead many gentlemen, who have laid the foundation of sound and good scholarship, to devote themselves and the ability they have thus acquired and cultivated to the acquisition and spread of a knowledge of that most useful and interesting subject—a subject which has a peculiar claim on the devotion and labours of Indian students, anxious for the renown and the welfare of their country, seeing that the present and the future are linked inevitably to the past, that everyone who throws additional light on the past furnishes a fresh interest and incentive to those who are intent on the progress of the present and the future. As for the French language and literature, I trust that those who are studying that language will come up in increased forces in future examinations. It is a study which is at present in its infancy, but I trust that it will make considerable progress, and that by-and-bye we shall have efficient teachers not only outside the colleges and the University, but within them,—Professors properly provided for by endowments in those colleges. If anything were wanting to indicate the advanced position which the University has gained during the four years that elapsed since I addresed the Senate last, I think that this very meeting in which we are standing would afford a happy and a conclusive indication of the extension of the interest felt in it and of the importance of the institution. We see here assembled representatives of the chief classes of Bombay, and the interest which they manifest in this University is an ever-growing interest and one which extends to every section of the community.

But let me indicate by another sign the importance of the University. Its growing importance could in no way be more clearly manifested than by the list of gentlemen whom we have been very happy to receive for the first time on this occasion as new Fellows of the University. Amongst those gentlemen are to be found representatives of all the principal subjects of

human learning and study, of law and medicine and engineering, and, above all, of general literature and science. All these subjects have here their representatives, and these representatives have been chosen from every class and creed. Our University spreads its roots thus amongst Hindus and Mussalmans, Parsis and Christians. Every class unites with the others in the noble effort to promote the welfare of this country and the advance of its people along the great lines of civilization and learning. I will not attempt an enumeration of all the names which this day for the first time grace the list of our Fellows. But there is one gentleman whose name is added to our list to-day, who does claim a special recognition, both on personal grounds and also on account of the special honour to us of his annexation, to use such a phrase, to our University. I speak of Professor James Darmesteter. To say a word of the eminence of that gentleman in literature and oriental learning would be quite superfluous in an assembly which itself comprises many distinguished oriental scholars; and I know that the modesty which is one of the most marked characteristics which accompany the genius of that gentleman would shrink from enumeration of his claims to our regard and respect. I will content myself with saying that no one has ever quitted the shores of India, which he is about to leave very shortly, with more personal respect and with greater regard on the part of all those who have come into personal contact with him. But let me add a word as to the institution to which he belongs, and of the claims which his country has to our regard on account of the progress which it has made, the services which it has rendered to our oriental scholarship in that College de France, of which he is so distinguished an ornament, and in the Societe Asiatique of France. There has never been wanting there a number of men of the highest ability and of the most distinguished scholarship who side by side with the savants of other parts of Europe have been pushing forward those researches by which you, gentlemen, especially as natives of the country, must be gainers, and which call from you for high appreciation. Let it be remembered that it was Anquetil du Perron who first rescued the Avesta from the slumber of ages and brought it to the notice of the learned of the world. Let us remember that it was another French scholar, Eugene Bournouff, who first deciphered the Avesta for European scholars, brought it into the full light of day, and made it the subject of critical examination to a line of scholars like Darmesteter, who will, no doubt, illuminate many of the still obscure passages of that interesting compilation. It must surely be a moment of pride

James Darmesteter and other French savants.

and happiness to all the gentlemen who have taken prizes here to-day to be admitted on an occasion like this to such a distinguished company as that of which I have spoken. I trust that those who have received prizes and those also who have been admitted to degrees to-day will bear in mind that this distinction does impose upon them a certain duty to this institution, and a certain duty to their country and their countrymen. They are bound to live up to the honour they have gained to-day, to prove themselves worthy associates of those amongst whom they have been admitted, and they are bound, in so far as their abilities will enable them, to push forward the cause of civilization, enlightenment, and learning in all the remoter corners of this country in which there is so much still to be done. The gentlemen who have passed on this occasion for the lower stages leading towards the degrees, are very numerous—more numerous, I believe, than on any former occasion, and it is rather sad to observe that of those who have succeeded so well, perhaps the largest proportional number is due to two institutions over whose face there has been not a little just lamentation in recent days. It happens by a strange coincidence that in some of the examinations the largest proportional number of those who have passed relatively to those who have come up have issued from the Gujarat and the Deccan Colleges. I say no more on this subject at this moment, except that it proves that these institutions, even as it may be in their hour of weakness and impending danger, have still worked up to a high standard, and have done their duty by the people amongst whom they have been placed. The great increase in the numbers of the gentlemen who come up for these lower stages leading towards the degrees suggests always to one interested in the advancement of learning that the preparatory studies for this University ought to be made wider, deeper, and more complete than they are. I believe there are few of the gentlemen who have taken their degrees to-day, and few who had to go through the torture of examinations in the lower stages, who will not admit that they have suffered considerably by the defects of the primary and secondary education through which they have passed preparatory to their coming to this University. And certainly it is an object well worthy of the attention of an enlightened Government to endeavour to complete the course of study, to enlarge its scope, and to ripen it especially in the secondary schools of this Presidency, if it wishes to have genuine scholarship apart from the mere faculty of passing examinations amongst those students who are hereafter to be the representatives of the intellect of India to the learned world. The Government, however, is not the only power or the only

institution which is responsible in a matter like this. In every Roman city of the ancient days there were establishments for the education of the people which were supported out of municipal funds. Every great municipality of the Roman empire encouraged learning in its schools by liberal grants, by obtaining for the Professors in those scohols certain political privileges and titles, and by freeing them from municipal taxes. I believe that the Professors in Bombay would highly appreciate an honour of that last kind. But whether the municipality may feel itself disposed to violate all the canons of political economy or not by conferring an exemption of that kind, I do say that the municipality of Bombay might very well, and with great advantage to the citizens it represents, do something towards supporting three or four or six secondary schools of the first ranks, presided over by men of distinguished abilities and distinguished attainments, and teaching pupils sent into them upon the two great lines of literary and scientific development, and then sending them so prepared into this University to make in this University an entirely new career for it, to set up a new standard, and to make the institution more and more worthy of the great place which, I believe, it occupies now and is destined to occupy in the future of India. That great interest is felt in this University amongst all the classes of the community in this Presidency is in no way perhaps so well indicated as by the endowments which it receives from year to year. Never, I believe, since this University began its career, since the Chancellor or Vice-Chancellor addressed you from this place, has any occasion passed without the announcement of some endowments. This year the endowments are not large, but still the stream has not failed. They have been commemorated in the report which has been read to you, and they claim a word of gratitude from us. Divan Mambhai Jasbhai, the Committee for the Countess of Dufferin's Fund, and the Committee for establishing a memorial to the late Mr. James Greaves, have made endowments which demand our recognition and our gratitude. But perhaps there are not a few here who have a good deal of wealth to dispose of, whom we may remind that although a great deal has been done, a great deal more remains to be done, and there is still room for the munificence of our wealthy citizens. For instance, we have only to look round the enclosure of this noble building to see that a handsome railing round it would add to the beauty and the architectural effect of this magnificent pile. Again, our University Library, which

Municipalities and Education.

How to dispose of superfluous wealth.

has formed so pleasing a topic of discussion to the journalists for some years back, and which may be destined to form a topic of their discussion still for some time to come, is really but the leavings of three or four old libraries, a collection of scraps and odds and ends. It has nothing of the systematic or complete in it, and I put it to you, gentlemen, who have wealth, and to gentlemen who shall read what I am now saying, whether some portion of their riches would not be really well disposed of in adding to the treasures of the library by which all the citizens of Bombay might be benefited. Again, we have been extending the range of our University examinations, we have been enlarging the theoretical sphere of its influence; but where are the Professors, where are the teachers, who are to give life to this skeleton, who are to fill out this great outline and make our performance equal to the promises that we hold forth to the world? I think that for the completion of this University course it is obviously necessary that there should be constituted, in one at least of the colleges, a Professorship of the classical languages, Greek and Latin. Perhaps it is news to many of you that there is such a deficiency, but it does exist, and I trust it will not be suffered long to exist. Again, those gentlemen who were so zealous in advocating the cause of the French language in the curriculum of the University are, I think, bound to go about among some of their wealthy friends and to urge them with all the influence they possess to establish a Professorship of the French language and literature. No language and no literature could be more interesting, none could be more worthy of the expenditure of some of the superfluous wealth which is now rusting, actually rusting, in the coffers of the wealthy of Bombay. Again, we have established a degree in Science, but it has unfortunately not proved very attractive hitherto, and the somewhat poor show in point of numbers of the gentlemen distinguished, as I have no doubt they are in their attainments, who have come up to take their degree of Bachelors of Science to-day, indicates that there is something wanting in the attractions as yet held out to a career in that line. I believe that as the system of technical education is extended, the Science degree will become more and more appreciated, as it certainly ought to become. But in the meantime I will put it to those who have the means, that they might do a great deal of good to their University and their countrymen by establishing one or two chairs in the department of Applied Science, such as a chair of Agricultural Chemistry. Those who are desirous of filling out the great outline which is laid down of University studies here will find

plenty of opportunities, and they can gratify their own individual taste in supporting or endowing this or that particular line of research or mental development without in any way affecting the special susceptibilities of any members of this institution.

Bombay, the modern Alexandria.

There was a city in ancient days founded by a great conqueror,—I am speaking of Alexandria,—and when that great conqueror founded that city he established it as a gateway of communication and as a means of connection between the East and the West. That great city of commerce was the seat of a long line of kings. It had wealth beyond most cities of the ancient world, and it was the favoured resort of many of the great ones of the earth. It has occupied a great place in history, but the greatest place it has taken has been on account of its library, on account of its learned men, and on account of the philosophy and learning which grew up there, and which have left its name, whatever its future fate may be, imperishable in the intellectual history of mankind. Now in our day and our age Bombay occupies quite an analogous position to that of Alexandria in the ancient world. Bombay is for us the gateway between the East and the West. There meet the men of various nations, and there they exchange their merchandise. There also then, I say, should be that interchange of thoughts and ideas by which Bombay, like Alexandria, may rise to a fame quite independent of the wealth of its citizens, and of any fate which may befall it. Here in Bombay, where converging races from the East and West meet, should rise a school of scholarship and philosophy, which should make this city a worthy successor to the great city founded by Alexander the Great. Surely to forward such a work as this is an ambition worthy of the greatest and most distinguished of our citizens. I hope they will now and in all future time rise to the occasion, and it will be a part of their ambition—certainly it will be the noblest and purest part of their ambition—to endow the learned institutions, and especially the University in this city, with such gifts, make them so rich, and furnish such encouragements to learning, research, and study, as shall make Bombay intellectually the first city in Asia and second to none in the world. Let me remind these citizens that at the period of the Renaissance in Europe, which corresponds much in many ways to the awakening of thought and intellectual light which is now making its way in India, the citizens of the great cities were lavish in their gifts and in their expenditure for the encouragement of learning. The great merchants of Florence, as some of their day-books, their "*mels*," preserved down to our own time show, not only had their correspondents in all parts of the world for gathering up

rich merchandise, but also to seek out learned men and to send home valuable manuscripts. There is an example for our citizens to follow. Again, I find at the same stage in the world's progress that a city like Bologna spent half of its municipal funds in the support of its University. Now I should like to go to the Municipal Council of Bombay, and ask them what they would say to expending fifteen lakhs per annum on the University of Bombay. In these days when there are so many calls on the funds of the municipality as on those of individuals, no one looks for such liberality as that. But something at least might be done, and certainly when we look to the history of great cities in the past, it can hardly be said to be an improper disposition of municipal funds, when at any rate within moderate limits they are expended on the advancement of learning and science. Padua, another great city, supported at one time thirty Professors in its University—Professors of Law and Medicine and General Literature. Now, if the Municipality of Bombay would undertake to support in this institution even one-half of that number, I am sure that the community would be extremely grateful, and this institution would derive the greatest possible benefit from such liberality. But at the same time that the municipalities of Italy at the period of the *Renaissance* were so liberal in their gifts in aid of learning, there was still a field left for the princes and nobles and chiefs of that country, and there is still a field left for the princes and nobles and chiefs of India to do a great deal for the University of Bombay. It will be familiar to those of you who have read the history of that great period of the re-awakening of European life and knowledge that the new learning was but somewhat coldly received by the Universities themselves, which by that time after a period of three or four centuries of activity had already sunk pretty deep into the ruts of routine. It was in the courts of Popes and of the princes and nobles of Italy that the great scholars found means for carrying on their studies and the Universities, which were somewhat chary of receiving them, found to their cost afterwards that the wave of learning had in the long run passed them by and left them standing. Here is an example for the chiefs in India, and especially chiefs who have any relation to the Presidency of Bombay. Here is an institution which would be in no wise jealous of anything they can do for learning. It invites them to come into its arms and to go hand in hand along with them in the work of assisting and promoting learning, literature, and science. I suppose there are few chiefs of higher rank who would not give a lakh or even two

Municipality and University.

Excellent advice to Indian princes and noblemen.

or five lakhs for an addition of one gun to their salutes. I do not ask these gentlemen in any way to despise the salute, which shows the respect felt for them by the Paramount Power in India. Far from it; but I ask them to win a still greater and nobler salute by giving a lakh or two or five to an institution of this kind, and then on every occasion of their entering this building, and showing their face among the community to which they belong, they will receive the noblest salute of a people's applause. I would fain see on every one of the panels of this hall, in which we are assembled, a tablet containing the names of chief after chief, hereditary donors of bounties to this University, hereditary benefactors who would within its sacred walls find a nobler *Walhallah* than anything that northern mythical imagination can conceive, where instead of drinking mead out of the skulls of their slain foes, they would move about in ideal society, one with the other, an idolized body of benefactors worthy of the recollection and almost of the worship of those who in future generations will flock into this hall, as they have done to-day, to take their degrees and to receive the recognition of those who come to witness the proceedings. Now I dare say that the benefactions which I have had to acknowledge to-day would have been somewhat greater than they have been but for some degree of uncertainty and of a strain of misgiving which pervades the mind of the community at this moment as to the future of education in this country. We have recently seen one educational institution very materially changed in its conditions. We see, or we think we see, a sort of sword of Damocles hanging over another institution which is much prized by the community. I do not venture at all to question the policy, from a strictly political point of view, which dictates the movements of Government in this respect. But it may be allowed to us as an University, however great and emergent the necessity may be, to express our regret that any evil fate should befall institutions such as these, and that is an evil fate, we consider, which severs them now from the control and the support of Government. We think, we members of this University think, and I am sure I am speaking the feelings of nearly all, if not all, who are assembled here, that it is desirable in the present state of education in India that there should not be a total severance of the Government from the higher educational institutions. No doubt in England, with its peculiar history and with a special individual character which has been developed there, the Government may sever itself from schools and institutions for higher education. But a great deal of that

Government and Higher Education.

depends on the special circumstances of the history of England, and we think that those circumstances may not exist here, and that, therefore, the reasons why a particular line of policy may be expedient in England, at least deserves fresh examination and review before they are applied crudely and without consideration to the circumstances of India. However, in saying what I have said, I would not be understood, for a moment, as calling in question the necessities which press on the Government at this moment. We are living in a period of very great financial pressure, every one knows so much as that; but no one feels it, I am sure, so acutely as the Government. Moreover, the Government is called on at this moment to consider what aid it can give to the advancement of technical education, and this is a matter of vast importance. Technical education is that on which a great deal of the future development of this country depends. It is one of the most striking phenomena of the day, the swift advance of the European countries in applying the resources of science to the advancement of technical education; and we cannot any more than England afford to be left behind in the competition and race for progress in this line. The Government must do what it can to support technical education; and technical education on its own behalf, even if there were no competition and no stress of necessity, has great and paramount claims to the support of the Government and the community itself. It is through technical education that the riches of the world are brought to our feet, that the weak are made strong, and the poor rich, and that the fainting soul receives the lightning-like communication that gives it peace. All these things are owing to the application of science in our day, and who shall therefore say that it does not deserve the recognition and support of the enlightened men of the community. The Government in supporting it deserves our sympathy, and if sacrifices must be made for it in some directions, we must be reasonable and enlightened enough to see that the Government itself is in a strait, and submit to the necessity in the hope that better times will come. This subject of technical education has hitherto been, I must say, somewhat lamely handled as far as one can gather from what has appeared in public by the Government. It seems almost sometimes as if they had called up a Frankenstein, and were afraid to look the subject in the face, and as if they were hesitating with the "blank misgivings of creatures moving about in worlds half realized." So much has been talked and so little has been done in this great and important sphere of

Importance of Technical Education.

Government's indifference to Technical Education.

activity! But I hope that ere long something like a practical beginning will be made, and that then step by step we shall rise through those middle principles on which Bacon has dilated as being so important in connection with the progress from the lower to a higher, that by degrees we shall introduce technical schools to advance our humbler students to a perfect grasp of what they now but faintly appreciate, and also that the masters and managers of factories and agriculture on the larger scale will be furnished with that higher technical education which is so essential, and which comes into close communication with the abstract physical sciences. It is at this highest point that technical education comes into connection with the University and polytechnic institutions. Whether the one or the other should be the culminating point is a problem which has been resolved in different ways by the thinking and practical minds of Europe. One thing, however, is certain, that whether a polytechnic institution or University should be the ultimate home of science education, a preparatory system laying the groundwork of general literature and science can do nothing but good. The highest grade of instruction in general literature and general science, according to the conceptions which have prevailed, and which I think must be sound, has been allotted hitherto to the Universities, and I think that whatever might be the result from other points of view, the University itself would largely gain by an addition to its forces in the department of science. There is no doubt that mere learning and philosophy faint and fade and wither in the absence of contact with positive science and the daily interests and needs with which it is connected. That has been illustrated by many instances, and not least by the Universities of Italy to which I have made reference. No University can afford to put itself out of touch with the general movement of thought in the world, and when the general movement is proceeding along the line of science, it is fatal to any institution, be it ever so capable and learned in other ways, to let itself fall out of communication with that movement. I say, then, that it is in the University that we should, for the benefit of the Universities and I think of the community, have those masters of pure science who will furnish to the professors of technology the means of carrying on their teaching with the greatest benefit. These University professors of science should be men specially devoted to their subject; they should be men not engaged in many different occupations, but there should be in them, in order that they may attain perfection in their own pursuit, that specialization of labour, that devotion to single subjects

Technical Education and the University.

Qualifications of Professors of Science.

of study which it would be impossible for any one engaged in an ordinary profession, or in any ordinary business to have. The professor of a particular subject, as of Chemistry in an University, must give himself up to that one subject. At the same time mixed trades and professions on account of their involving attention to a great many fragmentary subjects are in themselves almost incapable of being taught in an University; you require a combination of qualities, a readiness of resources, and an application of very various species of information for the purpose of carrying on any business which is not best learnt in an University or not learnt there at all, but must be learnt in the practice of the profession and of the business itself. Therefore, I say, that although the scientific part of an education can best be communicated in the University, and by University teachers of the highest rank, yet as for the mixed business and professions but little can be done in the Universities except laying the foundations. These remarks apply especially to the University of Bombay, and I hope that while technical education is being advanced by the Government it will still be accompanied side by side with a large endowment for pure science in the University, and that from out of the studies and the lecture rooms of the professors of science will proceed a large number of men, who will then apply their scientific attainments to the instruction of those who again, in the descending scale, will communicate that fertilizing stream to the members of the community who must needs use it in their ordinary avocations.

These are the chief remarks that occur to me on this occasion. Gentlemen of the Senate, I had intended to say something at greater length on the position which Indian Universities have now attained, on the great services they have rendered to the community amongst whom they are placed, on the duties which devolve upon them, and on the great future which is before them. The topic, I find, is somewhat too extensive and too important to be treated at this stage of my address to you.

Mr. West's advice to Indians.

I will reserve it, if ever I have the opportunity, for some other occasion of addressing you, and I will say no more on the present occasion than to remind my younger hearers, in whom we all feel so much interested, that whether in the field of science, or in the field of literature, there is a certain exaltation of spirit required,—and that can be attained by true attachment to a great institution of this kind, which brings out the noblest abilities into splendid activity; that they owe to this institution and to their country great services on account of their connexion with the University, that they should make their

position in it the means of guarding and guiding them amidst the manifold temptations of life; that they should remember that in the literary field especially, a great literature implies a great and noble national character; that the literature of a nation presents the prevailing thoughts, passions, tendencies and aspirations of its people, as these are reflected by men of genius, and therefore as the nature of a people is higher, purer and richer, so will their literature be higher, purer and richer, and the more will that nation have to contribute to the wisdom, and the elevation, and the prosperity of mankind. Then I say, love your country and your people. Let the motive to push forward their welfare be ever and ever the monitor of your souls, and resolve that in the future of the world this country, which in the past has played so important a part, shall now recover it and be amongst the greatest of the earth.

TWENTY-SEVENTH CONVOCATION.

(By Sir Raymond West.)

Gentlemen of the Senate,—It must be a subject of regret to you that our learned and eminent Chancellor is not able to preside here on this occasion. Other public duties have withdrawn him for this time, and the duty has devolved upon me, who am so ill able to perform it, not only for reasons which would be good enough in themselves, but which would not perhaps be altogether modest to dwell upon—since recounting in detail one's deficiencies differs but little from elaborating one's merits; but I also feel that on this occasion there are so many interesting subjects to dwell upon that it is doubly and trebly a matter of regret that one so much more able to deal with them than I can pretend to be is not here to discuss them as you would desire. However, if you find what I have to say somewhat tedious, as no doubt you will, I think I can promise you that that irksomeness shall not be repeated. You will no doubt yourselves feel that it is desirable that this University should be represented by some one, who is free from any trammels which might interfere with his duty to the University. And even if one is not bound by such trammels it is desirable that even the bare suspicion of any cross-lights or clashing interests should never touch the Vice-Chancellor of this University, who has so often to represent it before the public and before the Government. I feel also that the duties which have now devolved upon me and the changed position I occupy since I last addressed you, as they call me away from Bombay through the greater

part of the year, must interfere with my presiding at the meetings of the Syndicate and with my presence and active part in the daily affairs of the University. Therefore, for these, if for no other reasons, I propose to take an early opportunity of resigning a post which I have felt it a great honour to hold and in which I have experienced so much kindness from you, but which I now feel is becoming in a manner untenable.

University culture for ladies.

There are some interesting features in the results of our examination this year, and you will recongnise the propriety of my first of all dwelling on the circumstance that this year we have our first lady bachelor. This University was one of the first in Her Majesty's dominions to recongnise the equal rights of either sex to the honours and distinctions which it confers, and by the introduction of a few words, that words in the masculine in the rules of the University shall for the future include also the feminine, we have effected a very considerable revolution in the future constitution of our University; and now we feel for the first time in the active life of our institution the results of that change. We must all wish the young lady, who has this day by her ability and perseverance attained so honourable a position, every success—equal and still growing success—in all her future career. Although the liberality which our University has shown in the instance of ladies, who desire to become graduates, is in very recent times perhaps a matter of some note, yet I may remark that in those Universities which first spread the light of the renascent learning through Europe, learned ladies were never wanting, and if one looks to the history of Padua, he recognises the propriety of Shakspeare drawing his advocate from that University. For, if not Portias as advocates, Portias as lawyers or as scholars there were there and at Bologna in an almost continued succession till a very recent period, and thus the tradition of female scholarship was kept up in Italy, and from Italy it was transferred to other countries in Europe. I may point to the learned Madame Dacier in France as having been one of the most eminent commentators on the Classics, a commentator whose explanations and discussions of passages in the Greek authors are still referred to with great respect by scholars. The tradition has now been taken up in England and with excellent results. Now it may be said that females devoting themselves to the pursuits which have hitherto been monopolised by males, and which have been pursued with an energy and an amount of toil for which the female physique, it may be supposed, is somewhat too feeble, are stepping out of their

proper line, and that they can never hope to attain the success in further life, which ought to be the aspiration and the reasonable expectation of those who enter upon a learned or professional career. But I think all that may very well be left to the arrangement of fortune, or rather of Providence, and that if a young lady feels a special call for learning as her vocation she ought no more to be excluded from learning than she is excluded from the career of music or painting. And if any of my own rougher sex are inclined to feel jealous, which I trust very few are in this community, one may point to the fact that it is only ladies of very special gifts who have achieved the first distinction either in painting or music, and still fewer perhaps in the kindred art of sculpture. But beyond that, here in India there is an absolute want of learned ladies, and in the pursuits especially of medicine and teaching, there is an ample field for far more than any number of lady graduates that we are likely to have for many years, and perhaps even for generations to come. We may all, therefore, congratulate this lady on having entered upon a career in which I trust she will be successful, and will have many followers equally successful, and lending lustre to the University from which they have proceeded.

Stirring of the Mussulman mind.

There is another point in the results of our examinations which is of very great interest. You will have been struck by the recurrence of Mussulman names in the list of gentlemen who have this year taken prizes. It is only a few years ago that the idea was very prevalent that the Mussulmans in this country had for ever abandoned the pursuit of learning, that they had given it up to the Hindus, and that if ever they were to come to the front again, it must be by physical force and fighting. There were, however, some in those days, who like myself, refused to believe that this was to be the course of events which Providence had chalked out for the future of this country. We refused to believe that the Mussulman intellect was in any way essentially inferior to the Hindu or the European intellect, and looking to what Arabian scholars had done in the centuries which followed the ages of darkness, we thought that there was nothing either in the Mahomedan religion, or Mahomedan character, which ought in any way to check their progress in learning. Three or four years ago, you will remember, that a very considerable impulse was given to Mahomedan education, and like all stirrings of the human mind, the waves of this educational movement spread themselves far beyond the immediate point to which the impulse was directed, and now we see this year a

gentleman coming up from the Free General Assembly's Institution and winning at the Matriculation Examination the first prize in Latin. We also see him the very first out of, I think, about 780 candidates who have passed the examination. Who shall say that there is not much here to encourage the perseverance and devotion to duty of the Mussulman youth of our community? Not only so but in the Previous Examination this year we find that the Hughlings' prize for proficiency in the English language has also been won by a Mahomedan gentleman from Saint Xavier's College, so that here again we see the effect of the stirring of the Mussulman mind, on which we must congratulate that great community.

Our examinations for Matriculation have been attended this year by, I may say, an unprecedented number of candidates. Upwards of three thousand presented themselves before the astonished, and perhaps, half-bewildered examiners, who could not have anticipated from anything in the past so extraordinary an influx of candidates for Matriculation. It was inevitable that out of so large a number—a great many of them not quite prepared for the work they had to do, and some of them, I believe, coming up experimentally to see what an examination looked like—there should be a good many failures. But I have observed that those who passed have exceeded those who passed last year by more than fifty per cent. This must in itself be very satisfactory. For an increase of fifty per cent. in the number of the students, who are fitted for the Matriculation, represents far more than what the normal increase of population or the powers of teaching as measured by numbers can be. And it seems to point to this that the schools are beginning to acquire greater efficiency in preparing for the examination. The schools will, by-and-by, under the auspices of the University and under its guidance and control, have a new and very important duty cast upon them, that of preparing students for what has been termed the Middle Class Examination. I think we have reason to hope from the results of our Matriculation Examination this year, that for the other examination also, the High Schools of this Presidency will be able to gird themselves up, and they will send forth a great number of young men, who, not caring or not having the means to pursue the avocation of a scholar even in its initial stage, will still have received an excellent elementary education, and be well fitted for the ordinary callings of life. This year, as in other years, we have had some complaints made about the severity of the examinations, the impossibility of answering questions within the time prescribed, and so forth.

Solvitur ambulando is the answer to the problem which the large number of successful gentlemen present here have given. As a matter of fact they have answered the questions and they have passed the Examinations, so that there is no absolute impossibility in the matter, and for my part, and I think I may speak for the executive council of the University, the Syndicate, that we see no reason whatever to doubt for a moment either the capacity or the goodwill and kindness of the examiners, who have had so hard and irksome a task cast upon them. These examiners, gentlemen of the Senate, need the support of your good opinion and confidence, and they ought to receive it in unstinted measure, because it is one of the first points of morality in an institution of this kind, one of the elementary points on which its constitution and subsistence depend, that there should be perfect confidence in the working of the institution; and that the verdicts of the examiners should be entirely above question by those who have submitted to them. Any course taken by those who are interested in the University, which is contrary to the principle I have laid down, is a course which, I think, cannot but prove deeply injurious to the institution. We know that not only very young men, but men of more advanced years are much more ready to cast their failures and their disappointments on any other cause than the cause which rests within themselves. The bringing into question the verdicts of examiners or the decisions of bodies having authority tends to create doubt and hesitancy, to bring all matters as it were into controversy, and to make the matter after all in the opinion of those who are concerned something on which a great deal may be said on both sides. Thus faith is lost and the energy inspired by faith. Whether the University examinations are carried on honestly and judiciously or not, is not a profitable topic for undergraduates. Instead of putting any ideas of this kind before the minds of young men, who have the misfortune to be disappointed this year, I would say to them: "Accept the ill-fortune which has now befallen you with manly fortitude and modesty, with simple dignity, and with a resolution to overcome the evil star which apparently has shone malignly upon you this time. Perhaps the very disappointment which you have experienced will be the starting point of your chief success in life, and if you make up your minds to go forward instead of looking backwards, you will find that the obstacles which now appear to be so impervious and insurmountable will fall away at the touch of honest and assiduous toil, and in the end you will go on your way rejoicing."

Advice to disappointed candidates.

We have this year, as in past years, had many expressions of the general confidence of the great community, in which we are placed, in this institution. To them it is, as it ought to be, the pillar of the people's hope and the centre of this little world's desire. Wherever the resolution exists in the breast of a cultivated member of our community to connect his name with some benefit to his fellow-countrymen, we find now that as a rule he resorts to this University, and we have some bounty, some blessing to acknowledge in the speeches which are annually delivered from this place. This year has been no exception to that rule, or if an exception, it is an exception which is far from being a disappointing one. To begin with, an endowment was presented to the University in honour of the late Mr. James Greaves, a gentleman who, after carrying on the mill industry with very great success, devoted himself in his later years a good deal to the advancement of education in the place where he acquired fortune, and whose memory is now rightly preserved by those who witnessed his benevolence and shared his toils, in the institution of a scholarship in this University. Then there was another great friend of the natives of this country in the days when they needed friends more than they do now. He also has passed away from active life, not from life wholely, but merely into the autumn of retirement in which, I hope, he will long continue his benevolent existence—I mean Colonel French—the late chairman of the B. B. & C. I. Railway Company. A subscription having been raised in his honour, a scholarship has been founded in this University. Colonel French, it may interest you to know, gentlemen of the Senate, felt as long ago as 1828 or 1829 so strong an interest in the then infant institution, the Elphinstone Institution, which had not at that time been divided into a school and a college, that being an Adjutant to a regiment he brought his moral influence to bear upon it, and obtained all round from the men a day's pay for that institution. That is an example which in our days might be followed with great advantage by many Adjutants or even Colonels of regiments. Then we have further a scholarship founded in honour of Ráo Bahádur Lukshman Jagannath, an eminent administrator of the Native State of Baroda. These have been realised some little time ago. But yesterday another additional bounty was placed in my hands, which gave me no little pleasure, and which will give you, too, no little pleasure to hear. A fund has been raised to commemorate the services rendered to this University especially, and in other departments of public life, by our distinguished fellow-

University, the pillar of people's hope.

Endowments to commemorate valuable services.

citizen Ráo Sáheb V. N. Mandlik. A sum of Rs. 6,000 was handed to me yesterday (Monday) with a view to the foundation, on terms which we shall have to settle hereafter, of a Sanskrit scholarship to bear the name of that eminent individual. I am sure that whatever views different persons may take of the line which the Ráo Sáheb has adopted, either in politics or social movements, or any other ways, every one will admit that in this University he has been a faithful and a devoted sustainer and supporter of learning. His services have been constant and unremitting, and nothing can give us greater pleasure than to find that he is so highly appreciated, and that his name is to remain for ever in the golden book of this institution. He will be enshrined amongst the best and most deserving men of our institution, uniting within himself the attributes of a Sulpicius, a Varro, and a Macenas, and the fame of them all. Even our late Assistant Registrar, Ráo Sáheb Ganpatrao Moroba Pitale, I believe, is to be shortly commemorated. A movement is on foot for presenting to the University some memorial of that gentleman whose services and his figure in our ceremonials you no doubt remember very well. And as the committee for commemorating his name is headed by so eminent a scholar and so devoted a friend of the University as my friend Mr. Justice Birdwood, I have no doubt that next year a successful result of this movement will have to be announced.

Sir Dinshaw Manockjee Petit's liberality.

Hitherto I have been on comparatively common ground. But now *paulo majora canamus*, and although the bounty which I have next to speak of is not directly bestowed on the University, yet it is so closely connected with it, that this is no doubt the proper place in which to make a public acknowledgment of it. When I mention the name of Sir Dinshaw Manockjee Petit, I mention a name which calls up a glow and a thrill of gratitude in the hearts of every one who is interested in the welfare of our community, or who has sympathy for kindness, goodness and pity for suffering. Sir Dinshaw Petit has placed at the disposal of the Government a building, the value of which is estimated at three lakhs of rupees, and by an interchange of the locality in which the Elphinstone College is placed—supposing that can be carried out with the assistance of the learned Judges of the High Court—we shall have that College brought very shortly into the immediate neighbourhood of this University. That, for the College, will be a great advantage; for the students will then be placed close to the library of the University, and will have an opportunity of making use of it to

a much greater extent than they have hitherto done, the number of readers up to this time, as I have been credibly informed, being only two. Now it must not be supposed for a moment that in commemorating as I do, and in the Government commemorating as it has done, the bounty of Sir Dinshaw, there is any, even the slightest, inclination to overlook the claims of high education in this Presidency. That bounty, aided as it will be by the transfer to the Government of the Ripon Memorial Fund, will be the commencement of a very great and beneficial work in this Presidency. I believe that the trustees of the Ripon Memorial Fund have found a way in which they may secure a perpetual memorial of Lord Ripon in whom we are all so deeply interested, and whose memory we would all wish to keep green. They have found the means by which it is expected that they will keep his memory distinctly alive and yet united with the larger and all-embracing institution, the Victoria Jubilee Technical Institute. It is to be hoped that the arrangements by which these designs are to be carried out will very soon be accomplished, and then we shall have the University standing side by side with this great technical institution, each of them pursuing a beneficial course of its own. The University has thus, for the future, to share its duties in pushing on the intellectual training of the people of this Presidency with another institution. But let it never be said by way of reproach to the University that this new way has been found, and that the University was not awake to it when it was founded. The University has in no wise fallen short of its high calling. It is only necessary to look back to the Act of Incorporation to see how difficult it was then even to form a Senate by which the Institution could be carried on, and it was necessary in those days of comparative backwardness for the University starting as a great experiment in this country to found itself on the recognised and established courses of study. The University based itself mainly on the old established lines of mathematics and literature, and surely it was right in doing so, because at that time all was uncertain, and surely no better discipline to the intellect could possibly be found than a study of mathematics, and the teaching it affords, in closeness of reasoning, in perspicuity, in the exercise of the discursive faculty, in the close examination of truth, and after that the embracing and holding fast of the truth, once realised, in a way in which no outcry of any multitude will ever shake. Then too literature surely, the literary line of study which this University has pursued, has its great and manifest advantages. The literature of the world represents the freedom and activity of the human spirit. It

The blessings conferred by the University.

reflects the great movements of the thought of the world. The very fact that a man is great in literature implies that he has penetrated deeper than others into the human faculty and human nature, and that he has been able to select for us those types of character for imitation which we may recognise as leading us on to the cultivation of the higher parts of our nature and the gradual suppression of those which are more ignoble. For all this and more literature is an instrument of education which cannot be surpassed. The history of the world, and more especially the history of our own country, shows that instruction based on classical literature has been sufficient for generations, and even for centuries, to train up for the English Senate, and in the public life of the country, a series of men who were wanting in none of the attributes of greatness and statesmanship. But in this country, too, we have seen the beneficial results of this classical and mathematical training. We have disseminated all over this Presidency, and to a circuit far beyond this Presidency, our engineers, who are evolving and developing anew the resources of the country. We have sent to the remotest towns of this Presidency physicians, who carry with them not only a rational practice of medicine, but take with them also that method of viewing the facts of nature, which in itself is an instruction to all who become acquainted with them. They are reproducing and repeating in this country the course which was taken by their great predecessors in Europe at the awakening of the fourteenth, fifteenth, and sixteenth centuries, when the physicians were the great leaders of advancing thought, and were opening the way to the great development of the inductive sciences. Then, again, in the field with which I am more nearly connected myself, the field of the law, have we not diffused through this Presidency, and a region of far greater extent, the noble principles of the English law? Have we not sent out gentlemen, who, having been first well trained in general literature, have been able to make their profession and persons well respected, and who being thoroughly well trained in the law, which is the very life of English institutions, have laid the foundation amongst their own people for an indefinite progress, political and social, in the future. This our University has accomplished in the past, and, I think, we must say that when we find journalism also so developed, and when we find the teaching profession so well filled in this Presidency, our University has no reason to hang down its head and say: "This we have done, but we have not done enough." When we see the general powers and capacities of people widely expanded and elevated; when we see institutions fairly, though frankly, criticised; when

we see the openings to reform pointed out and a general hope of greater things for the future diffused among the people—and these are the very elements of national progress—we find that for all this the community is indebted to our University.

Movements concurrent with and parallel to the University.

But while this movement has been going on in the world presided over by the University and directly influenced by it, there has been a concurrent and parallel movement no less astonishing. We have seen an extraordinary development of agriculture, the introduction of tea and coffee planting, the extension of improved cotton growth, a general stir and progress such as there never was before. We have also seen that remarkable expansion of the railway system, which has converted India into one of the countries best provided with great roads in the world. We have seen commerce developing itself on a scale which heretofore was unknown; and in the train of commerce have followed also banking and exchange on a great scale. Now all these material arts on which the genius and disciplined ability of many of our own students and graduates have been expended have been found to have beneath them, as in all arts and sciences, certain rules and principles which, having been gathered from particular instances, then form themselves a basis from which by inference new rules and new principles may be derived. The want is felt by degrees here as in other countries of a technological institution, which should gather up these results, satisfy these needs, and give us the training which our new circumstances require. The movement has been greatly aided and stimulated, no doubt, by the corresponding movement in England, for there, as here, it is felt that the competition of the world every day grows more keen, and that it is only by a perpetual striving and a thorough cultivation of the faculties that we are likely to keep our place, either in England or in India, in the race for competence and prosperity. In this very city we have seen the mill industry grow up, which makes Bombay one of the great manufacturing cities of the world, and here, especially, the want of technological instruction has been a growing want, which has made itself keenly felt and has been loudly expressed. Now comes an institution which, I trust, will supply that great want: nor let it be supposed for a moment that an institution of that kind need be deficient in the higher elements of intellectual cultivation. It is certainly true that technical instruction, when it is pursued on a scientific basis, affords exercise to the very highest powers of the intellect. If we follow out the development of any one of the great

branches of physics or chemistry or any of the great inventions by which the world has been enriched in its material sphere from the early gropings of its first devotees down to its development in our days, we find in that task a noble and worthy exercise of the highest capacity. If we attempt to appreciate the influence of such an invention or discovery on the world as it exists now, we are involved in a very comprehensive view of the existing conditions of human existence. If we attempt to anticipate what these inventions are to produce in the future we are engaged on a problem which is worthy of the very highest speculative ability. It should never be said then that technological instruction, when properly pursued on a scientific basis, is in any way opposed to the high cultivation of the mind or to the objects of a University. It takes its part beside, and in no way under, it. At the same time the objects of a technical institution, its aims and its method, must differ to a considerable extent from those of a University. It seeks to utilize generally the material productions of the earth, to improve our means of locomotion, to give us better clothes to wear, better houses to live in, and make the conditions of our physical existence altogether more comfortable. And this it does by taking generally the sciences, perhaps in a somewhat fragmentary way, and bringing their different results together—focussing them on some particular point on which it desires to build up some structure of comfort and advantage to mankind. Its spirit is strictly and intensely practical. The ruling idea of a University, on the other hand, is a spiritual and intellectual one. It desires, not to produce immediate material results, but to enrich and discipline, to expand and enlarge the human mind, to make it more worthy of the capacities with which the Creator has endowed it, and to go on to heights which we never reach, but which we ever try to approach, in learning and science pursued, not for their material results but as an exercise to the intellect, and as sufficient and satisfactory in themselves. A University which pursues this course, however, must at the same time not cut itself off in arrogance or apathy from the influences by which it is surrounded. No human institution can afford to live isolated, and if a University divorces itself from the active life around it, it is pretty certain that it will very shortly become hide-bound, narrow, and pedantic, and will ultimately perish or sink into insignificance, through a kind of inanition. If we want examples of this we have only to look to the history of Athens, through several centuries; and we have only to look to China at this day to see that, although there is a good deal of learning

Evils of isolation.

there, yet there is little progress and mental expansion. Even in the Universities of Italy the resolution not to take up the new learning was in the end almost fatal to them. In Bologna, and Padua, as in Salerno, the refusal to accept the new learning left the Universities at last high and dry, while the stream of progress was passing by them. On the other hand, the University of Paris developed a splendid faculty by its readiness to accept light and truth, and thus became the centre and the soul of the Universities all over Europe—the great mother of Universities—an institution in which the light of science and literature has never paled through any length of time down to our own day. But, bear in mind, it was the professional Universities, the Technical institutions of those times that showed most of the narrowness I have mentioned and most suffered by it. In the time of James I, Lord Bacon complained that there were so many Universities in Europe which had devoted themselves to professional pursuits, and which wanted the liberality and expansion which he desired; and wanting it they gradually faded away from the learned world of Europe. Our own English Universities showed for a time a tendency to adopt the more liberal course of learning which Lord Bacon advocated, but in the end they fell back into the rut of theological logomachy, and resting on the old classical literature and the strict line of mathematics they severed themselves from the great movement of the inductive philosophy preached by Lord Bacon, and advocated practically in the great experiments of Galileo. Thus our English Universities by the beginning or the early part of the last century had sunk into such sluggish torpor that the chief intellectual benefits which our country derived were not from the wealthy English institutions, but from the poor and comparatively remote Universities of Scotland. Yet we find, after all, that even at their worst these Universities had their Newton in science, their Bentley in classical literature. The influence of such men could not at once die out. The race of scholars was diminished but not extinguished, and although their course of studies was narrow, yet their love of mathematics and literature subsisted almost unimpaired, even though deep and thorough scholarship was wanting. Thus the sacred flame was kept alive and sustained, and now the English Universities have adopted a course which is varied and flexible enough for any species of capacity, and they yearly send out men, who once more take their place, not only in what are supposed to be the higher pursuits of intellect, but also in manufactures and commerce, and in the more material parts of the national existence. Our Universities in England

have thus united themselves once more to the general movement of thought, and here is a blessing to the country which furnishes a bright and an encouraging example to us, who are interested in this University and in the kindred institutions. The character of the men who go from the University is such that every business and even profession in which they enter becomes benefited by it. The very residence at a University is in itself a moral lesson, for nothing that we know influences the minds of young men more than the place in which their education is carried on and the associations by which they are surrounded at that impressionable period of their life. You will pardon me for occupying your time, but I should like to say a few words on that interesting resolution of the Government of India which we have all been reading within the last few days, and with the purpose of which we must all sympathise. The Government of India in that resolution insist on greater efforts being made towards moral training in schools and colleges. Now, moral training, in so far as it relates to the mere mechanical obedience to rules, can very well be put into formulas, and can very well be enforced in schools; and I do think that that part of the resolution of the Government of India, which directs or recommends that the teachers should spend some time in normal schools before they enter on the practice of their profession, is a thing most desirable in itself and which all our experience must confirm. But if it is to be supposed that the boys whose names are set down most regularly in the attendance book, and who have never had a bad mark for committing any little peccadillo in schools, will turn out men of the most noble and promising character, I think our experience will teach us that that is not a thing which can be altogether relied upon. Our hopes and fears founded on mere regularity of behaviour before the character is definitely formed are often fallacious. I think most of us know that there are many men who in their mature years lead the most active and energetic and also the noblest lives, to which activity and energy are essential; these very men have passed a most turbulent and boisterous youth; and, therefore, although these good and bad conduct registers may be all very well in themselves, and though the good boys may be patted on their back by their masters, I trust no one will suppose that the boys who have failed to attain to these distinguished honours are to be esteemed hopeless members of society, or not destined to be so distinguished as the others. When we come to the later stages of the educational progress, something more is necessary than this laying down of rules. How are we to understand these formulas?

Moral training in schools.

What are to be their real contents? If we look into the works on ethics, from Aristotle down to our own day—take up, for instance, the work of Herbert Spencer on the Data of Ethics, or that of Leslie Stephen on the Science of Ethics—I think you will find that in no two works is there any precise agreement as to what are the primary grounds of moral obligation. You will see that in the search as to what are the grounds of moral obligation the thing itself fades away like beauty while you seek it, or as life when you are pursuing it to its centre—as life perishes away under the knife of the dissector. I came across a passage the other day in Mr. Helps's thoughts on Government, which is very pertinent to the subject. He says something to this effect:—"Look through history, and you will find few instances of a noble life in any man that has not had noble examples presented to him by those who have been the instructors of his youth." Then, I say, the ways in which you may secure true ethical instruction and influence, the way in which you may fill the minds of your students with those tastes, and ambitions and desires, those fine sensibilities, which form a lofty character, with the result that the low vices and the more ignoble parts of our nature perish, the way to attain this object is to put them under good instructors, securing men of fine capacity and noble nature for the purpose. Leave these teachers to do the work, and they will find the way in which to impress themselves on the students. We have had examples of that in this city and Presidency; I will mention one or two names which, I am sure, will awaken a responsive chord in many of those present. Mr. Green, who was one of the earliest pioneers of education in this Presidency, has a memory, which is still fondly cherished by many who were his pupils. In later times we come to Sir Alexander Grant, a fine and noble nature, who impressed himself upon his students, to whom was transmitted in some form and degree, at least, his generous character. There is another whose absence to-day we regret—I mean my eminent and valued friend Mr. Wordsworth. I think it will be admitted, certainly by every one who has had the blessing and the advantage of close intercourse with that gentleman, that no student ever passed a month or a day under his instruction, but that he came forth from it better as well as a wiser man. This, then, is what I conceive to be the way in which ethical and moral instruction ought to be conveyed to comparatively adult pupils who are placed under professors. I have little faith in any other method, and for those who desire a continued progress, and elevation and refinement of character, as well as the

The way to secure true ethical instruction.

development and expansion of the intellectual faculties, I say, Get good and capable and highminded teachers. If we have our University thus manned, and if we have it properly constituted, we shall have realised the highest and more than the highest expectations of those who founded the University of Bombay.

The Independence of the University.

The University must in its constitution be an independent body. It must be independent of the Government, because it ought to have, and must have, if it is to live, a character and vitality of its own deeply rooted in the needs and nature of the people amongst whom it is placed. It must also have another kind of independence. Turning once more to history we find the early Universities were the homes of liberal feeling and of independent thought. Now in these days the Universities in Europe, and also in India, may have a still more arduous task to perform, when democracy is advancing with such giant strides, and when the multitude almost thinks it has a sort of divine right to go wrong. The Universities may have to set themselves up and recognise their function as the asylums and the rallying points of independent thought, the home of the right-thinking few against the ignorant many. They preserve the memory of hard-fought fights for truth; they are very sceptical of new light coming in from pretentious ignorance, and they may have very often to oppose the specious suggestions of what to them is little more than fatuous folly although by others it may be deemed inspiration. The Universities must be made and kept independent on that side as well as the side which they present to the Government, and they must always seek in the faculty of arts—the source and guardian of all the others—to maintain the very highest standard of learning in science and literature. There they are to present in their learned members who have passed through the course of preliminary study that constant research after new truth, that aiming at perfection and completeness which will afford a stimulus to the younger members, and under the influence of which we may hope that knowledge will at length attain that highest point of dignity where it unites with reason to form true philosophy.

In laying before you, gentlemen of the Senate, this necessarily hasty sketch of the University system as it has been in the past, as it is, and as in India it ought to be, to enable it to realize a worthy and noble future, I have naturally had in view most particularly the crowd of youthful hearers whose patience and attention during this long speech has in itself been no trifling exercise in moral discipline. It is you, young graduates,

and you, still younger, who are to be graduates hereafter, that I would most of all desire to have thoroughly saturated with all the beneficial influence that a University can impart to its children. We live at the time of a momentous confluence and conflict of ideas, principles, and interests. You will probably have to take your part in a profound moral strife; but if that part is a noble one, you may rest assured of abundant sympathy The establishment of the Victoria Jubilee Technical Institute, which will make a new departure in the educational system of Bombay and of India, will stand also, like this University, as a striking and permanent sign of our readiness to admit and welcome every duly accredited addition to the means of advancing the moral and material welfare of the community. It is a wedding by which we bring a new sister into the family without abating one jot of our love and reverence for the members who were there before. The literature in which we delighted aforetime is still dear to us; the rigorous laws of mathematical science still command our reverence and admiration. But we think that while we keep room for our possible Newtons, Wordsworths, and Macaulays, we may find a place also for our Faradays and Darwins. We may hold out hands of fellowship to an Indian Watt or Arkwright, a Stephenson or Bessemer, and strive by mastering the principles which their genius anticipated to make the path smoother for new conquests of nature. When I see my beloved country seated majestically in her centre of empire, yet thus diffusing the highest blessings she herself enjoys to all who will accept them in this great dependency, I feel myself filled, I confess, with a patriotic pride, which no tales of mere victory could inspire. To her, and her alone, I feel those fine lines of Claudian are applicable:—

> Hæc est in gremio victos quae sola recepit
> Humanumque genus communi nomine fovit
> Matris non dominæ ritu; civesque vocavit
> Quos domuit.

All you are invited to come in and realize these blessings of a peaceful and beneficent dominion, and share the pride of a common citizenship with the great men whose writings have formed the nurture of your adolescence. But more, you are called on to go forth from this institution as apostles and interpreters to your countrymen in this generation and the next of the vivifying influence by which in our own day Europe has been renovated. The historical glory of a great civilization glows behind you; the rising splendour of an enlarged nationality, and of a new intellectual world is before you. You may well be stirred with noble emotion at the sight of where you are and what you have

to do. Accept this as a command from Heaven, as a divine impulse to work and wait for the complete regeneration of your people, and resolve to act worthily of so high and sacred a behest.

TWENTY-EIGHTH CONVOCATION.

(By His Excellency Lord Reay, LL.D., G.C.I.E.)

Mr. Vice-Chancellor and Gentlemen of the Senate,—The past academic year has been one of unusual activity. The chief event has been the discussion of the Bill framed by the late Vice-Chancellor. Its importance was clearly shown by the exhaustive debates which took place when it was considered. These debates bore witness to the fact that there is in the Senate much academic vitality, that various interests are well represented, and that there is no danger that rash innovations will be received with favour. The amended Bill is now before Government, and it will receive from Government a most careful scrutiny. Meanwhile the University is engaged in considering what changes should be introduced in the various examinations, and as these changes entail alterations of the programmes of studies, you are virtually engaged on reform of higher education. As your proposals, gentlemen, are still incomplete, and as Government will have to deal with them in course of time, I am precluded from joining in the discussion. The University School Final Examination has now become an accomplished fact. It will be the terminus of secondary education and to those who do not wish to enter upon a University career it will be the final examination. It has been accepted by Government as a test for entrance to the public service. It will give to Matriculation its proper status as the entrance examination to the University, and give to those who do not seek a University education a distinctive diploma. The recognition of the Sind Arts College for the purposes of the B.A. and B.Sc. degrees from the beginning of this year will, I hope, give to education in Sind the impulse which that province needs, and it is a tribute paid to the energy of our Sind friends in improving their higher education which Government as well as the University thoroughly appreciate. We paid our tribute of respect to the University of Bologna, at its jubilee, and cemented our friendly relations with that ancient seat of Italian learning, by the deputation of our Vice-Chancellor, who was able to convince himself of the high esteem in which that University is held by the Italians and their King.

The most unfortunate event of the year has undoubtedly been the serious loss the University has sustained in the resignation of Sir Raymond West, its learned Vice-Chancellor. The loss of the University has been the gain of Government. Another blow was inflicted by the departure of the distinguished Principal of the Grant Medical College. In Dr. Vandyke Carter, the University has lost a man who lived for science, and whose whole life was devoted to its pursuit with a singleness of aim which has left its beneficial influence behind, and established a tradition which must be guarded as a precious heirloom. In the Law Faculty we have to mourn the death of Mr. Tyrrell Leith, the founder of the Anthropological Society, and an ardent lover of books. The Archaeological world will long venerate the memory of the late Pandit Bhagvanlal Indraji, on whom my own *alma mater,* the University of Leyden, conferred the rare distinction of an honorary degree. Dr. Bühler was fully justified in writing: "I trust that all European Orientalists will join with his compatriots in order to do honour to the memory of their distinguished colleague who spent his whole life in the pursuit of disinterested scientific work." I need only refer to the Memoir of the late Pandit read before the Asiatic Society on the 21st of May by Mr. Javerilal Umiashankar Yajnik.

Losses to the University.

We have to congratulate two ladies on their attainment of the B.A. degree, and the Parsi and Jewish communities on their success, as well as Mr. Ardeshir Framji, one of the recently appointed Fellows, who at the same time has the pleasure of seeing another of his daughters pass in the First B.A. Examination and his son take the degree of B.A. with honours. The same Mahomedan student who was first last year in the Matriculation Examination stands alone in the first division of the Previous Examination, having obtained the Hughlings' English Prize and the Sir Frank Souter Scholarship. A Portuguese student is first in the Second B.A. Examination, and a Mahratta takes the first place in the Matriculation, so that several sections of our community divide the honours between them. This is as it should be, and shows that all classes of the community realise the necessity of exerting themselves.

Honours at the Examinations.

It is an encouraging feature in the history of this University that it has become an annual duty to record the large and continually increasing benefactions which it receives. The gifts which have been accepted during the past year, together with those which

Benefactions to the University.

are shortly to be laid before the Senate for its acceptance, amount to the large sum of Rs. 1,03,600. These have come from the different parts of Western India to which the influence of this University extends, from the more distant Kutch and Junagadh, as well as from the City of Bombay and the near parts of the Presidency, and they are designed for the furtherance of several of the branches of learning over which the University presides. Medicine, Indian Philosophy, Literature, Science and Law are included within the scope of these benefactions, and it is a matter for congratulation not only that the interest of the people of Western India in the University is so widespread, but also that it shows so intelligent an appreciation of the University's varied wants and of the special need of the time. The munificent gift made by Bai Motlibai of Rs. 1,50,000, together with a valuable site for an Obstetric Hospital, and Sir Dinshaw Manekji Petit's well-timed offer of Rs. 1,25,000 for a hospital for children's diseases and for gynæcological research and in close proximity to the Cama Hospital, the Obstetric Hospitals to which the Allbless family devote a gift of Rs. 60,000, have placed this city under great obligations to these generous benefactors. In addition to fulfilling their primary object, the alleviation of human suffering, these endowments will give an impulse to special departments of medical study, and it is therefore fitting that they should find mention on this occasion. It is unnecessary to allude on this occasion in any, detail to the great national movement which has for its aim the provision of efficient medical aid to the women of India, but I refer to it in this connection, because amongst the gifts which it falls to me to announce are several which show a laudable desire to associate the University with this great movement. We have the Sir James Fergusson Scholarship for lady medical students, to which part of the sum of Rs. 22,500 presented to the University for Scholarships by the Sir James Fergusson Memorial Committee has been devoted; the sum of Rs. 3,000 bestowed by the women of India Medical Fund Committee for a similar purpose; and the sum of Rs. 6,000 presented by Mr. Harkissondas Narotumdas for the foundation of a Lady Reay Gold Medal and Scholarship also to be awarded to successful lady competitors. The desire to advance the cause of Mahomedan education is represented by the wisely directed liberality of Bahudin Vazir Saheb of Junagadh, who has placed the sum of Rs. 30,000 at the disposal of the University for the foundation of a Scholarship in memory of Sir Mohobat Khan Bahadur, the late Nawab of Junagadh, to be awarded preferentially to Mahomedan graduates of the University. We may congratulate the Vazir

Saheb on the fact that the number of Mahomedan students taking distinguished position on the lists of the University gives promise that his munificent gift will not remain inoperative. Associated with the same Native State is the gift of Rs. 15,000 in commemoration of the late Rao Bahadur Sujna Gokalji Zala, Devan of Junagadh, which his friends and admirers have handed to the University for the encouragement of the study of the Vedanta, a system of philosophy in which the late Devan was himself so proficient, as shown in the record of his life written by Mr. Manassukharama Suryarama Tripathi. The services rendered by another administrator to the neighbouring State of Kutch—I refer to its late Devan Bahadur Manibhai Jasbhai—are similarly commemorated by the gift of Rs. 12,000 bestowed upon the University for the purpose of founding two Scholarships, one to be connected with the science course of study in the University, the other with the Victoria Jubilee Technical College. I am glad to observe that the Bhattia community is beginning to associate itself with the work of the University. The Committee of the Valabhdas Valji Memorial Fund has placed the sum of Rs. 5,000 at the disposal of the University for the encouragement of higher education in the Bhattia community, by the awarding of a Scholarship to the most deserving Bhattia student passing the Matriculation Examination. Zend and Pehlvi Scholarships will receive an impulse from the recognition of the Zend and Pehlvi languages in the higher examinations of the University, and from the Scholarship endowed by Mr. Nasarvanji Manekji Petit, in memory of his much-lamented son, the late Mr. Jamsedji Nasarvanji. In thus carrying out the unfulfilled purposes of his son, Mr. Nasarvanji Manekji Petit has raised an additional memorial to one whose life was distinguished by high and generous aims. Within the last day or two the Secretaries of the Spencer Memorial Fund presented to the University the sum of Rs. 5,100 for the endowment of a prize of books in memory of the late Mr. N. Spencer, Barrister-at-Law, late Judge of the Small Cause Court. This prize will perpetuate a worthy and honoured name, and the winners of this prize, we trust, will be influenced by the example of one who was during so many years a good judge and a trusted friend of the people. I have great pleasure in noticing the donation of my friend H.H. the Thakor Saheb of Gondal, K.C.I.E., to establish and increase a collection of Sanskrit manuscripts to be available to all scholars in this University. I should like to be able to add to this enumeration of benefactions that the Bhagvanlal Memorial Fund was in a flourishing condition, but I now make an earnest appeal for the support which its name and its object deserve.

Distrust of the educated classes.

There is in certain quarters, in various parts of the globe, a growing distrust of the educated classes—a latent misgiving in India with regard to the policy of Macaulay's Minute and of Sir Charles Wood's Despatch, embodying the principles of the Whig party, any departure from which in this respect the people of England would, I feel sure, view with regret. That distrust, gentlemen, is to my mind absolutely groundless, if it refers to classes who come under the sway of sound educators. There is a danger, a very great danger, in partial, superficial, and unreal education. Such education however is a mere sham, a parody of University education. The danger lies in the absence of a really educated class. A man may have passed a score of examinations and still not be qualified to call himself an educated man, because he is deficient in the refinement which always accompanies and betokens academic distinction. Universities in one sense are exclusive. They cannot tolerate any standard but the highest, they cannot recognize any education but that which at once places a man in a separate category. On the other hand, Universities are accessible to all who submit themselves to the strictest discipline. Subject to that condition and in that sense they are absolutely democratic. An intellectual aristocracy is recruited from all stations in life, but it is an aristocracy to which nobody can belong who does not satisfy the highest tests, those which obtain in the republic of letters, and we must add the republic of sciences. The franchise in this republic can never be lowered and must always rise higher as literature and science are constantly adding to their treasures. The meter of University standards is simply that which is given by an ever-increasing stock of knowledge. If you lower the franchise with the standards and reject the meter, you cease to belong to this great republic of letters, your education is not higher education, and your educated classes sail under false colours. Indian Universities cannot escape from a rule which is binding on all Universities, and there is no reason why they should evade it. There is nothing in the conditions of social or of individual life in India to discourge that severe application to scientific training which alone gains admission to the academic ranks. There is plenty of leisure and there is nothing in the social customs of India to deter a man from leading a student's life. I need only quote Sir H. Maine, whose loss India mourns as much as England, to convince you that individual capacity, and especially the versatility, the flexibility of mind which predisposes to academic studies, exists in India to a very large extent. Sir H. Maine's opinion was : " In those subjects in which high proficiency may reasonably be expected, the

evidence of industry, quickness and clearness of head, is not very materially smaller than the proof of similar qualities furnished by a set of English Examination papers. Superficiality will to some extent form a part of the results of every examination, but I cannot conscientiously say that I have seen much more of it here than in the papers of older Universities." Want of energy, want of sustained effort, the desire to avoid the strain of hard labour, these are our foes. In Mr. Bright we have brilliant illustration how the equivalent of academic distinction can be achieved without a previous University career, by the adoption of academic discipline in after-life. His forcible style derives its vigorous simplicity from his command of pure Anglo-Saxon words.

The parting of the roads.

We are at the parting of the roads. Indian Universities must choose. They may consider it sufficient to examine in ever-increasing numbers young men who will delude themselves with the notion that a University degree is equivalent to academic birthright, or they may confer the latter not in name but in reality. Constant improvement of the method of teaching, even where Universities are not teaching bodies, belongs to their domain. I am very far from advocating a system of centralisation such as is represented by the French University. I am quite willing to admit that higher education can be imparted in a variety of ways, and that infinite harm would be done by stereotyping the method. What I contend is, that a University cannot fulfil its obligations towards higher education by mere examinations, least of all in India, where the Western University system is an absolutely new creation, an exotic which requires very careful nursing. I am afraid that to our present system the criticism of Mgr. Dupanloup is applicable: "Le programme, qui a engendré le manuel, qui a engendré le préparateur, et qui, tous les trois, ont engendré la ruine de la haute education intellectuelle." And the opinion of Mgr. Dupanloup is also that of M. Bersot, who attributed the decay of higher education to the fact that examinations had been made the foundation of University teaching. Unless our Universities take a wider conception of their responsibility, higher education must decay. Let me once more quote Sir H. Maine: "It is quite true that conceit and scepticism are the products of an arrested development of knowledge." Therefore he says: "Intellectual cultivation should be constantly progressive."

Responsibilities of Government.

In three faculties at least the Government is alone directly responsible for progress. As long as it alone appoints Professors of Medicine and of Law and of Engineering, it exercises a more immediate influ-

ence than the University can exercise through its examinations. In the Faculty of Medicine we have introduced reforms of a tentative character, circumscribed by existing regulations. The principle of those reforms is to strengthen the scientific character of the Institution, to create a faculty, membership of which will constitute the highest reward for professional ability; to ensure continuity of teaching as well as to open possibilities of research; to make the fullest use of the splendid opportunities which this city offers to the medical student by throwing our hospitals open to the best men of the local profession, so that their professional knowledge may benefit our students, and that they themselves may remain in touch with medical science. In doing this—and I only discovered the fact after the Government Resolution was issued—I find that we have acted in accordance with the views of the two eminent late Principals of this College. Dr. Cook said on March 2nd, 1882, at a distribution of prizes to the students: "I would strongly advocate that the process might be immediately begun by the appointment of members of the general profession as a supplementary staff to the existing hospitals. While I hope the time is not far distant when other hospitals may spring up in this city and elsewhere, which may be entirely under the management of medical men independent of the medical service." According to Dr. Cook, "the profession had reached a stage when it may lay claim to a share of those public duties which, though they should be here as elsewhere unpaid, bring with them their own reward." On the 10th of February 1883, at the annual meeting of the Grant Medical College, Dr. Carter gave it as his opinion that "it has become urgently desirable to appoint a few talented native tutors and demonstrators, whose whole time would be devoted to the learner's benefit; and he might ask whether or not it be expedient also to nominate an assistant or deputy professor in the more highly technical subjects, who on emergency, or as a successor, could take the place of the full professor." "The suggestion," he further said, "seems not amiss, that college professors be always taken as they are in the chief European colleges from amongst the best qualified men available, wherever to be found; and eventually it may happen that a moiety, at least, of our teachers, will be thus derived from the *alumni* of Grant College, their *alma mater*." A great deal more remains to be done. How much you will understand if I give you the programme of lectures by Professors of the Medical Faculty of the University of Amsterdam. (1) Anatomy, General and Comparative, (2) Physiology, Microscopy, Practical Physi-

Programme of lectures (Medical) in the University of Amsterdam.

ology, (3) Pathology, Practical Pathology, (4) Morbid Anatomy, Forensic Medicine, (5) Medicine, Clinical Medicine, Therapeutics, (6) Surgery, Clinical Surgery, (7) Clinical Medicine, (8) Clinical Surgery, Operative Surgery, (9) Ophthalmology, (10) Hygiene, (11) Obstetrics, (12) Dermatology, (13) Aural Disease, (14) Chemistry, (15) Materia Medica, (16) Botany. Besides the above, courses of instruction are given by lecturers in the following:—(1) Military Surgery, (2) Ophthalmic Medicine and Surgery, (3) Gynæcology, (4) Bacteriology, (5) Surgery, (6) Histology, (7) Diseases of the Nervous System. I purposely take that University, and not the Strasburg programme, for this reason, that the University of Amsterdam is a Municipal creation, entirely supported by Municipal funds, and as such it teaches a lesson which our Corporation may take to heart, in contributing to the further development of higher education in this city. Local self-government in this city would cover itself with glory if it showed a due appreciation of the requirements of higher education, and filled up the many gaps which exist in our system. To the enlightened heads of Native States whose subjects obtain their training at our colleges, who recruit their doctors, surgeons, jurists, engineers, from our colleges, I should also like to point out what a splendid field our University offers to their liberality.

Another precedent for the Medical Faculty.

There is another precedent which might be followed by the Medical Faculty. One of the most important events in the life of our University has been the foundation in 1888 of a Chair of Agricultural Chemistry for the whole of India. This has been brought about by a combined effort of the various Provinces on the invitation of the Government of India. It has thus become possible to secure an eminent Professor, who will divide his time among the various Provinces, and his advent will mark a new era in agricultural education. The same principle can be applied to other branches. We thereby gain the immense advantage of obtaining the best tuition, and we spread its benefits over the whole country. Through co-operation of the various Provinces we preserve intact the progressive development due to and dependent on decentralisation, and we obtain results which the absence of co-operation would imperil. We may give further extension to this principle. Nothing would stimulate higher education more in India than lectures on any subject, by a highly qualified expert, even though he could not permanently be absorbed in our staff. I do not see why eminent men at home should not be invited to give a course of lectures at our Universities. Occasional teaching of

this kind would in any Faculty, not only benefit the students, but graduates and others would secure thereby a fresh impetus to their own intellectual life. If we could have induced Lord Herschell and Mr. Bryce to give us, whilst they were here, some of the treasures of their store of knowledge, we should certainly have been the better for it, even though no examination tested the results. I shall not fail to communicate with my University friends on the subject. It is a great mistake to confine higher teaching to those who occupy chairs. Universities should seize every opportunity of opening their doors to those whose learning can be made available, even though it is only for a short period. As long as excellence is reached it matters very little what the nature of the connection is of the lecturer with the University. To attain excellence we must have endowments, and select carefully the beneficiaries of the endowments. Sir John Strachey, in his valuable book on India, bears testimony to the "remarkable aptitude for surgery" of the Natives of India, "to the great aptitude shown by them in the practice of surgery and medicine." This University must make use of these gifts, and its energetic initiative will lay the foundation of what I cannot help thinking is destined to be one of the foremost scientific bodies. Amsterdam has certainly not the many advantages which are at our disposal. I am only too well aware of the difficulties which it had to conquer, as I had with some of my friends in the States-General to fight very hard to secure a small majority in favor of a charter for the University, but the Municipal Corporation of Amsterdam has amply justified our anticipations of its fostering care of the Institution of which it is most justly proud.

Knowledge of public law essential to administrators.

With regard to the Faculty of Law, the observations I have made with regard to Medicine equally apply. That Faculty also is undermanned, and its full equipment is desirable for many reasons. In all countries with a strong bureaucracy—and India will for a long time to come have to be administered on bureaucratic principles—it is desirable that all branches of the bureaucracy should have a thorough knowledge of administrative law, of the principles underlying their practical work, and from which it derives a value that in the absence of such knowledge it lacks. For admission to the Public Service, attendance at lectures on public law, of which administrative law forms part, should, I think, be made compulsory. Administrators in local bodies will also avoid many errors if they have sought such knowledge before they seek the votes of electors. All those who aspire to take part in public affairs should make use of the opportunity

given them. This University cannot allow the stigma which the absence of such teaching entails to rest on it even temporarily. The best illustration of the malignant results of the absence of such teaching is to be found in the misunderstandings which must arise when principles have not been mastered. No controversy should have arisen about local self-government if a clear understanding of its meaning had been the result of previous University teaching. I do not wish to give an essay on the subject, as I am not a candidate for the chair which will ere long I trust be created, but I may briefly point out what a lecture on the subject would contain. It would point out how you can have in the same country unity of legislation without unity of administration; self-government without autonomy, partial decentralisation; unity both of legislation and of administration; absence both of self-government and of autonomy, absolute centralisation; variety of legislation with unity of administration or legislative decentralisation with administrative centralisation; variety of legislation and variety of administration—self-government combined with autonomy; absolute decentralisation.

Different systems of administration.

In England we have self-government without autonomy—Acts of Parliament rule and overrule every detail of the administration, but the administration is not carried out by a bureaucracy; it is left to a variety of local bodies to carry out the laws. These local bodies, however, have no legislative functions. In England, we have the maximum of legislative centralisation with the minimum of bureaucratic centralisation and of autonomy. The administration is carried on by the people themselves, but it is carried on without autonomy on lines laid down by the central legislature. There are no inferior legislative bodies with independent powers. A strong legislative centralisation is quite compatible with delegation of administrative powers to local bodies subject to carry out what the law prescribes, and unable to follow their own inclinations or to wander outside a strictly defined legal sphere. The results of this system are general respect for the law based on general understanding of the law, as all classes of the community are called upon to join in its execution, absence of conflict between the central law and the laws promulgated by other legislative units, absence of bureaucracy except for the highest Imperial concerns. In France we have neither self-government nor autonomy. "L'tat c'est moi" means that the lawgiver, whoever he is, not only legislates for the whole country but administers it. No self-government is tolerated; no inde-

pendent local administrators are tolerated, whoever disposes of legislative power also disposes of administrative power. Whether the form of Government be autocratic, democratic, or parliamentary, its distinguishing characteristic, common to all these forms of government, is, that Frenchmen have no self-government, but are governed by a bureaucracy which receives its impulse, its ideas from Paris, whatever may be the special idiosyncrasies of the populations to whom laws are applied. For local autonomy and for local administration there is no room in such a system because they might develop the germs of antagonism to the central power. The Préfet and the Maire receive their instructions from the Home Department. Advice may be tendered by Committees which are elected, but they are not administering bodies as ours are. The next system is that of Germany and of Austria; a great variety of legislative units, but a strong bureaucracy in all of them, and a strong bureaucracy for Imperial purposes. Legislative and administrative centralisation in essentials; legislative and administrative decentralisation in details, to suit the heterogeneous elements out of which these Empires are composed, great care being taken, that in all matters not essential to the security of the Empire, the idiosyncrasies of its component parts should be respected, and the bureaucracy should not come into conflict with the traditions and customs of the people. In the United States of North America we find self-government as well as autonomy, decentralisation of the legislation and of the administration, but great constitutional safeguards and effective means to prevent any departure from the written Constitution by any member of the Confederation.

Special interest of German and Austrian political institutions to the Indian student.

It is clear, gentlemen, from an academic point of view, that to an Indian student of political institutions, those of Germany and Austria will be most interesting, because they give us in some features of their internal administration an insight into the probable future of the development of administrative institutions in this Empire. I apply this only to our administration, and even then with many limitations. I do not draw the parallel between German Sovereigns and Native Chiefs, for which Burke is taken to task by Sir Alfred Lyall, the most academic Anglo-Indian of our times, in the 8th chapter of his Asiatic Studies. All students of politics will eschew such parallels, and Statesmen will also be extremely cautious in checking the historical evolution of national institutions by transplantations. The hereditary

The most academic Anglo-Indian of our times.

patel is from the student's point of view the most interesting institution we have. No parallel could be drawn of that interesting personage, and I should be very sorry to see him transformed into a French Maire, either elected or nominated. I regret extremely that I cannot enter into further details, but I trust I have said enough to indicate that much inquiry and the comparative study of institutions is required before we venture on remarks which too often only betray the absolute ignorance of speakers who have not grasped the difference between autonomy and self-government, and who fancy that the delegation of administrative duties implies the exercise of legislative powers.

The great object of a Faculty of Law.

Philistinism is the frame of mind which purposely ignores the magnitude of a problem, and does not attempt even to understand its outlines, but develops a crude judgement and ready-made theories. The great object of a Faculty of Law is to teach those who aspire to take part in public life jurisprudence, not as the art of jurisdiction, but in its connection with moral and social sciences, in its philosophical and historical aspect. In this relation, besides a Chair of Public Law, Chairs of Philosophy of Law, of Political Economy, of Commercial and of International Law, are necessary. They presuppose, of course, that the student has in the Faculty of Arts been well trained in the method of historical inquiry from a sociological point of view, and has had a sound general education. As a school for barristers or solicitors, the Faculty of Law will have to provide a Chair of Roman Law, of Civil Law, of Criminal Law, of Civil and Criminal Procedure, of Medical Jurisprudence, of Hindu and of Mahomedan Law, leaving it to their discretion to attend the lectures in the other division of the Faculty of Law, which would naturally be attended by the sons of Chiefs and by those aspiring to serve the State in a bureaucratic character, as well as by those who might consider it their special vocation to take a share in public affairs. In both divisions of the Law Faculty the chief object should be to train the men in the method of Juridical argument, so that future legal studies should be guided and facilitated by this previous training. The omission in the University curriculum in England of a Faculty of Politics is indefensible, and as institutions become more democratic the necessity of political training becomes greater. It is a remarkable fact that in the reign of Henry VIII. it was intended to make use of the confiscated property of the monasteries to lay the foundation of a College for training public servants, who were to be taught general history, modern languages

Faculty of Politics.

and the history of diplomacy. The king unfortunately diverted the funds to his favourites. My friends Mr. Bryce and Mr. Oscar Browning have taken up the subject at their respective Universities, and Professor Lorimer has not ceased to insist on its consideration in Scotch University Reform. I should have given prominence to it in the London Teaching University movement with which I was closely connected in its initial stages, and which has made considerable progress, mainly due to the untiring efforts on behalf of that cause of my friend Sir George Young. The last development of political education in England which has been brought to my notice is that of starting precocious young orators on platforms, to while away the time until the guest of the evening arrives. If we substitute "parler" for "penser" in the following sentence, we may apply Sainte Beuve's harsh criticism of de Tocqueville, as a mild criticism of such oratorical efforts: "il a commencé à parler avant d'avoir iren appris: ce qui fait qu'il a quelquefois parlé creux." I cannot conceive a worse political school than the platform for immature politicians. Rather let us exact from them an essay on the causes of instability of government in France as a test, not a competitive examination. On the other hand, I fully admit that the platform as a means of downward filtration of the ideas of those who have mature experience is indispensable. I have been a cordial supporter of the movement organised by my right hon'ble friend the Chancellor of the Exchequer for extension of University lectures. There is some risk that Universities, when they start such movements, lose sight of their proper duties, but the risk is counterbalanced by the good results of such lectures and their sobering influence. In countries where a practical turn of mind prevails and suspicion of academic thought is widespread, it behoves those who represent academic ideas to deal gently with Philistinism. Matthew Arnold, whose untimely death all University men deeply regret, has left us a precious legacy in his writings on this subject. In India, as in Germany and in Italy, this danger is not very great. India has always had in the Brahmin element of its society an essentially academic element, which only needs development in the right direction to raise the standard of higher education. In the development of these Universities the educated classes of India will find a much more congenial and useful sphere than in other pursuits. It is through the Universities that they can obtain their highest reward and become directly associated with their fellow-workers of the Universities in Europe. Indian and English Universities can assist each other in various ways, and their relations will be closer according to the measure in which they both raise the academic standard and extend their influence. The

surest test of a nation's status among civilised nations is the esteem in which Universities are held.

Other Faculties.

I need not say much about other faculties. In the Faculty of Arts greater attention must be paid to the study of history and to the study of the Vernaculars. A University which neglects the lessons which history has to teach neglects one of its first duties. History provides the data which are necessary to illustrate the development of other studies. No study of politics is possible without knowledge of history; nor of political economy, finance, legislation, art. I shall not enter into the controversy about the Vernaculars. To say that higher education has no concern with the spoken languages of the country, that they have nothing from which a student can derive advantage is a proposition which seems to be essentially unacademic, neither can it be regarded favourably from the utilitarian point of view. Colonel Lees' proposal, accepted by Sir Alfred Lyall, of an Oriental Faculty as well as an English Faculty of Arts, giving freedom to graduates in either, is one which I believe to be practicable and desirable. Last year we were able to cement our friendly relation with the French Orientalist school by conferring a fellowship on Mr. James Darmestetter, and this year we are again fortunate in having recruited a distinguished Arabic scholar in M. Gasselin, the French Consul. The Faculty of Arts has this advantage over other faculties that the institutions affiliated to it are more numerous. This will make it easy by a proper distribution of work and a concerted programme to secure better results and to provide for a greater number of Chairs, each College taking up some special subject. The system of inter-collegiate lecturers is quite applicable to our wants. By it we can obviate the evils which result from the absence of a central control of our higher teaching Institutions. Where the State has absolute control of the Universities a systematic arrangement follows. Whatever may be the advantages derived from State control, in India we should lose enormously by such centralisation. Great benefits haveaccrued to higher education from the disinterested activity of private bodies, and any interference with that activity would deprive India of moral as well as of intellectual forces, which are of the greatest value. In selecting as the Vice-Chancellor a distinguished Principal of one of the aided Colleges—the successor of Dr. Wilson—Government have placed on record that they are fully alive to the merits of Institutions which contribute in such marked degree to our University life. Guizot's opinion: "de tous les monopoles le pire ist celui de l'enseignement" is

certainly applicable to India. Of science I need only say that the question must arise whether it should not have a faculty of its own, combined with that of Civil Engineering. Science has of late attained such a distinctive character, embraces so many subjects, that it may well have a separate faculty all to itself and not only separate degrees. In the College of Science at Poona, this is virtually the case, and as science is sure to enlarge its sphere it will become impossible to consider it any longer as a division of the Arts Faculty. A special degree in agriculture should, I think, be given. In India the higher study of agriculture should be encouraged, and its distinctive character recognised by a special degree, although both Agriculture and Civil Engineering may very well be combined with Science in the same faculty, as they are combined at the College of Science in Poona, for the equipment of which Government accept the responsibility —a responsibility which is much lightened by the admirable manner in which the Principal of the College, Dr. Cooke, discharges his very heavy duties, and knows how to meet fresh demands for extension, the latest of which relates to Botany.

A complex function of Indian Universities.

Indian Universities have a very complex part to play. A very wide field of operations inclusive of every intellectual aspiration of the various classes of their countrymen has to be occupied. The demands of Western as well as the time-honoured demands of Eastern civilisation must be met. For the latter your own resources suffice—for the former you rely on our assistance. It is our duty to give it ungrudgingly. Our illustrious predecessors have admitted the justice of your claim. England must give to India a due proportion of its best men, and I am not aware that for a British subject there is a more honourable profession than that of holding an appointment in the department of higher education in India. To fill it worthily he must give to it his full powers unreservedly. You have known such men, and they live in your grateful recollection. Unless Indian Universities receive the best representatives of English learning they must fail, and failure in this instance entails positive and not merely negative results. A University which ceases to impart higher knowledge, to encourage sobriety of thought, which has no hold over the hearts as well as over the minds of its students, becomes a destructive agency. It fosters the unwholesome growth of flippant tendencies. Instead of turning out well-disciplined scholars, it sends forth young men who are self-satisfied and unaware that they are barely beginning to realise the magnitude of problems which have

been unveiled, and with which they deal with the arrogance which always waits on ignorance. Because they mistake the distance which separates them from those who have not tasted the fruits of higher education, they forget that the distance by which they are separated from the men who are really educated is much greater, and that they are not even on the threshold of the regions where the highest culture reigns supreme. No man is highly educated who does not approach with awe and reverence any subject with which he must deal authoritatively. There is a French expression which better than any other stigmatises this unwarrantable precocious self-confidence: "Il ne se doute de rien" which may be translated, 'he has not fathomed the depths of his own ignorance.' Higher education leads to the exactly opposite result. Indifferent teaching must inevitably lead to self-conceit in those who receive it, and self-conceit is the certain road to decay of individuals and of nations. All history is there to prove it. Democracies are especially prone to it. They are impatient of rebuke and of restraint. Higher education is largely made up of rebukes and of restraints. It is merciless on all preconceived theories, on all unsound doctrines, on all that is unreal, and it rejects all that is unfinished and superficial. It condemns to exile those who are not continually grappling with their own ignorance. It laughs at those who, not having begun the ascent, think they enjoy the view which is only visible from the summit. If Indian Universities do not produce such results then they are only Universities in name. The sooner we recognise the fact the better. The remedy is not far to seek. You must be hypercritical in the selection of the men to whom you confide this enormous trust. We must recruit for our Indian Universities in England, in India, if necessary on the Continent of Europe men who, fully alive themselves to the exigencies of higher education, will refuse to be satisfied with any thing less than the reality. In Indian Universities we can build up a stronghold in which a high tone will prevail capable of resisting the adverse and vulgarising influences which are ever at work endeavouring to poison even the most intelligent strata of society. But we can only hope to do so if the garrison of those strongholds is composed of the *élite* of both nations. It is only by the combined efforts of the wisest men in England, of the wisest men in India, that we can hope to establish in this old home of learning real Universities which will give a fresh impulse to learning, to research, to criticism, which will inspire reverence and impart strength and self-reliance to future generations of our and of your countrymen. The sooner we recognise our weakness on the academic side the better. Intellectual wealth

is to be found in nations which are not rich in other respects; we have only to mention Germany and Italy and Scotland to show that a country need not be wealthy to indulge in academic luxuries. We have lately witnessed a strong protest against the system of competitive examinations as opposed to the development of man's faculties. In many of the arguments which have been urged against multiplication of examinations we have a just criticism, especially of the evil influence of that system on University teaching which is constantly opening up new courses of study, and which in the same degree must restrict its examinations to an absolute minimum. Universities are, in the first place, called to train the few who will in their turn open up new avenues of learning, and who for that purpose devote their lives to literary, scientific, or critical studies. The history of all great Universities is the history of men who have thrown a new light on the subject which they had made their own particular field of research, or of men who have brought to light errors of past times, or of men who have exposed fallacies which obtained during their lives, whether they were recognised as fallacies by their own or by a subsequent generation.

A Model University.

The best organised University is the University which leaves to its professors the maximum of time for original research, for independent criticism, for culture in all its ramifications. The duty of Universities is to keep intact the highest traditions of a people by constantly raising the standard of its intellectual life by an unflinching opposition to degrading and demoralising tendencies which weaken the fibre of nations. You must enthrone on the high seats of learning all that is noble, all that is brilliant, all that is superior in the nations. You must give to rising generations the benefit of the afflatus of the genius of a preceding generation and also—if it exists—of their own. It is the nature of the environment which in most cases decides the future of clever young men and of the future of nations. It is impossible to overrate the influence exercised by men who know how to appeal to the best instincts of the rising generation—who kindle in them enthusiasm for the pursuit of knowledge for its own sake. For such men, for such students, examinations are unnecessary, because they are constantly examining themselves. Study has no other meaning than perpetual self-examination. No real student ever ceases to examine his results. Periodical University examinations are from this point of view mainly a necessary evil, because they presuppose that previous studies have not answered their object, and inasmuch as they lead to subsequent cessation of

inquiry are destructive of study as a continuous process of examination. Universities are intended for higher studies, for new departures in every branch of learning, for those who wish to live the higher life in perfect independence of the errors which beguile the outside world. The nation which cements that higher life, which tries to ascend to the higher level, is the nation which must occupy a foremost place. The nation which neglects such aspirations, which disregards such influences, which thereby degrades University life must inevitably fall back in the intellectual race. The leaders of Universities should constantly be on the watch against every attempt made to decoy them into byways, astray from the ascent to higher latitudes.

Examinations.

The protest to which I have alluded is an opportune protest against such an attempt. Examinations instituted by those who teach in order to see whether their teaching is assimilated and is rightly understood and is bearing fruit, are necessary and useful, especially if they lead to the immediate exclusion of those undergraduates who are unfit to grasp the meaning of the lessons they receive, a process which should be adhered to sternly. But examinations which have no connection with the higher teaching and are principally instituted to assist employers of labour in the selection of their servants, whether the employer is the State or a Company, have no relation whatever to the main object for which Universities are instituted. The object of the men who enter for such examinations is very creditable, but it is not the pursuit of knowledge chiefly. Many of those men will adorn literature, science, criticism, but this will be an incident of their career, not its main purpose. If it were otherwise, there is a real danger that they would not devote themselves as they ought to the service of their employers, and I hardly know a more exacting employer than the Government in India. Universities cannot but welcome the advent of those who are preparing for such tests, but Universities must make it quite plain that they are not and cannot consider it part of their duty to ensure success at examinations which aim at sifting men fit for practical duties from men who are unfit for them. It is an altogether different question whether the State and other employers of labour should avail themselves of the results of University training by accepting University standards, by employing those whose University career points to future usefulness in the practical domain. I have seen excellent results from this system. I only know of one objection to it, that professors—perhaps more than other men—indulge in the very pardonable luxury of having favourites, but then the difficulty is not

insuperable because the favourite of one Professor is generally not the favourite of his colleagues, and the result is that on application to the joint body of Professors you get a very fair supply. I am compelled to admit that the result of the competitive system as tested by my experience of the distinguished body of gentlemen who form the administration of this Presidency is far from unsatisfactory, but the admission does not invalidate the distinction which I have drawn. The time spent in outside examinations by men whose duty it is to teach as well as to advance knowledge, is time wasted. The profession of a Civil Service examiner and the profession of a University teacher must remain distinct professions. University examinations have a direct relation to the subject-matter which is taught, and University teaching has a higher aim than mere acquisition of useful knowledge, such as is required for practical purposes.

Selection of Teachers.

I have drawn a high ideal of a University. I am aware that it has not been reached. This University has only to a limited extent its own destinies in its hands. It practically settles the programmes in the various faculties. But when that function has been performed there remains another more responsible, more difficult: to select the men, who are to be the teachers, on whose ability, on whose character must depend how those programmes are to be carried out. That function is now performed by Government and by private bodies. There is no function which I consider of greater importance. No appointment has been to me a cause of deeper anxiety than the appointment to fill the vacant place of Dr. Vandyke Carter. The appointment has been made on purely academic lines, and I shall watch with the greatest solicitude Dr. Meyer's scientific career. The Law Faculty may be congratulated on having received a great accession of strength in the person of Mr. Telang, a born professor himself, a constant student, and therefore—what every professor should be—the guide and the friend of his students. This University should impress on those who in Europe select the men to be sent out, the enormous responsibility which rests on them. Unless the men who undertake a mission which I do not hesitate to call sacred are imbued with the magnitude of the work they are undertaking, higher education, instead of being the greatest blessing England has conferred on India, will be its greatest curse. Higher education is not a manufacture in which mechanical skill is sufficient, it is architecture, and as it given only to very few men to be good architects, so it requires

Mr. Telang.

the highest constructive talent to build up this great structure in India. Every ignoble feature must be excluded, and only such architects as command a pure and noble style can be entrusted with the design. We have only laid the bare foundations, and in many respects they are weak. I am not quite sure that the architects themselves have a very clear idea of even the mere outlines of the building. Some of the architects however are aware that the materials with which they have to work are extremely brittle. But in Mr. Wordsworth we have had a brilliant instance of real academic influence. He did not find it an impossible task to guide the aspirations of the educated youth of India to a higher plane.

Obligations of Graduates.

I may perhaps be permitted to address a few words of encouragement to the undergraduates and the young graduates. If their University career is to answer its object, they must also be deeply penetrated with the obligations it entails. It is to them the starting point of a new life. It is not complete in itself, it is a mere beginning. The seed sown at a University can only fructify in a receptive soil—a soil which has been carefully prepared. Whether it will produce a rich harvest or tares depends on a combination of circumstances. Here I need only point out that assimilation is the principal *desideratum*. In the quickness of perception of Indians we have a formidable antagonism to depth and breadth of conception, and to originality. The educated youth of India, as well as of all other countries, must dive deep into the inner recesses of the science with which they are dealing if they wish to master it authoritatively. That is what I ventured to call assimilation, and it is only thus that they can hope to contribute to the building their mite of co-operation. There is no short cut in this domain; there is only one royal road. The new discoveries can only be made by those who ascend carefully and cautiously. A real student does not wander into the bypaths of self-sufficiency in which he is met by no obstacles. It is only by constant research and inquiry that he can lead himself and others. He will shun contact with the fanciful catch-words which are fashionable and welcome to the uneducated. In this case supply should always be of a higher quality than demand. The student must be in advance of his generation, in order to earn a title to its gratitude. To be a University man is a distinction only if the University man is a man of high character and of intellectual independence.

Advice to Indian Noblemen.

I deplore that among our undergraduates and graduates we have so few sons of Native Chiefs. Whatever may be the cause, it is a matter which I deeply regret. My relations with all the Chiefs with whom I have

official dealings are so cordial that they will understand that I appeal to them as a friend, when I urge them to give the best education in their power to their sons and daughters. Some of them are setting a bright example. The highest representatives of Indian *nobility should not rely on the privileges of birth alone.* First among their countrymen they should also be first among them in the pursuit of knowledge. Their duties are manifold, and they cannot be discharged properly unless they themselves rise to the highest level. To my friend H. H. the Thakore Saheb of Bhavnagar, G.C.S.I., great credit is due for the foundation of the Samaldas College. Other Chiefs have sent or are intending to send their sons to England, and if the higher education of their sons is the main object, and is steadily kept in view, the risks they run from many causes during their sojourn in Europe may be overcome. But in too many cases the education at the English Universities is out of their reach, and then the Chiefs should utilise the opportunities which are near at hand. If a separate College with a full University course is needed for the aristocracy they should take steps to start one. I confess that I am partial to the Scottish system, which does not admit of dividing lines in Educational institutions which are not the natural result of brain power, and I think that all aristocracies are the better for a common struggle with those whose studies must be taken up in good earnest. In India the peculiar condition of society may require separation, but nothing can possibly be said in favour of an uneducated class of rulers.

Indian Universities have not only to keep up a high intellectual ideal, they have also to give to the country men of character, men with backbone, who are incapable of deviating from the paths of rectitude. The final aim of all Universities is to get as near the truth as they can. Access to truth is only open to those who are themselves absolutely truthful, impartial, and fearless of consequences. Rational in thought, they are rational in speech. Universities aim above all things at sobriety of thought and speech.

With Epictetus Universities teach,

> "From righteous acts let nought thy mind dissuade,
> Of vulgar censures be thou ne'er afraid;
> Pursue the task which justice doth decree;
> E'en tho' the crowd think different from thee."

The highest compliment ever paid in a language which is happily chary of compliments is: "You are a gentleman." And

it means that a man can be implicitly trusted. Indian Universities should take as their motto "altiora peto," and I should translate it: Indian Universities train Indian gentlemen.

TWENTY-NINTH CONVOCATION.

(By Rev. D. Mackichan, M.A., D.D.)

Mr. Chancellor and Gentlemen of the Senate,—The academic year of which this Convocation marks the close has been one of exceptional activity. This is apparent not merely from the number of University meetings which have been held during the past year, as stated in the annual report to which you have listened, but still more from the nature of the subjects which have engaged the deliberations of the Senate. A generation has passed since this University was called into existence. It has seen more than thirty years of continuous development, and it is natural that now, in the manhood of its growing life, it should address itself to those important problems which this development has called forth and with which this growing strength has made it in some measure fit to grapple. The University has sought to review its position in relation to almost every department of the varied learning over which it presides: it has been occupied with the recasting of the old and in some measure also with the devising of the new. It is therefore a matter of special regret to us all that on this important occasion we miss from the chair at this stage of our proceedings our academic Chancellor, whose address from this place at our last Convocation on the University ideal did so much to enlarge the horizon of our intellectual aims and whose further counsels would now have a special value for the sustaining and direction of the impulse which he has awakened. The accumulating work of the closing days of his high office deprives us of this privilege; but neither his absence from this University nor his absence from India will deprive us of our share in that influence which has made itself so deeply felt in every part of the educational life of this Presidency. Under circumstances so disadvantageous it devolves upon me to address you. The task which I shall now attempt is the humbler one of endeavouring to place before you, gentlemen of the Senate, some views regarding our present position and some suggestions with reference to our future development which come not from without but from within the system which we are now called upon to review. I shall speak to you simply as one who has been in contact, more or less intimate,

throughout a number of years with the work which is done under the shadow of this University and with the youth who are proud to call it their *alma mater*. But before I proceed to this my special task there are two duties which it falls to me to discharge.

Losses to the University.

One of these is to call your attention to the wide gaps that death has made in our ranks since we last assembled in Convocation. The Ráo Sáheb Vishvanath Narayan Mandlik who was so long one of the chief ornaments of the Senate, has passed away amid the regrets of the whole community. We miss to-day the intellectual presence which has often lent dignity to these assemblages and strength and character to our academic debates. Himself a man of learning and a patron of learning, he has left to the students of this University the example of a life devoted to the pursuit of higher aims than mere worldly success, of high intellectual gifts consecrated to the advancement of true learning. And this example was rendered all the more valuable by the simple life in which it was embodied, and the independence of character which sustained it. Straightforwardness and simplicity, honesty and energy of purpose, always manifest even to those who differed most widely from him—these were some of the outstanding features of the life to which as a University we this day pay tribute. And we miss not less the genial form of the late Mr. Justice Nanabhai Haridas. His life moved along very different lines from that of the distinguished Ráo Sáheb, and the example which it offers to the youth of our University presents different features. It is an outstanding illustration of the results of persevering devotion to duty. Without external advantages our honoured friend rose through force of character and faithfulness of work step by step to one of the highest positions in the service of his country; and to many a young man in this hall, starting with high hope upon a similar career and face to face with like difficulties, his example cannot fail to be inspiring. Mr. Justice Nanabhai was latterly a prominent figure in your debates, and while most of us stood upon opposite ground none could but admire the unfailing good nature with which he maintained the unequal conflict; while the quiet humour which played beneath excluded every element of bitterness from the keenest opposition. In the death of Mr. Mahadeva Moreshvar Kunte we have lost one of the first graduates of this University. His residence during the last years of his life in another city prevented him from taking that

prominent part in the business of the University for which his educational experience so well fitted him, but all of us who knew him will remember the keen, almost restless, intellectual activity by which he was distinguished, and which made him eminent amongst the eminent graduates sent forth by this University during the first years of its existence. The name of Archbishop Porter, so recently removed from among us, is another which will at once occur to you when you think of the losses which this University has sustained. Although the period of his association with you was so brief, by his frequent attendance at your meetings and the active interest which he manifested in the academical questions which occupied the Senate, he gave proof of that unwearied devotion to public duty by which he was distinguished, and of his desire to contribute to this University the matured fruits of an educational experience won during a life-long acquaintance with academic work in other lands.

New Benefactions.

We turn now to notice the new benefactions which the year has brought, and to express our gratitude to the generous donors who have placed the University under new obligations. We cannot expect that every year will be able to rival the year 1888, which in respect of large and numerous gifts was, indeed, an *annus mirabilis* in our history. The gifts announced at last Convocation, some of which were, however, offered to the University in previous years, amounted to more than a lákh of rupees. The new endowments to which it falls to me now to acknowledge amount to Rs. 50,000. With two exceptions they have for their object the promotion of medical education amongst women of India. Foremost amongst these stands the gift of Mr. P. H. Cama, the munificent founder of the Women's Hospital which bears his name. Mr. Cama has placed at the disposal of the University the sum of Rs. 25,000, for the purpose of assisting native ladies, especially those of his own community, to a medical education in connection with the University. The scholarship which the University has been asked to found is a most appropriate sequel to Mr. Cama's gift of a hospital to the city. In expressing our acknowledgments to him we recognise not only the munificence which has prompted so liberal a gift, but also the wisdom which has been shown in the choice of so excellent an object. To provide the means of raising a succession of trained lady-physicians from among the women of his country, and thus to diffuse the tender ministries of healing amidst them, is an act of far-reaching benevolence,—a fit companion to that other with which his name will ever remain honourably asso-

ciated. The Bai Shirinbai Ratansha Parakh Scholarship is another endowment of the same class, and intended to further the same object. Mr. Ratansha Ardeshir Parakh, by his gift of Rs. 6,000, has furnished another proof of the hold which the cause of medical education for women has taken of the sympathies of the liberal-hearted men of India, and has rendered most substantial help to the object which he has so much at heart. From these donations we may learn that the career which they are intended to open up to the ladies of the Pársi community is one which is held in highest honour by their people, and indications are not wanting to encourage the hope that these ladies will be as ready to avail themselves of their great opportunity as the large-hearted leaders of their community have been to furnish the means for providing it. The name of Sir Dinsha Manekji Petit comes before us again in the offer of the secretaries of the entertainment fund raised in his honour to add to the above endowments for female medical education another of the value of Rs. 6,500. In thus associating Sir Dinsha Manekji Petit with the University and with this department of its work, they have added new honour to a name already identified with schemes of large benevolence intended for the relief of suffering and the advancement of medical science. These are illustrations of the manner in which the great national movement headed by the Countess of Dufferin in India and by Lady Reay in our own Western Presidency, has touched the hearts of the people, and nowhere more deeply than here, where the foundations were so early laid, and where the work has been so efficiently performed. The Lady Reay Gold Medal and Scholarship founded by Mr. Harkissondas Narotamdas is a most appropriate memorial of the wise and devoted labours of the lady, who is so soon to leave our shores, in a cause which owes so much of its success to her energetic and unceasing effort; and it has been a source of very special gratification to us all that we have seen the presentation of the first Lady Reay Gold Medal to Miss Walke, the first lady medical graduate of this University. Another gift which we have to acknowledge on this occasion is that of a sum of about Rs. 2,000, presented by the Fawcett Memorial Committee for the purchase of books dealing with political science. The name of Fawcett is fitly held in highest veneration by multitudes in this country and by none is it more sincerely honoured than by the students of our Indian Universities. We may feel assured that the Fawcett Collection will be prized and used by many of our students and graduates whom Fawcett's writings have introduced to the study of a favourite science. There is another announcement which I have to make in connection with this list of gifts, and I make it

by reading a letter which has just reached us and which runs as follows :—' Sátára High School, 23rd January 1890.—To the Registrar of the University of Bombay. Sir,—I beg to offer to the University the sum of Rs. 10,000 for the encouragement of advanced studies and original research in Practical and Industrial Chemistry. The interest that may annually accrue on the sum is to be used for the purpose indicated. The encouragement may be in the form of a scholarship tenable for one or more years or that of honorarium. Only M.A.'s and B.Sc.'s should be eligible. If the Syndicate decide to accept my offer I shall communicate to you a few more details not inconsistent with the particulars stated above and make arrangements to place the sum in your hands.—Yours truly, MAHADEVA V. KANE, acting headmaster.' I need scarcely say that this offer coming from one of our own graduates and intended to encourage original research in an important branch of scientific investigation, is one of the most gratifying which I have had the pleasure of announcing. The gift of Rs. 10,000 for the endowment of a lectureship in connection with the Grant Medical College cannot be classed amongst the benefactions to this University ; but its object is so closely related to the work of the University, and the name of the donor, Dr. Vandyke Carter, is held in such high honour among us, that it is most fitting that our appreciation of this generous gift to the cause of science by one of whose reputation Bombay is justly proud, should be publicly acknowledged on this occasion. The benefactions which from year to year continue to enrich our University are all designed to reward and encourage the deserving student. It is to be hoped that this stream of benevolence will continue to flow on in ever-increasing volume.

Endowment of Chairs in Law.

There is still room for scholarships of every kind. As a guide, not only to students, but also to intending benefactors, a conspectus of these prizes stands in the Calendar of the University. But the need of another form of endowment is beginning to be felt, and I think it my duty to point out to the liberal friends of University education the almost entire absence of lectureships or special means of instruction in connection with the University. I think I am interpreting the mind, not only of a large body of our students, but also of the leading representatives of one of our most important Faculties, when I place before you the endowment of Chairs in law as a University object to which such private liberality may most fitly be directed. I take the opportunity to refer to this now, because the subject of the revision of the law curriculum is one which has engaged much of our attention during the past

year. The old system was too much a tacit recognition of the idea that while for a course in Arts, Engineering or Medicine, regular and systematic teaching was necessary, for the attainment of proficiency in Law the mere keeping of terms, supplemented mainly by private reading, was a sufficient discipline. The new curriculum which has passed the Senate has sought to repudiate this idea, and to make the work of the Law School a *reality* by placing under the instruction of its Professors a body of young men who shall be *bonâ fide* students of legal science. But it has become obvious to all who have given attention to the subject that the reconstruction of the means of teaching is as necessary as the turning of nominal into real students. For this purpose a Professoriate which shall have time to devote to the training of these students is indispensable, a Law College which shall be a centre of academic life to the body of its students, as the Colleges in the other faculties are to theirs. One can understand, perhaps, why any apparent extension of the average period of study is regarded in some quarters with apprehension, if it is looked upon as only introducing a time-qualification, but if the re-arrangement of the studies of our students of law means their introduction to a course of instruction under Professors who will be in a position to discharge towards them the duties of a full Professoriate, I should expect to find the change hailed with enthusiasm by all who are worthy of the name of students, and who have any ambition to attain to scientific knowledge in their chosen study. It is not my special function, as it was that of my distinguished predecessor in this office, to speak as the representative of the learned profession, but I should fail of my duty to the University and its students if I did not place in the forefront of our academic wants the need of which I have spoken. We are justly proud of the eminent lawyers who have been reared in this University. As a University we welcome to the high position to which he has been raised the Honourable Mr. Justice Telang, a brilliant example of what our Indian countrymen are able to achieve in the field of law, and recognising the special aptitudes which have been displayed by the students and graduates of this University in this department of academic study, we may well predict a time of high achievement for those who will be privileged to enjoy the fuller opportunities which I trust a not distant future has in store for them.

Some new beginnings.

The year that now closes has witnessed some new beginnings to which I desire to call your attention, gentlemen, because they will require your watchful and fostering care. The University School Final Examina-

tion is in its infancy, and while it is impossible to predict the course of its future growth it is interesting to note such indications as it has already given of its fitness to accomplish the end contemplated in its institution. Already 145 candidates out of more than 500 have passed this examination, and the number of candidates for Matriculation has shown a corresponding diminution. I have made inquiries regarding the attainments of those who have selected this course, and find that it has attracted from the older examination not the weak and hopeless, but many of marked ability. The standard of examination has not been lowered. On the contrary, by our selection of experienced examiners and by the standard which we have fixed, we have made it clear that this is not to be regarded as an inferior examination, but one in which a high attainment is to be demanded. It has so far answered our first expectations that it has supplied a proper terminus to the scholastic course of a number of our youths, whose circumstances might have rendered the further career to which the Matriculation Examination might have allured them one of perhaps hopeless struggle with overpowering difficulty. Far be it from me to ward off from a career of self-denying study those who feel within them an impulse which stirs them to such noble effort. The Universities of my own country are a perpetual witness to the existence of this impulse in many of the noble poor; but it behoves us to see that we do not by influences, which are, independent of the existence of any such impulse, produce a state of things which may prove injurious to the community as a whole, and detrimental to the interests of that higher education of which we are the custodians. The danger to which I allude has been felt in other lands, and in more ancient seats of learning, notably in Germany, where the problem of adjusting the position of the *Realschulen* with reference to the *Gymnasien* arose in great measure from a consciousness of the same difficulty which we have sought to meet by these tentative reforms which have already, in some limited degree at least, fulfilled their promise. And now we must look for the fulfilment of another expectation. The change referred to was undertaken in the interests not only of those who had another than an academical future before them, but also of those who were destined for a University career. The conviction has been growing that a University education cannot be turned to advantage by all who arrive at that standard of education, which was wont to be determined by the Matriculation Examination, and that if the door of exit from the school was also the door of admission to the University, many might be misled into paths which they could never follow with advantage or success. It has also been accepted

as a true principle in education that culture is more advanced when a smaller number are furnished with the highest means of training, than when it is shared by an excessive number, who necessarily lower the level of collective achievement, because the highest training cannot be placed within the reach of all. This University and its Colleges have never prided themselves on numbers, but they have been rightly jealous of the quality of their results. And now that a generation has passed we may well ask whether this has resulted in any advance in the standard of attainment? It is not uncommon to hear it said in some quarters that there has been little advance, perhaps rather a retrogression. Now I for one have very little sympathy with the vague complaints of the *laudator temporis acti* in relation to the development of our higher education. It is easy to point to those distinguished men who were the first *alumni* of our University, and placing beside them the average results of our own day to deduce the conclusion that our progress has been inconsiderable. But it is forgotten by those who make the comparison that the time of which they speak was the beginning of an intellectual awakening which attracted only the choicer spirits, while the impulse which moved them has now a wider sweep and acts upon a larger mass. If we would institute a just comparison we should compare the *élite* of the many who now crowd the class rooms of our Colleges with those who were the pioneers of the new movement. If the comparison be thus fairly made, I believe we may justly claim that the standard of attainment possible in this University has risen with the general progress, and that a deeper and broader culture is now offered to the *alumni* of our University, deeper and broader because it rests upon the achievements of their predecessors in the same high pursuit. Still there can be little doubt that the student of a byegone day enjoyed advantages which are less common now. He was more in contact with men who formed the characters and moulded the lives of their pupils. His acquaintance with the life and thought of the West was in some respects also more direct and immediate. His mind, too, was more open to the influences which played upon it, more receptive of the new spirit which was being breathed into it. Perhaps we have suffered in this loss of the students' receptivity, and it may be possible for a greater number to pass through the regular paths of a University education without coming into contact with its higher spirit. If there has been a loss in this respect, it is a loss most real, for it touches that which is most vital in intellectual influence. What has made the influences of Universities so potent? It is not that they separate so many chosen minds from the meaner influences of the

world, that they may infuse into them the higher life of which they are the living channels. Does not every true student recall to mind that lofty *abandon* which placed him in contact with the *genius loci*—the spirit of his *alma mater*, and, how with mind surrendered to its higher influences, he was raised by it to a new and loftier plane. It matters little what a University may gain if it loses this higher power. It is easier to possess it and to wield it amid the awakening impulse of a new epoch, and it can be continuously maintained when these movements have grown into the every-day conditions only by a continuous elevation of the intellectual ideal. I believe that the time has now fully come for carrying into effect what may now reasonably be expected as the fruit of a thirty years' development. Now that the claims of general education have so far been met, the University should feel itself free to work out within its own peculiar sphere its own higher ideal. This conviction working strongly and independently in many minds has brought us face to face with one of the most important of those University problems which have engaged our attention during the past year. I refer to the readjustment of the curriculum in Arts. This is a subject on which I feel the deepest interest, and I ask your indulgence, gentlemen, while I urge the importance of worthily completing the programme of reform upon which you have entered. I am one of those who cordially welcome the resolution to extend the period of study. I know that this resolution does not commend itself to those who regard it as only placing a new obstacle in the path of those who are struggling to attain the University degree, but the grounds on which this complaint is based are in most cases utterly unacademic, and cannot claim a hearing within these walls. It is not the main function of a University to facilitate the attainment of a degree, but to uphold the standard of intellectual culture and to improve the methods by which that standard may be reached. Now the change which has so strongly recommended itself to the Senate has sprung from a conviction that both the standard and the method of study called for revision. On the one hand the constitution of the curriculum in respect of the general distribution of the subjects of study and the position occupied by certain of them, and on the other, the time allowed for study, demanded re-consideration. The life of a student with the shadow of an annual examination overhanging it invited our sympathy, and it was felt that if we would raise the tone of University education by redeeming it from the charge of being simply a pursuit of examinations and making it in reality a scholarly pursuit of knowledge, the time allowed for the study of the higher and more important subjects must be extended so that

not in the stifling atmosphere of preparation for examination, but in the cooler, calmer air of academic contemplation, our students should pursue a higher aim.

> Youth should be awed, religiously possessed
> With a conviction of the power that waits
> On knowledge, when sincerely sought and prized
> For its own sake: on glory and on praise
> If but by labour won, and fit to endure
> The passing day.

Another evil inherent in any such system of study is the destruction of independent original thinking. In an overcrowded curriculum the aim of the student is apt to be reduced simply to the mastering of a given number of ideas and opinions in the most convenient manner and the briefest possible time. What teacher of our youth has not felt this, has not seen it in the apathy which suddenly falls upon a class when he is led to enter into what may often be the most interesting and most fruitful parts of a subject, the secret of which is only revealed when he learns that tradition has settled that such lines of inquiry do not lie within the area of profitable study? I look forward hopefully to the relief which is now promised from some of these depressing influences, and I anticipate among its results a higher mode of study, the awakening of truer aims, and the deepening of the intellectual culture which is associated with this University. For what are we to understand by the general culture which it is the aim of the University to impart? It does not mean that a student should go forth merely with a set of opinions or ideas, quickly accumulated, upon a large variety of questions. He cannot hope to master all the problems of human knowledge in a three years' course, nor in one of four; but this at least we are entitled to expect that he shall have learned what many of those problems are, that he shall have learned to look at them from many sides, and shall have some grasp of the principles which must be applied for their solution as they present themselves amid the varied experiences of after-life. The University has simply introduced him to fields of study which it will be his life-work to cultivate. In the principles which it has inculcated and in the habit of mind which it has engendered it has placed in his hands the instruments, but the work in great part lies before him. If he goes forth simply with a set of ideas rapidly and imperfectly assimilated his after-life will be unfruitful; but if he enters life with a mind trained to think, to examine, to realize the mutual bearings of the many objects of his thinking, then the foundations of a University culture have been well and truly laid. To use the words of one who was himself so thoroughly imbued with the University spirit:—" A habit of mind is formed which

lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom." It must be admitted that the habits which a system of rapid acquirement of ideas for the ends of an examination engenders are very different from these. The philosophical habit of mind is entirely absent—one-sided judgments, crude opinions make up the intellectual furniture of such undisciplined minds, and all the worst features of a superficial and unsubstantial education are certain sooner or later to develop themselves. It is no part of the aim of University culture as thus conceived to stimulate any particular study at the expense of others equally important in the general scheme. Specializing is a feature of our time in all departments of life, but it seems to me that in education there is much danger in its premature introduction. To a certain extent the special capacities of different minds must be recognised in any completed system, but it has been found possible to introduce specialization of study with real success only in Universities which have seen a high development, and which rest upon the anciently laid foundations of a wide culture in the life of the nation. "A single study is apt to tinge the spirit with a single colour; whilst expansive knowledge irradiates it from many studies with the many-coloured hues of thought till they kindle by their assemblage, and blend and melt into the white light of inspiration." These are words spoken by one of our poets who was also a University reformer; they express well the true academic idea. The peculiarity in the mental acquisition of the true student is that he has learnt to regard the realm of truth as one, and refuses to know anything in its isolation from other branches of knowledge. From this has come the philosophic breadth of men of true University culture, who have enjoyed the benefits of that illumination which has reached them in reflection from the many-sided body of truth. It has saved them from a narrowness, one-sidedness of thought from which their contemporaries of equal or greater distinction have not been free. There is only one department in which attempts at reform have apparently failed, and to these I shall only refer in order to point out that the failure is apparent only. I refer to the Medical curriculum and the Medical degree. It ought to be regarded as a token of the high position which medical science has attained in the College of this Presidency,—a result so largely due to the scientific abilities of those who have guided that education, and of whom frequent mention has been made in this place,—that it has awakened a desire in the minds of its graduates to see the Medical degree placed on a better footing and brought more into line with that of the older Univer-

Danger of premature specialization.

sities. With these aspirations I most thoroughly sympathise but I would remind those who put forward the claim to a new designation that their proposal will gain a readier assent if it include also the demand for a higher scientific culture in those who shall obtain the higher denomination. At a time when the means of scientific instruction in the Medical College have been improved to so high a degree of efficiency (we welcome with satisfaction to the membership of the Senate to-night some of the Professors on its staff, gentlemen of high academic distinction) any proposal that does not contemplate some elevation of the standard of scientific requirement must be regarded as out of harmony with the progressive spirit of the time. There is perhaps no profession in which the same designation is susceptible of a greater variety of meaning, and in expressing my hearty sympathy with the aims of the medical graduates of the University, I venture to hope that the meaning which they will seek to attach to the degree which they desire the University to institute will be worthy of the high position of their College as one of the foremost medical schools in India, and of the progressive character of the science which they represent. I cannot close this review of the past academical year without alluding to the new departure that has been made in the recently instituted diploma in Agriculture. In the comprehensive scheme which our learned Chancellor placed before you a year ago, the institution of a *Degree in Agriculture* was *included in the enumeration* of our needs. The diploma which has recently been instituted may be regarded as the first instalment of the fulfilment of that programme. The discussion of this question, gentlemen, is fresh in the recollection of most of you, and I shall not traverse ground that has been so recently gone over. With much that was said with reference to the aims of University education by those who opposed this addition to the recognised studies I must thoroughly concur, and I would remind them that the scheme now sanctioned leaves that doctrine intact. No degree in Agriculture has yet been instituted, and it is not likely that any proposal to institute a degree will come before us that does not satisfy the high requirements which they have rightly insisted upon. The form in which the recognition has been granted has been purposely selected to prevent any such result. I think I am not misinterpreting the general feeling of the Senate when I say that until Agriculture is prepared to take its place in the science curriculum of the University, and to satisfy its full requirements it cannot expect the recognition to which it will naturally aspire. Its future as a department of University study will depend on the development of scientific agricultural instruction to a position in which

it can fitly rank with the other sciences to which this University has given its complete recognition. Having thus made clear the nature and extent of the Senate's action, I would ask you to allow me to add a brief word on the general question. If the condition which I have above stated be insisted upon, it appears to me that such an extension of the scope of our University studies is both natural and desirable. The question is not to be settled by any arbitrary definition of the term University, and a corresponding limitation of its sphere. Fortunately the best authorities are not agreed as to the origin of the term, and it has been left to history to settle the definition from age to age. The term University has been defining itself, and the definition has taken its colour from the intellectual surroundings of each age, and, I might add, of each nation. The mediaeval conception of the University held sway for a period of unexpected duration. But the spirit of the age proved too powerful for this conception, and one after another the most conservative Universities have been compelled to surrender it. In Germany the liberalising influence has been long at work, and the German Universities owe their present power to the degree in which they have been able to adapt themselves to changing conditions. Local influences, too, have been at work, and subjects of academic study find a place in one University denied to them in another, because the life of which they are the intellectual development does not everywhere present the same features. And who is prepared to maintain that the Universities of India should not develop along lines that may, in some measure, be peculiar to themselves? If the life of the nation requires it, so long as Universities are in touch with that life they will be bound to respond to this demand. A recent writer has well said: "The University may be described as the higher knowledge of the nation, concentrated and organized for the purposes of extension and communication with a view to the perfecting of the truth and the better formation of men. So considered it must be a living and ever-augmenting body—growth in the sciences taught and in the faculties teaching them is necessary to its very idea. The moment that a University circumscribes the field of knowledge, and says the circle is complete, and no new science can be added or old displaced, it has ceased to be a University and become a mere mill, grinding out arid conventionalisms and barren forumlæ good for no human spirit." The development of scientific instruction in our University is a subject to which increased attention will have to be devoted. About ten years ago a sudden start, almost a revolution, was achieved.

Definition of a University

But our subsequent progress in the new direction has not been commensurate with our plans and expectations. Whether it be due to a want of the means of instruction or to the national preference for a literary curriculum, the degree in science still fails to attract a large proportion of our students. It is a matter for regret that this department of our University studies is not more enthusiastically cultivated. I am one of those who thought, and still think, that scientific culture is destined to exert a healthful influence upon the mind of India. It was a favourite idea of Lord Bacon and of his time, that particular studies were fitted to strengthen and correct different minds, according to their special habits and peculiarities. I believe that there is an important truth in this old conception, and that the inherited tendencies of the Indian mind will find their complement and corrective in the sciences of observation and experiment. In the analysis of thought, in the contemplation of ideas in themselves, and in relation to other ideas, the Indian mind has attained a high development; but this idealizing tendency has led it farther and farther away from the sphere of the actual and the real. Its grasp of objective truth has been weakened, and those elements of intellectual character which are conditioned by it are less prominent. Experiment and observation, contact with facts and laws independent of our subjectivity, and marked by all the features of a commanding reality, are calculated to correct this one-sidedness, to awaken deeper convictions with regard to the absoluteness of truth and with this strengthened love of truth and reverence for truth to help forward the development of the moral and higher side of man's intellectual life. The manifold activities of the past year have led me to speak in detail, and, I fear, at too great length, upon the various departments of our academic life.

A Want.

And now, looking upon them as a whole, I would ask your further indulgence while I allude briefly to one aspect of our University life in which I think we are all deeply conscious of our failure. I have already emphasised what I consider to be the specific character of University education, namely, the comprehensive view of knowledge which it places before its true followers, its antipathy to all one-sidedness and incompleteness, its constant effort to gather the vast variety of human knowledge into a unity born of that higher spirit which it is its great mission to inspire. But the conditions under which University education is pursued among us are most unfavourable to the realization of this idea. The student in Arts moves on his separate way, having little communion with his brother-

student in Medicine, and still less perhaps with his fellow-undergraduates in Engineering. In each department knowledge is pursued as if the others had no existence, and thus one of the great liberalizing influences of University life is absent. It is this which should distinguish University culture from mere professional training, and this we have not in any true sense as a constant element in the influence of the University. Is there not wanting something in our organization which would help to unite the lives of all our undergraduates by some bond of common responsibility and common interest? On an occasion like the present we realize for a brief season something of what this fellowship means, and the University has for its students something of the influence of a felt reality. But how to make this influence a continuous influence in the life of our graduates and undergraduates, how to develop that sense of responsibility which attaches to membership in such an intellectual communion, is a problem to which as a University we have yet to address ourselves. I do not believe that we shall ever be able to reap the best fruits of a University culture until this consciousness of organic union has been established, and all are made to feel that they have an interest wider than that of their individual College, wider than that of the Faculty under which they are enrolled. I need not tell you how potent for good is the working of a sympathy thus widened and elevated, and how especially important in this land, unhappily too familiar with separation, is everything which tends to unite and harmonize. Without propounding any plan I place this subject before you in the hope that the consciousness of our need once truly awakened may lead to some earnest effort to supply it; nor with a rising culture, with well chosen and well-sifted materials to work upon, is it too much to expect that this hope will be in some measure realized. But the realization of the hope and of all the hopes which have been breathed on your behalf from this chair will depend on the degree in which you, the graduates and undergraduates of this University, realize the responsiblities of the favoured position in which you stand. To some of you this occasion re-awakens the memory of the intellectual struggles of a bygone day; others we have just welcomed to their well-won honours, while yet others of you as you look forward along the course on which you have entered, feel your aspiration quickened by their example and achievement. On all of you, as representing the educated men and women of Western India, let me press the thought which is uppermost in my own heart to-day, of the high tasks, the solemn responsibilities which are laid upon you. The new birth of a nation cannot be accomplished without sacrifice and suffering,

and you who ought to be in the van of your people's life will be called, if you are found worthy, to suffer and to sacrifice most. The conflicts of those who have been the heralds of a new illumination in every age have been many, even when their lot has been cast amongst those in whose minds the same light has been secretly diffusing itself; much greater may you expect them to be when the light in which you profess to walk is that which has reached you through your contact with the life and culture of another nation, while as yet the great masses of your countrymen are untouched by it. Of the antagonisms of thought and life which must spring from these conditions many of you have had experience. Some of you have sought to become the interpreters of these higher ideas to your countrymen, and are striving in the spirit of true enlightenment to remove by example and influence that which is repugnant to your highest convictions of truth and duty. But to how many does the presence of these special trials prove a temptation, a ground for standing aloof from all earnest effort to grapple with existing evils? As intellectual culture in its truest forms is the most broadening of influences, so in its spurious forms it has often proved most narrowing. The man of intellect may live within a world of his own furnishing; his intellectual resources may build up a barrier between him and the outlying suffering world, instead of a wide channel for the outflowing of a rich and varied sympathy. And so you may use the culture which you here acquire. You may think of it selfishly as it increases the field of your enjoyments, as it opens up to you the prospect of personal success, or you may think of it as of all your material and spiritual possessions, as a sacred trust bestowed upon you for the good of your people and country. If you thus regard it you will not fear the temptation which lies so near, to isolate yourselves in selfish satisfaction from the ignorance and darkness which surrounds you; rather will you feel that your education has placed at your disposal the knowledge by which this ignorance may be helped, the light which may lessen this darkness. And surely there is no lack of high enterprise to tempt the nobler spirits among you. If the condition of your country presents to the enlightened men among you a path strewn with so many difficulties and trials, it is on this account all the richer in noble opportunity. You do not need to travel beyond your own homes, or beyond the circle of your daily social life, to find a vocation worthy of the high position to which your education has raised you. Do not stand aloof from tasks so sacred and so holy, however much the doing of them may bring you of the scorn and contempt of the selfish and uneducated among you and around you. Examples are not wanting among

you of those who have felt the power of this supreme obligation. Ask them and they will tell you with one voice that in this the highest use of the education which they have gained as students of the University, they have reaped its richest fruit and its best reward. The performance of tasks such as these will be the best fulfilment of the charge which has been delivered to you as you stood here to receive your degrees, "that ever in your life and conversation you show yourselves worthy of the same." It is a divine law which has attached these high obligations to the privileges which it is the function of this University to bestow. Go forth, then, upon your life's career, resolved to obey it and thus to grow

Not alone in power
And knowledge, but by year and hour,
In reverence and in charity.

The Chancellor then addressed the Senate as follows:—

Mr. Vice-Chancellor, Ladies and Gentlemen,—I wish to plead not guilty to the indictment which the Vice-Chancellor has at the beginning of his suggestive and admirable address preferred against me. The Vice-Chancellor has accused me of shirking my duty on this occasion in not addressing you. Now, what really did happen was this, that I discounted my speech, and delivered it elsewhere, so that this year you have had an address from the Chancellor and one from the Vice-Chancellor. And you need not fear that you are going to have a second address from the Chancellor. I delivered an account of my educational stewardship at Poona, which I might have delivered here, but the reason why I did not deliver it here was that I thought I could show my respect for this great institution in a greater measure by listening to the record of events from the lips of one who himself had had an active share in proposing and carrying the reforms which have been during the last year adopted by the Senate. My expectations have been fully realised. The Vice-Chancellor has not, however, alluded to one fact in your past history, to which it will be my duty to allude now—I mean the Bill which the distinguished late Vice-Chancellor drafted in that capacity for the University. Unfortunately he forgot the ceremony of adoption when the natural father deserted the child—and the result was that this Bill arrived in the Senate without a father or even a godfather. In the changed relation between father and child the former had as a member of Government to look upon it in a different light. As Vice-Chancellor, with the authority which attaches to everything that falls from him in legal and educational matters, he would have undoubtedly justified the conditions under which it was introduced in the Senate. But Government—and I lay great stress on this fact—fully

respect the autonomy and the independence of this University and I can give you no better proof of it than this: that when it became clear to Government that the Bill did not meet in the Senate with that approval which Government expected it would have received, we decided, on my honourable friend's suggestion, not to promote a measure which, perhaps, was rather in advance of the times, and we are prepared to wait quietly until the University itself appeals to Government in very decisive tones to proceed with the measure. There is one subject to which the Vice-Chancellor has alluded, which, I know, to the greater part of this audience is one of the greatest importance—I mean the matter of examinations. I might, perhaps, before we part suggest that to maintain in your examinations that continuity of standards, which is so desirable, it may be deemed advisable by you to institute a Board of Studies to which all examination papers should be referred before they are issued to the students. Thereby we shall attain that fixity of standard which is required in testing educational results, and at the same time, where necessary, that diversity in standards which science forces upon our educational methods. Now with regard to the Faculty of Science, which sooner or later this University is sure to have, your standards will obviously be of a very mobile character. You cannot keep science in a ring fence when discoveries in all quarters of the world are tearing down the fence, and therefore with regard to science you will have to alter your standards as well as your instruction in accordance with the progress of science. To the Medical Faculty the same truth applies. You have a constant and marvellous progress all along the line, and the University of Bombay cannot decline to keep pace. With regard to the Faculty of Arts, you may rest content in the placid study of those noble old monuments of ancient classical models, which remain unsurpassed and from which alone you can derive simplicity of expression and pureness of style. With reference to the Faculty of Law, your standards must vary as modern developments make it necessary to change your laws, and it is imperative upon you to take care that the students who pass through that examination should be well versed in the philosophy of law, so that in the interpretation of the letter of the law there should never arise that divorce between law and common sense, which since the days of Justinian it has been the aim of all great jurists to avoid. Now, I have only to bid you a hearty and very cordial farewell. My connection with this University is severed, but my interest in it will remain permanent. I shall watch with great interest the proceedings at these your festive occasions, and I

The institution of a Board of Studies.

shall watch with special interest to see whether the figures of endowments are changed from thousands to lákhs. I shall hope to read one of these days that you are trying to emulate those miners in the quarry at Penrhyn, who though their hours of work were reduced, though they were working only four days a week, still managed to contribute to a college at Bangor in North Wales £1,330. The contributions of those two thousand men were spread over five years, and it was by such means that the College of North Wales obtained an endowment of £30,000. These miners, though not able to be educated at this institution, were convinced of the great benefits which it would indirectly confer upon them. I also shall watch in these proceedings with great interest the results of those reforms which, though officially I was not allowed to take any part in them, I have so often discussed with both the late and present Vice-Chancellors. And I trust also to hear that the graduates and undergraduates of this great institution are more and more realising the very great responsiblity which the education they have received here imposes on them. I hope to hear that they are always going along the straight line, that in having before them the virtues—and I am sorry to say the vices—of two civilisations, Western and Eastern, they reject the vices of both and blend the virtues of both. Then and then alone can they lead happy and pure lives. I hope to hear that they are doing all in their power to advance both intellectual culture and moral enlightenment among their own countrymen. The prayer of this University might well be the motto of one of the European Universities, *Sol justiciæ illustra nos.*

THE SECOND SPECIAL CONVOCATION.

A Special Convocation of the University of Bombay was held in the University Hall on the 18th December 1890, for the purpose of conferring upon Mr. W. Wordsworth, B.A., C.I.E., Principal of Elphinstone College and Vice-Chancellor of the University, the Degree of Doctor of Laws.

The Honorable Mr. Justice Birdwood said :—

Mr. Chancellor and Gentlemen of the Senate,—Early in the year 1884, the Government of India passed an Act which conferred on the Universities of Calcutta, Madras, and Bombay the power of granting the degree of Doctor in the Faculty of Law to certain persons, without requiring them first to pass a qualifying examination. An honorary degree may be conferred on the recommendation of the Syndicate, if supported by a vote of the majority of the Senate, and confirmed by the Chancellor, on any person on the ground of his eminent position and attainments.

Such a degree, if it is to possess any value, will necessarily be bestowed only on rare occasions. Accordingly we find that during the period of nearly seven years that the Act has been in force, this is the second occasion only on which this University has thought it fit to exercise its powers under the Act. It is just six years ago to-day—it was on the 18th December 1884—that an eminent statesman, the Marquis of Ripon, on retiring from the Viceroyalty of India, became associated with us, as a member of the University, by admission to a degree under the Act. To-day it is on one who is already a member of this University, who indeed for more than a quarter of a century has done work of a very high order for this University, and for the most important of the Government colleges affiliated to it, and who this day holds office as our Vice-Chancellor, that we seek to confer this honor. We seek it for one who, though he has never sought publicity or personal advancement, has yet, by force of character and great merit, attained to that eminence which the Act recognizes as a proper ground for the bestowal of an honorary degree. The name of William Wordsworth is so familiar in our ears, and is so honoured and esteemed in this Presidency, that any elaborate attempt to justify to ourselves within these walls, or to the public outside, the step we are now taking, would indeed be an idle and superfluous proceeding. Still, it is only right that, on this occasion, we should take notice of the fact that the recommendation of the Syndicate on behalf of Mr. Wordsworth was adopted by acclamation at a very full meeting of the Senate, and that the Senate which, with such unanimity and such enthusiasm, desires to honour him is a body composed, not of men of one class or of one way of thinking, but of representatives of many races, creeds, and callings—of men separated from each other by the daily occupations of their lives, by the associations amidst which they have grown up, and by their most cherished traditions and sentiments, who yet, as members of this University, are united by a common bond, by their single-minded interest in the advancement of learning. It is a society representing many classes, therefore, and not a mere clique or section of our varied community that now asks your Excellency to confirm and ratify its vote. And then, again, I think it will be as well if we try to realize to ourselves, for a moment, some of the grounds of the very general approval with which our action to-day is certainly regarded. We shall do well to remember that, during the period that Mr. Wordsworth has been connected with the Educational Department of the Bombay Government, a very great

Services of Professor Wordsworth.

change has come over the public service—a change with which his own position in the department has distinctly associated him. The ranks of the service are now filled largely by men who have received a liberal education in the Government colleges and in private colleges. Its whole tone has thus been raised. It is not yet a perfect service. But speaking for that branch of it in which I am myself especially interested, I am proud to bear testimony to the wonderful improvement which has taken place in the judicial administration of this Presidency during the last twenty years. That improvement is, no doubt, partly and greatly due to the wise forethought which led the Government, at the commencement of the era of reform, to raise the scale of salaries of judicial officers; but it is, in my opinion, largely due also to the wholesome influences brought to bear on many candidates for the public service, during the most impressionable years of their lives, when they were prosecuting their studies at school and college. We have now scattered throughout the Presidency, in large towns and remote villages, men who owe their position in the public service to the excellent training they received at school and college. A large proportion of these men were educated at the Deccan and Elphinstone Colleges, with both of which institutions Mr. Wordsworth has been connected during the greater part of his Indian career. These men know well what they owe to him; they know the value of the tuition which it was a part of his official duty to impart. They know and appreciate still more the kind sympathy and zeal for their welfare which led him to give up much of his leisure time for their benefit—precious hours, when they sought and received from him friendly counsel and guidance. Most of all have they profited by the example ever set before them of plain living and high thinking. It is not to be wondered at if these students, now that they have grown to men's estate and occupy positions of trust and influence in all parts of the country, should carry with them, and communicate to others, the feelings of admiration for their teacher and friend by which they are animated. But there are others beyond the circle of Mr. Wordsworth's friends, members of our society at large, who, though they have never been brought under his immediate personal influence, still know him as a man of genius and a man of letters, a thoughtful and philosophic writer, not merely of fragments of matchless verse, but of weighty comments also on great events which have stirred the hearts of men in the history of the past 25 years. Though they have not always agreed with him in his views, they have always appreciated his expression of them. And so it is that, though Mr. Wordsworth has always

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Services of Professor Wordsworth

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on account of his great and distinguished

His Excellency Lord Harris said:—

Mr. Vice-Chancellor and Gentlemen of the
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sary, but for a time wanting, was your own in your official capacity. I, as Chancellor, have good reason to be grateful that in the end the retiring modesty, which has won you the love of all who have known you, was eventually overborne by a unanimity of feeling from both outside and inside this University which you could not resist, for nothing short of an amending Act could have met the resistance of a Vice-Chancellor to an honorary degree being conferred on himself. Dr. Wordsworth, your career here and a period which I think is strikingly marked by a notable advance in education in Western India, are so nearly synchronous that it is difficult to look back on the one without finding the other included in the same field. This University, although incorporated four years before you arrived in Bombay, did not receive its full liberty until 1860, and as a matter of fact, its first Fellows were not appointed until after you had taken post as Head-master of the High School, and I believe that you, as Principal of the Deccan College, were *ex-officio* one of them. This occasion is not unsuitable for a rapid retrospect of the changes you have seen; and first as regards institutions. In 1862 there were two Government Arts Colleges, one Aided Arts College (now Wilson College), one Government Law School, and one Medical College; total five. There are now nine Arts Colleges, besides the College of Science, two Law Schools, and the Medical College; total thirteen. In 1862-63, twelve High Schools sent up for Matriculation 147 candidates, of whom 56 passed. In 1888-89, 89 High Schools sent up for Matriculation 1,559 candidates, of whom 620 passed. You have seen the after-life of the youths who come up year by year; you see now your pupils occupying posts of eminence in the High Court, as Ministers in several native states, and as Professors in the Educational Department, but for whom indeed the expansion of aided enterprise would have been scarcely possible; they are to be found in every grade of judicial offices and they almost monopolise the executive appointments subordinate to the Deputy Collector's grade; or if I were to take another test that of fees which is indicative, but being complicated does not form a conclusive basis for argument, you have seen the total fee receipts advanced from Rs. 1,06,000 in 1865 to Rs. 12,16,000 in 1888-89, or, taking numbers of scholars, there were in public colleges and schools in 1865, 60,000. There are now 524,000. You have seen the institution and the increase of independent colleges, you recognized their value, but you did not fear their rivalry with Government institutions, and that your confidence was justified is proved by the Elphinstone College attracting twice

A rapid Retrospect.

name you bear, or the classic scenes which an "Excursion in Italy" may disclose to you. Be that how it may, there is memory still, and that must bind you in thought to the land that has seen your life's service. Be certain that Bombay will not cease to remember you, to be grateful to you, and that she assures you as her last farewell that to the last day of your life there may remain to you

> "A consciousness that you have left
> Deposited upon the silent shore
> Of memory, images and precious thoughts
> That shall not die, and cannot be destroyed."

THIRTIETH CONVOCATION.

(By The Hon. Mr. Justice Birdwood, C.S., M.A., LL.D.)

Gentlemen of the Senate,—We have now brought to a close the practical part of the business of the thirtieth Annual Convocation of this University by conferring 178 degrees on the candidates who have satisfied the examiners in the prescribed subjects of examination in the several Faculties. And it will perhaps help us to form as rough estimate of the way in which the business of this University has increased if we compare the results of this evening with those of some former Convocations. In the first Convocation, which was held in 1862, only 8 degrees were conferred. Eight years afterwards, that is to say at the Convocation of 1870, the number rose to 33. In 1880 it was 98; and in 1890, 182; so that in the current year, which shows a slight advance on the figures of 1890, we are conferring nearly twice as many degrees as we did eleven years ago. It is as well, I think, that we should take note of these figures before we pass on, in accordance with the practice on these occasions, to review our present position and to forecast the future so far as that may be possible.

The Results.

The past year has been eminently one of change. There have been notable changes in the staff of office-bearers and important changes also have been in process of development in connection with the courses of study for the degrees in Arts and Law. Some changes have been proposed also in the course of study for the degree of Bachelor of Science and grave defects have been brought to notice in regard to the Matriculation Examination, which must be cured if that examination is any longer to be conducted by the University. To some of these matters I will, with your permission, refer, and I will do so very briefly. Our Act of Incorporation shows very clearly the

Changes in the staff of office-bearers.

intention of the Government to identify itself very closely with our interests. The Indian Universities are not indeed departments of Government. The Act never intended that they should be so. In the discharge of their special functions under bye-laws sanctioned by the Government they are practically independent. They have, however, depended largely in the past on substantial aid from Government in the form of annual subsidies. Without such aid it would have been impossible for us to undertake the duties contemplated in the Act. And it was necessary also, at the outset, that the members of the Senate should be nominees of the Government. The Vice-Chancellor is also appointed by the Government; but what is more, the highest office in the University, that of Chancellor, must by law be held by the head of the local Government. And so it is that whenever the Governor's tenure of office expires, we have the misfortune also to lose our Chancellor at the same time. It was thus that during the past year Lord Reay ceased to be our Chancellor. In him we lost a Chancellor who had already, before he came to India, acquired a wide reputation as an educationist. You will all remember the eloquent tribute paid a year ago by our Vice-Chancellor, Dr. Mackichan, in this place, to his zealous efforts in the cause of education in this Presidency during his five years' tenure of office. Lord Reay has been succeeded by Lord Harris. And I know that you all share in my regret at His Excellency's absence from our midst this evening. With the recollection fresh in our minds of the appreciative and sympathetic address delivered by Lord Harris to the Senate a few weeks ago, it is impossible for us not to be sensible of our loss. But we may be sure of this,—that it is not from any lack of interest in the University or the important functions it discharges that Lord Harris is not present this evening. He values every opportunity which presents itself of meeting the Senate. His absence is due only, if I may be allowed to explain it, to a kind and generous desire that the privilege of presiding on this occasion should be enjoyed by the newly appointed Vice-Chancellor. Again, under the operation of the provision of law which makes the office of Vice-Chancellor a biennial one, we were deprived during the past year of the services of Dr. Mackichan, who brought to the discharge of his duties a thorough knowledge of the practical working of our educational system, great capacity for business and burning zeal for the honour of the University. It must be the earnest desire of us all that his retirement from office may be for a time only. He was succeeded by the eminent Principal of Elphinstone College, in whose honour we were so lately assembled within these walls

to testify to our sense of his great merit, and to pay to him a parting tribute of respect. Of Dr. Wordsworth we may truly say that, though he was so many years in our midst, yet, at the last, he left before his time. We can never be unmindful of his influence and example. Other changes there have been, too, among the Deans of Faculties and members of the Syndicate; but perhaps it is not necessary that I should refer to these in detail. We have lost, too, some members of our Senate who were not office-bearers; some have left India for their own native land, among whom are Dr. Burgess, Mr. Scorgie, and Major-General White; and some have been taken from us by the hand of death. Among these we have to mourn the loss of the late Sir Mungaldas Nathoobhoy, who was one of the oldest of our benefactors; of the late Presidency Magistrate, Mr. P. Ryan; and of Mr. Makund Ramchandra, under whose superintendence so many of the public buildings in Bombay were erected, including, I believe, the University Hall and Library. We have lost also the late Mr. Mancherji Banaji, and within the last few days Mr. Steel, Principal of the Veterinary College and Hospital, whom we shall always remember as one possessing in a remarkable degree the gift of presenting in most attractive form the results of his researches in that branch of the science to which he had devoted his life. He prosecuted those researches laboriously and conscientiously, and his early death will be deplored by men of science and by all lovers of dumb animals in this Presidency. No less than fifteen vacancies have been caused in the Senate by casualties,—that is, by the retirement and death of members,—during the past year. The Government Gazette which has just been published, shows that the Senate has this year been strengthened by the appointment of twenty-one new Fellows. That Gazette is a remarkable one and must always be so regarded on account of the new departure which it inaugurates. For the first time in the history of this or any other University, so far as I am aware, a lady has been appointed to be a member of the Senate. We know that, for more than six centuries, ladies have held office, from time to time, as professors of law or medicine or philosophy or mathematics in the ancient University of Bologna, and when we have professors of our own, I trust we may be worthy to follow that example. But never, so far as I know, have ladies been admitted to share in the responsibility of the administration of a great University. The Senate will certainly recognize the appointment of Mrs. Pechey Phipson as in every way a right and proper one, and will, with all cordiality, hold out the right hand of

A Lady Member of the Senate.

fellowship to one who, in the days when a degree was denied her by her own University on the ground that she was a woman, bravely fought the woman's cause, which is the man's cause also, in the face of much opposition and obloquy. By her whole subsequent career she has vindicated the right of women to minister to women in sickness and proved that the possession and exercise of the gifts of healing are not the prerogative of one sex only.

Changes in the Curriculum.

I will now refer to the changes in progress in the courses of study pursued by our students in Arts and Law. Both these courses have, as you are aware, been the subject of very anxious enquiry by Committees in their report a little more than two years ago. Their report was considered in the Faculty of Arts and by the Syndicate, and, with certain modifications, was adopted by the Senate in April 1890. The principal feature of the scheme is the extension of the B.A. Course of study from three years to four years, the object being to afford opportunities for a somewhat wider culture than is enforced at present, which will give, in the words of the Committee, more time for digesting and assimilating the positive knowledge acquired at college, and keep our undergraduates twelve months longer under the influence of academical associations and surroundings. Though the University does not itself enter upon the practical work of education—though it has no professors or teachers, yet, by prescribing the subjects for examination for degrees, it necessarily controls all liberal education in the Presidency. By thoroughly recasting the scheme for the B.A. Examination, it has instituted a radical change in the course of studies pursued in the Arts Colleges by candidates for that degree. Hereafter, the B.A. degree will be one certifying to its possessor's general culture and not his special progress in special subjects. It will be strictly an intermediate degree. It will be the common basis for the special development of culture which are tested by the M.A. Examination. I will not enter into the details of the new scheme; but only remind you that one of its principal features is the removal of History and Political Economy from the list of optional to that of compulsory subjects, and a slight reduction in the amount of compulsory mathematics, and that the Committee which proposed these changes saw ground to hope that the adoption of the new scheme would have the result of teaching our students to think with clearness and accuracy, to appreciate evidence, to apply general principles to practical affairs; a hope of which we must all cordially desire the realization. Well,

though the general scheme was adopted so long ago as in April 1890, still some details had to be worked out before it could be brought into operation. These were referred again to a Committee, which has during the past year settled the details so far as the Previous Examination is concerned. The detailed scheme for the Previous Examination has been approved by the Government and is now in force; so that the first Previous Examination according to the new scheme will be held in the current year, and the students preparing for it will have the full advantage of the new four years' course of study—a result on which the University and the affiliated colleges and all interested in the progress of the country may rightly be congratulated.

The Law Course.

The new scheme for the Law Course was also devised in 1888 by a most competent Committee appointed by the Faculty of Law, and was finally adopted by the Senate in 1889. It came into practical operation from November last. Its main feature is that it insists on a properly graduated course of study extending over three years, two of which are to be undergone after the law student has taken the intermediate degree or B.A. or B.Sc. His progress is to be tested by two examinations, and provision is also made for an examination in Honours. Closely connected with the reform of the Law Course is the reform of the Law School. Indeed, the Committee which proposed the new scheme for the Law Course made proposals also for putting the Government Law School on a proper footing. Effect has not yet been given to these proposals, and we are not informed as to the cause of the delay. As the Government receives fees from the scholars who attend the lectures of the law professors, and as the maintenance of the professorships cannot, therefore, impose any serious burden on the taxpayer, a circumstance which was made very clear in the Committee's report, it is greatly to be desired that this question may be dealt with soon by the Government. A satisfactory solution of the question might perhaps be arrived at by the transfer of the management of the school to the University. The matter is one which affects not merely the education of our law students, but the interest of the people of the whole Presidency. It is from the ranks of our successful law students that the ranks of our Judicial Service are largely recruited. I had occasion lately, in this place, when speaking of the influence exercised by Dr. Wordsworth on pupils who afterwards rose to positions of trust and influence in remote towns and districts, to bear testimony to the wonderful improvement which was noticeable in the whole

tone of the Judicial administration during the past twenty years. We are still, however, far from perfection; and we must now rely to a great extent on the improved legal training of candidates for the Judicial service for a part of the improvement which is desired.

Matriculation, a gigantic failure.

Besides the changes in progress in connection with the administration of this University, there are other changes also in prospect which concern us deeply. We are all deeply interested in the Matriculation Examination, which looms so largely in the view of every schoolboy, whether he intends to enter a college and to read for a degree, or whether he wishes only to qualify for employment in the Government service. Well there can be no question that this examination which every year assumes larger proportions, and every year presents increasing difficulties for those of us who have to carry it out is, in the judgment of many who are well able to form a sound opinion on the point, a gigantic failure. Schoolboys who have passed the Matriculation in order to enter a college not infrequently find themselves unable to understand the lectures which they attend. The Matriculation Examination, in short, furnishes a very insufficient test of a knowledge of English, and again the examination hall is crowded with many candidates who come up for examination long before they are properly prepared, and who thus add to the perplexities of examiners. These results are, of course, most unsatisfactory. The examination, as at present conducted, fulfils most imperfectly the one function for which it exists. I am not expressing my own opinion merely, but that of experienced professors and principals of colleges, who are much better able to advise the Senate in such a matter than I can ever hope to do. And it has been seriously proposed by men of the highest authority that we should abolish the Matriculation Examination as an institution of this University, and leave it to the Colleges themselves, as is done in Oxford and Cambridge, to hold their own Matriculations. I will not now attempt to enter upon a discussion of the merits of the controversy which has thus been raised. I refer to the question only as one which concerns us all, and I ought to inform you that, as weighty representations have been addressed to the Syndicate on the subject, the whole question was referred only last week to a Committee.

The reconstitution of the University.

I should now like to refer to a matter of still greater importance, if possible, and that is the Bill for the reconstitution of the University, which occupied so much of our attention in the reigns of 1888. That

Bill, as we all know, was the outcome of discussions suggested by a former Vice-Chancellor, who, since the day when he first became associated with us, has never ceased to take the keenest interest in the growth and expansion of this University. The University can never forget what it owes to Sir Raymond West; but it will, I think, always reckon among his chief gifts the measure of self-government which it is the object of the Bill to secure. The Bill, as it was finally agreed to by the Senate and sent to the Government, was not such a Bill as to command his entire assent. But such as it was, it has come back to us with the candid criticisms of the Bombay Government and the Government of India, and we are now asked by the Government of India to reconsider its terms in consultation with the Bombay Government. The Committee appointed by the Senate is prepared to suggest a few modifications, which, it is hoped, will be assented to by both the Government and the Senate. If that desirable end is attained, we may hope that the Bill will become law before the end of the year.

Benefactions.

In conclusion, gentlemen, I would wish to say a very few words about our benefactions. Those which have been accepted during the past year amount to Rs. 26,895; those which have been offered for our acceptance and are still under consideration amount to Rs. 23,500; and I have this day had the pleasure to receive a letter from Mr. M. M. Bhownuggree in which he communicates the offer by Mr. Lallubhai Samaldas of Rs. 5,000 for the benefit of female medical students. Our benefactions mostly take the form of scholarships endowed in the names of individuals. I would, however, myself wish to see the stream of benevolence diverted into fresh channels. There are objects besides the provision of scholarships for deserving students which are worthy the attention of philanthropists. We want, for instance, fellowships on the English principle, like the Manguldas Nathoobhoy Fellowship, to enable students to prosecute their studies after they have taken their degrees. Again we want money to make our library a good working library, where every member of the University may find the book he seeks, and receive that aid from books which the present library does not afford. Again, we want professorships; but, most of all, we want a University chest for the general purposes of the University, we want to be lifted out of a position of financial dependence and to become a self-supporting institution. At this very moment we have no funds of our own to pay for the lighting of the clock in our beautiful Rajaba Tower, we

The wants of the University.

have no proper railings to protect our garden, and we depend on the Government entirely for the maintenance of the garden. The end in view can be attained partly by fresh benefactions devoted to such special purposes, and partly perhaps by a revision of fees for examinations. However unpopular any project for raising fees may be, it must be faced, if we are to compete with the Universities of Calcutta and Madras, which are both self-supporting institutions. In this western capital we cannot afford to lag behind in such a race.

THIRTY-FIRST CONVOCATION.

(BY THE HON. MR. JUSTICE BIRDWOOD, M.A., LL.D., C.S.)

Gentlemen of the Senate,—You will all share in my regret that it has not been possible for His Excellency the Governor to preside, in his capacity as Chancellor of the University, at this Convocation for conferring degrees. We all know that it would have given Lord Harris sincere satisfaction to perform the duty. At the same time we can readily understand that there have been difficulties in the way, at a period of grave public anxiety, when it has been necessary, as it has been within the last few weeks, for Lord Harris to visit in person the districts in the southern part of this Presidency which are threatened with famine and when, since his return to the Presidency town, the demands on his time, in connection with the varied duties of his high office, have been urgent and perpetual—so as to leave him no opportunity for such leisurely consideration of the affairs of the University as he would desire before meeting the Senate on such an occasion. Gentlemen, when I had the honour of addressing you, in Convocation, a year ago, I drew your attention to certain figures which enabled us to form a rough estimate of the way in which the business of the University had increased since the year 1862, when the first Convocation for conferring degrees was held. With your permission, I will revert to the subject again this evening, as it is one that we shall do well to bear in mind: for there can be no question that, if our annual reports show a steady increase from year to year in the number of candidates who present themselves at the several examinations, and an increase also in the number who pass those examinations, then such a fact is not only satisfactory evidence of the growing usefulness of the University, but a good indication also of the spread of the higher education in the Presidency. The figures that I will now lay before you are those showing the number of

Results of examinations.

candidates for Matriculation and the number of successful candidates, and also the number of degrees conferred at the commencement of each of the three decades which we have passed through since 1862, and also the corresponding figures for the current year 1891-92, which is the first year of a new decade. Now in 1862, there were 86 candidates for Matriculation, of whom 39, or 45 per cent. of the total number of candidates, passed the examination. In 1872, the corresponding figures were 840 and 227, the percentage of passed candidates thus being 27. Ten years later the figures rose to 1,374 and 388, the percentage of passed candidates being 28; and in the current year there have been 3,030 candidates, of whom 916, or 30 per cent., have satisfied the examiners. We see then that the number of students who have annually qualified themselves for admission to colleges affiliated to the University has risen from 39 in 1862 to 916 in 1891-92. That is to say, in 31 years, the number has increased more than 23 times; while in the current year, for every candidate for Matriculation who has satisfied the examiners, there are at least two others who have prepared themselves for the examination and have therefore received such advantage as is implied by such preparation in the upper forms of a high school. It is more important, however, to consider how far the students of our affiliated colleges have been able to satisfy the several tests prescribed by the University for degrees. We find then that, whereas, in 1862, the University conferred only 8 degrees, the number has trebled in 10 years; for in 1872, it rose to 24. In the next 10 years it has more than trebled, for, in 1882, it rose to 76. In the past ten years, the rate of increase has not been so high, but the actual advance is very great, for the number of candidates who have actually qualified themselves for admission to degrees to-day, the greater part of whom have probably just presented themselves for admission, is 208. This number includes one candidate who qualified for the B.A. degree some years ago and wishes to be admitted to it to-day *in absentia*. It shows an advance of 132 on the corresponding number for 1882 and an advance of 19 on the results of 1891, when 184 candidates qualified themselves for degrees, of whom 178 were admitted. Of the candidates who have qualified themselves for admission to degrees to-day, 130 are Bachelors of Arts, 6 are Masters of Arts, and one is a Bachelor of Science, 34 are Bachelors of Laws, 22 are Licentiates of Medicine and Surgery, one is a Doctor of Medicine, and 2 are Licentiates of Engineering. To sum up, 137 candidates have qualified themselves for degrees in Arts, 34 in Law, 23 in Medicine, and one in Engineering. These figures show that

the affiliated colleges and institutions are annually sending out into the world, in increasing numbers, a body of men who have been making full use of the opportunities they have had for preparing themselves for the public service and the liberal professions. Such a process cannot be without its effect on the community at large. It means, or it ought to mean, a steady and progressive improvement in the conduct of all kinds of public and private business for which educated men are wanted. I say it ought to mean this, because this University has never been content that its degrees should imply only that the holders of them have reached a certain standard of intellectual fitness and nothing more. It is not in the power of this or any other University to guarantee that its graduates, on whatever careers they may enter, shall be good citizens from whom steady and faithful work may be expected. But as far as it lies in us, we have always endeavoured, while discharging the duties imposed on us as a Board of Examiners, to perform also some of the higher functions of a University by refusing our degrees to any candidates, however intellectually qualified they may be, who have not been subject, for regulated periods, to the wholesome influences of college life. We have hoped that, in this way, by coming into intimate association, in their daily walk, with men of learning and of character, they would grow in knowledge and in wisdom also. Considerations of this kind certainly had weight with us when we lately extended the course of study for the B.A. Degree from 3 years to 4 years. It was thought to be a distinct advantage, to be set against any additional expense that might fall on undergraduates or any other possible inconvenience, that they should remain for the lengthened period of 4 years under the influence of academical associations and surroundings. So far as in us lies, therefore, we endeavour to minimize any possible defects of our system, and to fit our graduates as efficiently as may be for the work that may be before them. Such being our resolute endeavour, the "charge" which is addressed from this chair to every graduate on whom a degree is conferred, that he should in his life and conversation show himself worthy of the same, is no idle, meaningless formula. It is an earnest, anxious exhortation, delivered under a sense of the solemnity of the occasion. It is the parting word of the University to the youth who has equipped himself for the battle of life under her guidance. It tells him to be a "hero in the strife," and never, by idle word or corrupt conduct, to bring dishonour on himself and his country. If we wish to set forth the teaching of this

The parting word of the University.

charge more fully, we might well borrow the language, used 1800 years ago by one of the greatest teachers of mankind, and say to our graduates:—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue or any praise think of those things." The graduate who bravely and in all humility responds to such an exhortation is not likely in his life and conversation to show himself unworthy of his degree.

Changes in the Curriculum.

Taking this view then of the importance of our degrees, we may congratulate ourselves that in the past year we were able to give final effect to our deliberations regarding the course of study for the B.A. Degree by adopting formal regulations for the intermediate Examination and the Final Examination for that degree. These regulations have now received the sanction of Government; and it remains for us now to watch and supervise the working of them. I, for my part, have no doubt that our action in this matter will be shown by the results to have been wise. We may hope for a similar justification also of our new scheme for the Law Course, which is now in full operation. As soon as we became conscious of the defects in the system which has been superseded, we took measures for correcting them. We determined to give the LL.B. Degree, which is a qualification for admission to the Judicial service, only to students who had undergone a properly graduated course of study, extending over 3 years, two of which are to be undergone after they have taken the Degree of B.A. or B.Sc. By such improved legal training, carried out under the supervision of capable teachers, we may reasonably hope that our graduates in Law will be, not good lawyers only, but educated gentlemen as well. During the past year, we have altered the Regulations for the diploma in Agriculture so far as they relate to the examination in Veterinary Science. Perhaps it is sufficient to remark with reference to this alteration, which has not yet been sanctioned by the Government, that it was considered necessary by a Committee of experts, and was recommended by so high an authority as the late Mr. Steel, Principal of the Veterinary College and Hospital. Though we may find solid ground of satisfaction in respect of such measures as I have now adverted to, we must not in our retrospect overlook such events as have brought us disappointment in the past year. There are at least

Revised scheme for the Matriculation.

two such events. Perhaps the failure of the Syndicate to induce the Senate to adopt a revised scheme for the Matriculation Examination may

have caused little distress to the Senate; but it was certainly a disappointment to the Syndicate, for the scheme was the result of the deliberations of a very strong Committee of Educationists whose proposals it was impossible for the Syndicate to disregard. The Committee contained 4 representatives of the Syndicate:—Mr. Justice Telang, the Rev. F. Dreckman, Brigade-Surgeon Wellington Gray, and Mr. Starling. Two of these gentlemen represented also the colleges, which were further represented by the Rev. Dr. Mackichan and Mr. Oxenham. The High Schools were represented by Mr. Modak and Mr. D. N. Wadia. Now I am not going to refer at all to the merits of the scheme proposed by the Committee. This is not the right time for me to do so. The whole question excited unusual interest, and was very vigorously discussed both in the Senate and in the public journals. The final discussion took place at the meeting of the Senate, held in December last. That meeting was, by a vote of the Senate, dissolved and the subject, therefore, in the language of our Bye-laws, was "dropped"; and we are still watching over its prostrate form, in the full consciousness that the existing scheme of the Matriculation Examination is considered to be defective, not only by the Educationists whom I have just named, but was pronounced by our late Vice-Chancellor, Dr. Wordsworth, to be an examination which "fulfils, by general consent, most imperfectly the one function for which it exists." I can only myself express the fervent hope that the question of remodelling it will again be brought before the University by the heads of colleges, to whom it must be a matter of vital importance that their undergraduates should come to them with such training as fits them to understand and to derive benefit from college lectures. There can be no question that the decision of the Government of India, with reference to the University Bill, has caused very general and profound disappointment to the members of the Senate. A year ago, we were very hopeful as to the effect of a unanimous representation of our views in regard to the Bill; and we have, at all events, been so far fortunate that we have now secured the substantial adherence of the Bombay Government to our views. But the Government of India has unmistakeably told us that it is not yet prepared to legislate in the sense desired by us. It does not appear that any further representation we could make would be of any avail, for all the reasons why we desire the Bill are already before the Government of India. As those reasons are strong and weighty, we must hope that in time they will prevail; perhaps also, after a time, we may ourselves see our way to moving again in this matter. But till then we can at least

The University Bill.

take advantage of the offer of the Government to give the privilege of electing two Fellows annually to a constituency composed of Masters of Arts and the holders of equivalent degrees. Such a privilege is enjoyed by the Calcutta University, and though it falls grievously short of our wishes and hopes, it is not quite without value. In the current year, it will enable the new constituency which the Government will constitute to supplement the recently Gazetted list of Fellows, which is a shorter list than was Gazetted either in 1889 or 1890, and a much shorter list, unhappily, than that of casualties by death and retirement which we have had to deplore during the past year. About 11 or 12 of our European Fellows have left India, the greater part of them probably with no intention of returning. Among these we find the names of Brigade-Surgeon Lyon, Mr. Justice Scott, and the Rev. R. A. Squires. The list of casualties by death is larger still, and includes the honoured names of Mr. Shantaram Narayen, who died while holding office as Syndic in Law, Rao Saheb Mahipatram Rupram, Mr. Raghunath Narayen Khote, Mr. Serjeant Atkinson, Mr. J. Flynn, Sir Henry Morland, who died while holding office as a member of the Board of Accounts, Mr. Rehatsek, the Rev. Dr. Narayen Sheshadri, Dr. Temperley Gray, Raja Sir Tanjore Madhavrao, the Rev. F. X. Fibus, Rao Bahadur Mahadev Wasudev Brave, and Mr. Ganesh Ramachandra Birloskar, who became a member of the Senate only two years ago. The mere recital of these names reminds us most sorrowfully of the services rendered to the University in the past, and in some cases up to within a few weeks ago, by friends who have now passed away, to our abiding loss. Before I bring this address to a close I should like to refer, and I will do so very briefly, to a matter which is becoming daily of increasing importance. It is the subject of the finances of the University. You are well aware that we have never yet been able to carry on the work of the University without the aid of a subsidy from the Government. The fees which we take from candidates at the several examinations do not suffice for the adequate remuneration of the examiners and our other expenses. We are at present receiving from the Government an annual grant of Rs. 15,000, for our general expenses, and a special grant, in the Public Works Department, of Rs. 2,000, for the maintenance of the Garden. Now I am sure that it is your earnest desire that this Univerity should be a self-supporting institution, just as the Universities at Calcutta and Madras are self-supporting. The most obvious way of securing that end is to revise the scale of examination fees and to levy a small annual tax on mem-

List of Fellows.

The finances of the University.

bers of the Senate. Both these methods of increasing our income have indeed been proposed by a special Committee appointed by the Syndicate, during the past year. The Committee has presented a report which deals thoroughly and in detail with the subject. But the Syndicate has not yet made any recommendations to the Senate, as the subject is one of those in respect of which proposals may be expected from Mr. Phirozesha Mehta's Committee, which was appointed some time ago for the purpose of dealing with the present system of appointing examiners and conducting examinations, and it was thought advisable by the Syndicate to await the proposals of that Committee before submitting any recommendations of its own. The question is one which must be dealt with in the current year, for we have no assurance that the Government grant will be continued to us much longer. We ought, without much more delay, to devise ways and means for placing the general fee fund of the University, established under the Act of Incorporation, on a proper footing. The task before us will be lightened if men of wealth, who wish to help the cause of education in this Presidency, will only remember that at the present moment an Endowment Fund, for meeting the general expenses of the University, is likely to be more useful than any addition to the endowment list of scholarships and prizes.

THIRD SPECIAL CONVOCATION.

On the evening of 24th March 1892, when the members of the University assembled to show their appreciation of the long and distinguished public services of the Hon. Sir Raymond West, C.S., M.A., LL.D., F.R.A.G.S., K.C.I.E., by conferring on him the Honorary Degree of Doctor in the Faculty of Law,

The Hon. Mr. Justice Birdwood said :—

My Lord Chancellor and Gentlemen of the Senate,—The duty imposed upon me this evening is one which gives me much satisfaction to discharge. We are met together to give effect to the recommendation of the Syndicate, which has been supported by the unanimous vote of the Senate, and confirmed by your Excellency, that the Honorary Degree of Doctor in the Faculty of Law be conferred by the University on Sir Raymond West—on the ground that he is by reason of his eminent position and attainments a fit and proper person to receive such a degree. The power to confer honorary degrees given us by Act I of 1884 has only twice been exercised by us. In December 1884, an eminent Statesman, the Marquis of Ripon, became associated with us by admission to this degree on his retirement from the

Viceroyalty of India. After an interval of six years we conferred it on Dr. William Wordsworth—who though he had never sought great things for himself, and never attained to high official honours, had yet by force of character and conspicuous merits as a scholar and educationist, attained, by universal consent, to that eminence of position which is contemplated by the Legislature as one of the grounds which may justify the degree. To-day we wish to bestow this degree, to which we attach such rare value on one who holds high office as a member of the Bombay Government. But it is not on that account that we wish to honor him. His official rank is but an accident of his real position. In a few weeks it will pass away; but when it is gone, he will still retain that eminence which entitles him to recognition by the University as a fit recipient of the honorary degree; for it is an eminence which he has reached by a life-time's devotion to public duty, in the interests of the people of this Presidency and especially of the cause of education as represented by the work of the University. As your Excellency will presently address the Senate, it is not necessary that I should take up your time with any elaborate attempt to set forth the history of Sir Raymond *West's public services. Still I should wish, on such an occasion,* to refer to some of the considerations which weighed with the Syndicate when it brought before the Senate the recommendation which has met with such early approval. In the first place then, it was impossible for the Syndicate or for the Senate or indeed for the people of this City and of the Presidency, to be insensible to the powerful and pervading influence which was exercised by Sir Raymond West throughout the long period of fifteen years during which he occupied the position of a Judge of the High Court. It was felt by all classes of the community that he was not merely a strong and sagacious Judge who brought a profound knowledge of legal principles and a cultured mind to the disposal of the judicial business of the country—he was more than that. He was a true friend of the people who sought their welfare and their advancement; and lost no opportunity of improving by all possible means, the general administration of justice throughout the Presidency, whether by careful supervision of the procedure of all Subordinate Courts, or by devising effective methods for securing a due supply of competent Judges of all grades for the Mofussil Bench, or by raising the status of the learned body of Pleaders throughout the country, without whose aid, honestly and efficiently rendered, the administration of justice must always be grievously hindered. His efforts in these directions will bear fruit long after he has left these shores; while lasting evidence of his

The distinguished services of Sir R. West.

judicial capacity will be found in the volumes, extending over a long series of years which contain the reports of many learned judgments delivered by him with authority from the Bench. But while his time was so occupied with the duties more closely connected with his judicial office, he was able to undertake a work of great magnitude in collaboration with Dr. George Buhler, which will always establish his claim to rank as one of the highest authorities in this land or anywhere on Hindoo Law. The merits of that work have been borne ample testimony to by eminent scholars and lawyers. It was the result of years of patient labour and investigation; and if ever the time comes for codifying the Hindoo Law, as it now exists, the digest of Sir Raymond West and Dr. Buhler will certainly form the most important basis for such codification. But it is in connection with our own University that we shall most readily appreciate the advantages which have accrued from the residence of Sir Raymond West in our midst, and we can never forget the years when he was identified intimately with us in all our undertakings; whether as an examiner at the higher examinations or as a Syndic in Arts or Law for six years or as a Dean in the Faculty of Arts or as Vice-Chancellor for seven years. During all this lengthened period he was no idle holder of office. He was a living power inspiring and guiding our deliberations and always lending aid when needed in the development of our plans. He imparted strength to our institutions and strove with all his might, to raise this University to a position of independence, and to make it something more than a mere board of examiners. He wished to make it a living, growing organism in vital union with its affiliated colleges and exercising a wholesome influence on the life and conduct of all its members. Though we know that he failed to secure the acceptance by the Senate of all his views, as embodied in the University Bill, which we owe to him—but which is, unhappily at this moment, in a state of suspended animation—still we can never be unmindful of the great love he bore to this University, and of his able, conscientious, and long continued service on her behalf. In now conferring an honorary degree on Sir Raymond, we are recognising merit which has been recognised in a similar way already by two older institutions than our own, and I would confidently express the hope that the honour we are conferring will not be less highly valued by him than the degrees he has received from the University of Edinburgh and the Queen's University in Ireland. It is now my duty, my Lord Chancellor, on behalf of the Senate, to present Sir Raymond West to your Excellency, and to ask you in the presence of this assembly, to meet our

wishes by conferring on him the Degree of Doctor in the Faculty of Law on account of his great and distinguished merit.

His Excellency Lord Harris then addressed the Senate in the following terms:—

Mr. Vice-Chancellor and Gentlemen of the Senate,—We are assembled for the third time to confer this honorary degree on one of India's most distinguished public servants, and curiously enough for the third time in your career, Sir Raymond West, you receive the honorary degree of LL.D., and I venture to say that what the University of Edinburgh and the Queen's University of Ireland have thought themselves honored in doing to one who, however connected with those great institutions, has been far more closely connected with Bombay, this University need have no reluctance in repeating.

A resume of Sir Raymond West's Indian career.

I would that this chair had held some one who from long personal or official acquaintance with you could have now in addressing this assembly, put in those light touches of events and characteristic traits which brighten up any picture of a life well-spent. None could enter upon the pleasurable task more readily than I; but necessarily I must depend on records rather than personal experience. Looking back over the thirty-five years that have elapsed since the day when Ireland supplied to the service of India another of the many brilliant servants of John Company Bahadur whom she has sent, it must seem strange to you to compare the baptism of blood and tumult which so soon followed your entry into the service with the peace and order which you leave behind on your retirement. Although the terrible experience of other parts of India were happily not extended to the Southern Mahratta country there must nevertheless have been need for the utmost care and watchfulness on those—yourself amongst the number—on whom rested the conduct of affairs: and I doubt not that you, much as you may value the Mutiny Medal which you hold, value not less highly the experience which you gained in the confidential work entrusted to you by Mr. Seton Karr, and in the charge of the North Belgaum district which you held. You found India racked with those pains which internal disorder must bring, trade distraught, and the employment of labour paralysed, and you leave Bombay studding the horizon with factory chimneys, sure signs of a long period of rest from intrigue, of confidence in trade, of the investment of capital and of the full employment of labour. But if at first the sword was placed in your hand it was not long before the toga, whether from inclination or the needs of the judicial branch, displaced it, and this change must

have been largely assisted by the intimate acquaintance you acquired, by assiduous study, and by availing yourself of the opportunities you had, with the Canarese language. It was no doubt through your knowledge of it, and consequently from being able to communicate freely with witnesses in Court, and with the people out of Court that you won the high regard in the Southern Division, which is such a compliment to yourself, and that you were able to effect the complete and beneficial reorganization of the judicial system there, which subsequently was adopted as a model for the Bombay judicial establishments. Before that task was accomplished, however, you had been paving the way for the assumption of greater responsibilities with the knowledge of affairs gained by work in the offices of Under-Secretary to Government and of the Registrar of the High Court; and it was, I believe, during this latter period that you edited the Bombay Code of Regulations and Acts; and with the aid of Professor Buhler brought out at intervals the Digests of the Hindoo Law of Inheritance, of Partition, and of Adoption now accepted as a standard authority on the several subjects. But the Presidency proper was not alone to benefit by your aid. Your service in Sind enabled you to simplify and place on a comprehensive footing the judicial orders that had been issued at various times. Whilst at Simla as a member of the Indian Law Commission you were mainly responsible for the report which heralded the introduction of the Transfer of Property Act, the Trust Act, Easement Act, and the Negotiable Instruments Act. Neither have the benefits of your wise counsel been confined to the field of jurisprudence; for your home in England can show material proof of the gratitude of the contributors to the Civil Service Fund for your labours in their behalf. Neither have your services been confined to India and the British Empire, for in 1885, at actual pecuniary loss to yourself, you accepted the deputation to Egypt as Procureur General. It is no bad compliment to yourself to say that if your proposals then for a reform of criminal law were in advance of the conceptions of those responsible for the administration of Egypt, it has not taken long for official opinion there to catch up yours; for I understand that another distinguished Bombay Judge is generally following in the lines you laid down. It is hardly for me to pass an opinion on your work as one of H. M.'s Judges of the High Court: ample testimony to the firmness, impartiality, legal knowledge, and uprightness which you displayed there is to be found in the public records of the time in question, and in the fact of your selection as a Member of Council. It is not unlikely that of all your literary work, that which you lay most store by

are those volumes of the Bombay High Court Reports: and the Bombay series of the Indian Law Reports, which, whilst they have added so much to your renown, have been of such immense use to all judicial officers. Sir Raymond West, behind that mysterious curtain, which is supposed to, but does so slightly, veil the confidential proceedings of Government, it would not be proper to intrude: but the public would be sure, without one word from those who have served with you, from their knowledge of your public career, that you have proved a loyal and reliable colleague, one on whose calm and judicial impartiality your colleagues could rely for sound advice at any moment. You have probably found, as most Statesmen do find when they enter a position of less freedom and great responsibility, that every reform advocated previously was not feasible in the exact form you would have preferred; that the views of the individual before office is held must necessarily undergo some modification when a more diffused light is thrown on the subject; and also that in a Government other than an autocracy, opinions, however determined, have not infrequently to accommodate themselves to other views in some measure. But such is the experience of every man who enters on the arduous task of Executive Government, and happy are those who can say, as we can say, I think, that we shall always look back with pleasure to the time when our official position induced and established sentiments of friendship. But, Sir, this brief *resume* of your thirty-five years' labours has not touched on your efforts for the advancement of education, which, so far as execution are concerned, are better known to your colleagues than the public; but I am committing no indiscretion when I say that whilst keeping almost careful guard over the proper appropriation of the tax payers' money you have never failed to press for the largest possible sums that could be spared; and it must be a satisfaction to you to feel that in your last days here additional funds have been made available to carry out those promises made to Local Boards in more prosperous times; and that there is nothing now to prevent that improvement in legal tuition which you have always advocated except the sanction of the higher authority. Finally, Sir, amongst the numerous crowd which is grateful to you for private and public advice and assistance last, but by no means least, comes this University in the councils of whose administration you for so many years took an active and interested share. It has been your object to extend to it a wide measure of freedom and it is due to no hesitation on your part that that measure will only be introduced by gradual and cautious steps. That this University is grateful for

what you have done for law and literature and in general advancement in your private councils and your public address is proved by its conferring the highest honour in its gift on you to-day and amongst all those distinctions which you have received from the hands of Her Majesty and from other learned institutions, I doubt not you will in your own appreciation give a prominent place to this last, which comes from the University with which you have been so long connected. The unfortunate lot has fallen to myself alone of all Governors of Bombay to deliver as Chancellor two of those valedictory addresses. Unfortunate in that during my tenure of office the State has lost the services of two men of such distinguished attainments and public careers so eminent that this University has accorded them the highest honour it is in its power to give ; and my regret is by no means selfish, for whilst I feel personally these breaks in friendships, of no long existence truly but still not the less sincere, I deplore still more that this Presidency of Bombay loses at such a short interval public servants who have set such high examples as have Professor Wordsworth and Sir Raymond West. But if we have reason to deplore your departure we have much to congratulate ourselves upon. It is impossible for a public servant to live five-and-thirty years in this country passing through the various grades of the service to the highest position, and through all that time keeping an unswerving gaze on the path of probity, virtue, assiduity and impartiality—without good effects resulting from such a career. There are times in the history of peoples when it is well that the careers of public servants should illustrate for their instruction the homely adage that honesty is the best policy. Sir Francis Bacon prefaced his maxims of the Law with these noble words : "I hold every man a debtor to his profession : from which as men of course do seek to receive countenance and profit ; so ought they of duty to endeavour by way of amends to be a help and ornament thereunto." You can leave us, Sir Raymond West, convinced that the universal feeling is that, even where you have not secured agreement with your views, you aimed at this or that object of policy, not because it suited your ambition, but, maintaining an attitude of pure single-mindedness because in your opinion it was the right. By following that undeviating course you have been a help and an ornament to the service you are about to leave. I can conceive no higher aim than yours has been : I can imagine no prouder epitaph on the career of public servant.

CONVOCATION ADDRESSES

OF THE

University of Madras.

SECOND CONVOCATION.

(BY E. B. POWELL, ESQ., M.A.)

* My Lord,—The Senate of the University having decided at a portion of this day's proceedings shall consist of the livery of an Address by one of their body to the newly-admitted aduates, and your Lordship having thought fit to appoint me discharge this duty, I betake myself to the execution of my sk, which would be far from a disagreeable one, were it not for e conviction that its performance will suffer from the feeble-ss of the hands to which it has been entrusted.

Gentlemen, you who have just received degrees, have you flected on the signification of your Diplomas and on the obliga-ions which they carry along with them? Do you regard them the "be all and the end all," or do you view them as an intro-ction, an honorable introduction, to a career of intellectual and oral progress? It is probable that on these points, and indeed most others connected with this day's ceremonial, your notions vague and indefinite. Universities are of long standing in West, but here they are novelties: and moreover the differ-es that must necessarily exist between them,—where they have r centuries formed part and parcel of the social and religious amework of a nation,—and where they have been newly intro-iced in what may be called an exotic form, are so great, as to ave all minds more or less in a state of incertitude regarding their character and operation in India. Taking the Universities of Europe, though they always played an important part, and on some occasions a prominent one, still their nature and influence are but slightly brought before the student of general history; to natives of India their constitution must be almost unknown, and

* Lord Harris.

the terms connected with them can be little more than mere sounds. Such being the case, I think it will not be amiss for me to say a few words upon the origin and progress of European Universities,—keeping in view more especially those of England,—before I proceed to the immediate object of this Address.

Rise and progress of Universities in the West.

On the overthrow of the Western Empire and the settlement of the barbarian conquerors in the different countries of Europe, Literature and Science, sadly mutilated, took refuge in the Christian Church, which successfully resisted the convulsion that overthrew almost every other institution of the past. After a certain interval, a new position of equilibrium was found within each nation: retrogression ceased, and progress re-commenced. The first advances were, like the incipient development of a seed, almost imperceptible. We may point to Charlemagne in France, and Alfred in England, as pre-eminent; but too thick a darkness rests over their times to allow of our measuring the efforts of those great men. Schools or Studia, as they were called, were from time to time established in different places, most frequently in connection with cathedrals and monasteries, and mainly, if not entirely, for the education of the clerical order: combinations of these Studia founded in favorable localities, acquiring eminence from the patronage of monarchs, nobles and bishops, and from the successful teaching of individuals, came at length to be formed into Universities. The 12th century is commonly held to be the period when this development took place, although particular Universities lay claim to a much earlier origin. The University of Paris, while not absolutely the first in time, was undoubtedly the most celebrated; Englishmen, among other foreigners, resorting to it, in preference to their own seats of learning, Oxford and Cambridge. There were then two courses of study, the one rudimentary, the other more advanced: the former bore the name of the "Trivium" or triple road to knowledge, and comprised the elements of Grammar, Logic, and Rhetoric; the latter was called the "Quadrivium," or quadruple road, and included Arithmetic, Geometry, Astronomy, and Music,—or, at least, the portions of Science so denominated in those days. There is a notion prevalent that the English Universities in the 13th, 14th, and 15th centuries retained the same intimate connection with the Church which belonged to them at their foundation. Undoubtedly there still existed within them many traces of their clerical origin. But when we turn to the records of those ages, we find these institutions frequently involved in contests with the Carmelites and other orders of

Monks, who claimed peculiar privileges on the occasion of their being admitted to degrees. The bishops, too, in whose dioceses the Universities stood, were sometimes engaged in disputes with them; the latter pleading the Bulls of Popes as grounds for exemption from episcopal jurisdiction. These circumstances are interesting, inasmuch as they shew that Oxford and Cambridge were even then, to a certain extent, centres of independent thought and action. In France, during the wars carried on by Edward III, Henry V, and the Regents in the minority of Henry VI, the University of Paris almost constituted a distinct estate of the realm: it is true its interference in politics was often far from beneficial, either in regard to the interests of learning, or to those of religion. It cannot be said that the Universities made any striking progress from the 12th century to the middle of the 15th, so far as the improvement of their curricula is concerned; at the same time Theology, Metaphysics, and Logic were, if not judiciously, at least energetically studied by considerable numbers, and served to sharpen the intellects of the students. National literatures, also, were in the course of formation throughout Europe, to which the *alumni* of the Universities were naturally almost the sole contributors; and all things were preparing the way for an accelerated advance. After the fall of Constantinople, the Platonic philosophy invaded the realms, which had previously bowed in profound submission to Aristotle; and a struggle ensued, that was highly beneficial in evoking and fostering free and discursive thought. The study of the Greek language and Greek literature, which now began to be fashionable, exerted a peculiarly liberalizing influence: and the invention of printing, which, as it has been remarked, seems to have been permitted to take place exactly at the time when it was most required, and when its efficacy would necessarily be the greatest, lent its powerful aid in breaking the fetters in which ignorance had enthralled the bulk of the populations of Europe. Here it is important to note that the changes in religion, and in the constitution of society, which occurred in the 16th century, co-operating with the Printing Press, modified in a very great measure the action of the Universities in England and other countries. In earlier times knowledge had to be obtained mainly by oral communication, and just as in this country an ardent Hindu scholar, desirous of studying a particular work, would travel far to sit at the feet of some famous Pundit, so, in Europe, thousands resorted from distant regions to a seat of learning, where an eminent Teacher explained a particular science, or commented upon a favorite author. This was now altogether modified; and while the gon-

course of students became far less numerically, and individual Teachers no longer captivated vast multitudes by their eloquence and other gifts, centres of instruction of a less ambitious character were established in different localities. In England, for example, numerous Grammar schools were set on foot, a course devised by the celebrated Wolsey before the Reformation, but carried out during the progress of that change and after its completion. In later times the two great English Universities have constituted an agency for finishing the education of the higher classes, and more especially of those among them intending to enter some of the learned professions. At this moment they may be regarded as in an unsettled state, many considering that with the progress of the age the constitution and aims of the Universities should undergo some changes, and that a wider range of studies should be embraced in their curricula. It is unnecessary for me to dwell upon this topic; and I allude to it only to complete the brief and very superficial sketch of the rise and progress of University education in the West, and more especially in England. You will observe that the time-honored Universities of Europe are places of educational training, as well as institutions for recognizing and proclaiming degrees of proficiency in Literature and Science: not so our Indian Universities, which, as now constructed, are intended merely to present a standard of education to the Public, and to stamp with honor all such as prove that they have reached that standard. Perhaps the chief difficulty with us will be to secure the appreciation of Degrees by the Natives of this country: but we are entitled to hope that every year which passes away will see this difficulty rendered less by the general spread of intelligence, until at length we shall find the same feelings excited in the breast of an Indian graduate, that quicken the pulse of an English youth when he secures a place, however humble, among the ranks which in past ages contained Chaucer, Bacon, Milton, Newton, and a host of others, the master minds of their times.

Here I must recur to the question which I put to you at the commencement of this Address. Have you reflected on the nature of your Diplomas, and the obligation which they carry along with them? You have this day been stamped with honor; you have by your industry, ability and good conduct, won the right to be presented to your countrymen as persons worthy of respect and fit models for imitation. This is undoubtedly a high, a most gratifying position; but allow me to remind you it is also a most responsible one. We all know the higher the station of an individual, the more incumbent upon him it is to walk circumspectly. But

beside this, you are assisting to inaugurate a great change, and if in any way you give cause for reproach, your errors will be quoted as arguments against the propriety of that change.

Qualifications of a medical man.

Dr. Flynn, in speaking more immediately to you, I remember with pleasure the honorable testimony that has been borne to your merits by those best qualified to be judges. I feel it is almost unnecessary to call to your recollection that other qualifications are looked for in a medical man, beside the mere knowledge of his profession. The situation of a medical adviser is one of the most delicate and confidential in this world. Perfect uprightness, moral courage, kindness of heart and of demeanour, a readiness to sacrifice personal comfort, and other qualities of a similar stamp are all required to be united with knowledge, to constitute a genuine member of your noble profession. But then, what a reward attaches to the discharge of the duties of that profession! See the medical adviser enter the sick chamber to examine the state of his patient: see that patient's wife watching his every movement, and hanging breathless upon the words that are about to fall from his lips; see the children, too, partially ignorant perhaps of the condition of their father, but still looking upon the Doctor with silent awe! Now, after a careful examination, observe the visitor's cheerful eye anticipating his mouth in the announcement of the departure of all danger: and watch the silent, but how expressive gratitude of a whole family! Surely the power thus to ease the overstrained heart is one of the most delightful possessions that man can have. Dr. Flynn, I will say no more than that I sincerely trust your future career will be as creditable as your past, that your success in your profession will be commensurate to your merits, and that you may often enjoy the heartfelt gratification which I have just endeavoured to describe.

Mental and moral improvement.

As for you, gentlemen, who have this day been created Bachelors of Arts, I have to call your attention to the fact that your Degree is, in the phraseology of the middle ages, an imperfect one. Honorable as it is, you must regard it merely as the public acknowledgment of your having entered the outer court of the temple of knowledge, and not that you have penetrated into the inner chambers. At Oxford and Cambridge, and I believe at some other European Universities, Bachelors of Arts occupy a somewhat anomalous position: strictly speaking, they are, as it is termed, "in statu pupillari," *i.e.*, they still

hold the rank of pupils. However, as in their examination, those of them who have obtained places in the honor classes, have exhausted the subjects entering into the academic curriculum, they are subjected to no after-test in Arts for the attainment of the higher degree. Such is not the case in our Indian Universities, and in my humble opinion we have reason to rejoice at the circumstance. Each degree with us will represent an intelligible fact, the exhibition of a certain amount of knowledge. But, it is not to this consideration I wish to direct your minds so much as to the conclusion that, if the degree of Bachelor of Arts be held an imperfect one in Europe, where it may and often does represent the acquisition of a very wide circle of knowledge, much more must it possess that character here, where it indicates a comparatively contracted circle. Hence it is incumbent upon you to look forward, and with your eyes set on the wide field lying open before you, to put your hand to the plough in an earnest and determined spirit, glancing at the furrows already traced only to gain courage for additional exertions; thus using the past simply as a stimulus to the future, and not permitting yourselves to subside into indolence, delusively fancying that enough has already been accomplished. That such may be your course, and that some years hence you may again come forward to claim from the University still higher honors than those that have been conferred upon you to-day, is, you may be assured, the earnest desire of the Right Hon'ble the Chancellor, and of all the members of this Senate. That you will have great difficulties to contend against in carrying your studies to the point requisite to secure a higher degree,—is undoubted; no regular sources of assistance lie open to you, such as are at the command of students in the different countries of Europe; you will have to rely almost entirely upon your own industry and ability, without possessing the great advantage of pursuing a daily career of study, under teachers specially devoted to the work of smoothing your path, of testing your progress, of shaping and correcting your views, and of stimulating you when your efforts flag, now by a word of kindly encouragement, and now by a warning sentence. But if your difficulties will be great, equally great will be your merit if successful; even failure under these circumstances may well be honorable: and what a beneficial influence upon your character must manly, self-relying course of study produce! How many virtues must necessarily be developed by pursuing such a career! Surely, when you reflect, you cannot but feel that the real reward of a true student's labour is not the admission to a degree, is not the recog-

nition of his success by his countrymen, but is the mental and moral improvement that takes place within him.

The duty of teaching others.

There is one point more on which I wish to say a few words. You are perhaps acquainted with the sketch of the Clerk of Oxenford in the Prologue to the Canterbury Tales. After a graphic description of the Clerk's personal appearance, and a brief notice of his limited pecuniary success in life, which Chaucer explains by the following reference to his tastes,—

> For him was lever have at his beddesheed
> Twenty books, clothed in black and reed,
> Of Aristotil, and of his philosophie,
> Than robus riche, or fithul or sawtrie,
> But although he were a philosophre,
> Yet hadde he but litul gold in cofre.

The Father of English Poetry gives his last touch to the portrait in the line,

> And gladly wolde he lerne, and gladly teche.

That a student should "gladly lerne" is no more than every one would expect: but does a scholar always feel that his character is defective unless it can be said of him that he is also glad to "teche?" Irrespective of times and circumstances, it may be asserted that an individual should be ready and even anxious to communicate to others the knowledge which he has himself acquired. But if such, as a general rule, be the duty of every educated man, how much more is it your duty to assist in spreading enlightenment among the population of the Madras Presidency! We all feel how odious a character he possesses, who, having his granaries full of corn, looks with an unpitying eye on his starving countrymen. Be assured, he who has imbibed knowledge himself, and feels its powerful influence in the juster appreciation of all events which his cultivated intellect bestows upon him, in the more elevated moral standard, that is the natural accompaniment of judicious training, and in the additional sources of happiness which are opened up to him, cannot refrain from endeavouring to impart these blessings to others without committing a gross dereliction of duty, and placing himself on a level with the selfish hoarder of grain, who thinks only of his own necessities. The most direct mode of assisting to dispel the ignorance and the concomitant prejudices which unhappily prevail to so great an extent in this country, is to become Teachers. The profession of a schoolmaster is that which has been adopted by the most successful* of this year's Bachelors, and I trust

* The late Mr. T. Gopal Rau, afterwards a Fellow of the University.

others of your number, as well as of those who may follow in your steps year after year, will embrace the same profession, and distinguish themselves as much in the imparting of knowledge as in its acquisition. Of those however who graduate in Arts, the probability is only a comparatively limited number will seek a livelihood by teaching; the majority will, it is likely, enter other walks of life. These last must recollect that it may lie within their power to contribute to the improvement of their countrymen quite as much or even more than if they were professed instructors. In the revenue and judicial branches of the Government service, as pleaders, as medical men, as merchants, as landed proprietors, it may fall to their lot to possess far greater influence than would belong to a mere schoolmaster, and many of the prejudices and evils existing among the Native community can be attacked with effect only by distinguished members of that community, acting in their several social circles. Let each educated Native, then, regard himself as a Teacher, either directly or indirectly, of his less fortunate countrymen. As he meets with success in his path of life, and his sphere of influence consequently widens, let him exert himself the more strenuously to secure to others the advantages which have placed him in the position he occupies. And, above all, let him keep guard over his own conduct, that those around him may learn to attach additional weight to the measures he recommends, from seeing how beneficial his education has been in forming an energetic, intelligent, and honorable member of society.

THIRD CONVOCATION.

(By J. D. Mayne, Esq., B.A.)

Gentlemen,—I feel peculiar pleasure in being chosen to address you on this occasion, since I have been personally acquainted with almost all of you, ever since my arrival in this country. In my capacity as teacher, I have had the opportunity of watching your progress in various branches of study; and as few can be better acquainted with the zeal and energy which you have displayed, so I am sure that none can more sincerely and heartily congratulate you upon the success which you have won. And it is no empty compliment when I speak of this Degree as a success. In England the mere Degree of Bachelor of Arts has been so eclipsed by the Honor Examinations, that it has become little more than a matter of form, and as it may be attained with very slight merit, so its attainment carries very little weight.

The Degree of Bachelor of Arts.

Here the reverse is the case. It has been wisely considered that an infant University, like that of Madras, which has still got its name to make, should commence by only acknowledging realmerit. It has been determined, that as far as can be, her stamp should only be impressed upon sterling gold, and not upon tinsel or pinchbeck. And accordingly the Examination for the Degree of Bachelor of Arts has designedly been made very arduous both from the number of subjects, and from the high standard of answering required. It is the unanimous opinion of the Examiners that it is fully as difficult to obtain a first rank among the Bachelors of Arts in Madras, as to obtain a second Honor in England, and those who receive the diploma of this University will go forth into the world, stamped as the possessors of knowledge far more extensive and accurate than would be evinced by the acquisition of a similar diploma at home.

Success in school and success in after-life.

But, gentlemen, while I congratulate you upon this high distinction, I must still, ungracious as it may appear, warn you against assuming that this success will ensure a similar measure of success through life. I know it is common enough to tell those who have gained prizes as students, that the same qualities which placed them before their fellows in early life, will procure them equal prominence in their after-career. This is partly true, but it is not the whole truth. It is partly true, for industry and talent will always bear a market value; but it is not the whole truth, otherwise we should not see so many instances of clever school boys and brilliant University men who turn out utter failures in after-life. Every one who has watched the career of their own contemporaries, will know how often this happens. I believe the fact to be, that distinguished success in practical life calls for qualities, mental and moral, which you have not been required to display as students, and that it is upon the possession and exertion of these qualities that it depends, whether you will ever emerge from the rank of respectable mediocrity. Not only is this so, but there are habits of mind engendered by a long course of study which are in themselves unfavourable to active exertion in real life. It is only in proportion as you guard against the one and develop the other, that you will maintain your present position in after-years.

Why some men of great learning fail.

I have seen it remarked, I forget by whom, that reading is often only a form of indolence, where we study what others have thought, in order to save the trouble of thinking for ourselves. Now this is a form of indolence into which successful students are very

apt to fall. As long as you are learners, reading is the end. When you come to be doers, reading is only the means. Hitherto your success has depended upon the extent to which you could remember what others have written. Henceforward your success will depend upon the extent to which you can apply it. Knowledge is like good food. It is always pleasant, but it will only make you able to work if you digest and assimilate it. Before it can be of any service to you, you must have made it your own, and learnt how to employ it. And this is the reason that men of great learning are often beaten, even in their own pursuits, by others of inferior acquisitions. The man who has only one weapon which he can use, will always conquer the man who has a dozen which he cannot use. And therefore I would warn you against trying to keep up your knowledge on too diffuse a scale. There have been men, like Pascal, Voltaire, Lord Brougham, and Lord Macaulay, who seemed capable of grasping and using every species of learning. But such men are rare, and you can hardly expect to be of the number. Select that knowledge which will be of use to you, and make accuracy in that your first object. Take care not to be brilliant smatterers, just sufficiently acquainted with every subject to make mistakes in it. Hitherto your education has been intended to fit you for every path of life, but you can only travel along one. Make up your minds which that one is to be, and then sedulously collect every scrap of information which will fit you for it. Do not be content with reading, or even with remembering what you read, but think it into shape; so that when an emergency arrives, you may be found with principles of action, and not merely with a chaos of facts at your command.

Combine experience with knowledge.

But, gentlemen, a mere knowledge of principles is not sufficient without that skill in their application which is only to be acquired by experience. The daily problem of real life is how to produce some effect. For that purpose you require not only an acquaintance with the principle, but also with the subject-matter to which it is to be applied. The former can be obtained from books, the latter only from experience. You can acquire the theory of swimming to perfection, without seeing more water than would fill a basin. But if you were to rely solely upon this, you would be drowned the very first time you ventured out of your depth. And so it is in every profession. A Medical student may be acquainted with the use of every drug in the Pharmacopœia. He may be perfect in describing the symptoms of every disease; but the first time he is taken to a sick bed, and told to ascertain from the languid eye, the feeble pulse and incoherent answers of the patient what his

illness is, the chances are a hundred to one that he goes wrong. The point in which the student is excelled by the great master of his art, consists not in a superior knowledge of anything that may be learnt out of books, but in the intuitive skill with which that knowledge is adapted to new states of facts. This can only be acquired by patient study of the realities of life. And I tell you this not to discourage you, but to show you that you must not consider your education complete though you have mastered everything that can be found in books: that you must summon up your energies for new, and at first, very disheartening labours, and must try to evolve mental qualities, of whose very existence you are as yet almost unconscious. Reading can only give one-half of your education. The remainder must be acquired by practice; and it is well that you should know this, as it will serve both to check that excessive confidence, which is always felt at first by a clever youth overflowing with book knowledge and to soften the disappointment and sense of failure which he will always experience, when he first comes into competition with the trained intellect of an experienced man.

Cultivate the principle of honor.

But mental qualities alone are not sufficient without the moral qualities which give them stability and direction. All your talent, and learning and industry will be worthless, unless you can be trusted. And therefore I implore you first of all, and above all, to cultivate that principle of honor, without which all your intellectual powers will only be a snare to yourselves, and a source of danger to others. The more eminent you are in other respects, the greater will be your temptation in this, for you will be capable of being of more service to others who may wish to twist you to their own bad ends. Gentlemen, there is nothing so easy to preserve as your honor, as long as it is jealously watched. There is nothing so impossible to regain, if it is once lost or tainted. And therefore I would earnestly entreat you to guard against the first slight deviation from strict integrity, the first prevarication, which will inevitably have to be backed up by a lie—the first dishonest gain, which will be renewed till you become hopelessly corrupt. The dishonest man does a threefold injury. He injures himself, and he injures the person whom he defrauds, and he injures every other honest man, by weakening that confidence which we are naturally disposed to place in the integrity of others. And while you are strengthening yourselves in the resolve to be honorable, let me warn you against taking that utilitarian maxim that "Honesty is the best policy," as an accurate

Result of honesty and reason for honesty.

compendium of ethics. It is a very true maxim, if you do not confound the result of honesty with the reason for honesty. Honesty is the best policy, but the man who is honest because it is politic, will be apt to reverse the maxim, and to think that what he fancies to be most politic is honest. The man who does this is lost. He is exchanging a star which is certain to guide him safely, for an *ignis fatuus* which will lure him to destruction. We are seldom mistaken in what is honest, but we are very apt to be mistaken in what is politic, and we are quite certain to consider that course to be politic, to which our inclinations lead us at the time. Be honest because it is right, and you will find the policy following, perhaps in a manner which you never looked for. You may not be rewarded by places or rupees, you may even be considered by your associates to have been merely scrupulous fools, but you will reap your reward in that self-respect and contentment, which always follows upon a consciousness of having done your duty, which places and rupees can never bestow, and the want of which places and rupees can never supply.

The failing of the natives of India.

Gentlemen, these are trite truths, and I wish they were so fully recognised and acted upon in this country, as to render it a waste of time for me to dwell upon them. But unfortunately it is not so. Many and brilliant exceptions there have been, but as a general rule, the natives of India have still to earn a character for integrity and truth. And, however it may suit the policy of those who wish to flatter you, to conceal it, the fact still remains, that it is this failing chiefly which has kept you back, and which, so long as it exists, will keep you back from the place which you ought to occupy as a nation.

Responsibilities of graduates.

I trust that a brighter era is now dawning. The night is now past, and I hope that a glorious day is at hand. What that day may be, mainly depends upon you, and those who are now being educated like you in this country. It is a solemn reflection, that at regular intervals the world is given over into a fresh set of hands. The school-boys of this generation are the masters of the next, and the fathers of that which is to follow—and then they have to answer to futurity for the way in which they have discharged their trust. Gentlemen, your turn comes next. Are you prepared to undertake it? From the position you have won, as possessors of wide attainments in a country where such attainments are rare, you will have great advantages, but you will have equally great responsibilities. In your persons, the

cause of education is on its trial. I have often heard it said, that education in India is a perilous experiment. I believe it to be neither a peril nor an experiment. I believe that it is our duty to spread education as widely as we can, and I believe that whatever is inherently right, must be more certain and more safe than any other course that can be pursued. But these truths are not established at once, and it depends upon you whether the proof shall be speedy or slow. You will go into the world as the heralds of a new system. Take care that you do not disgrace it. You will find every one willing to receive you and trust you as something better than those whom they have known. But if they find that you are no better, then they will never trust your race again. I appeal to you, not merely as individuals who have to make your own way in life, but as patriots who are going forth under new banners, to a new fight, to rescue their country from that worst of slavery, moral degradation. You have the noblest opportunities before you which I believe were ever offered to the natives of this country. Everything is open to you if you will only prove yourselves fit for it. Will you show yourselves worthy of the occasion, or will you not? In your persons, the mass of your countrymen will be judged. Will you betray them, or will you not? I am certain that you will not. I am certain that you, as far as in you lies, will strive to keep the hoods which you have this day received, without tarnish or stain. I trust that you will be the foremost of a long race of whom the University of Madras will have cause to be proud, men as remarkable for their integrity as for their learning. I trust that you will prove that virtue knows no distinction of country or colour. That India, as well as Europe, can rear up her own sons to be gentlemen, without fear and without reproach.

FOURTH CONVOCATION.

(By Rev. A. R. Symonds, M.A.)

Gentlemen,—Under the instructions of His Excellency the Chancellor of this University the duty devolves upon me of addressing you on an occasion which I trust will be memorable, not only as that *upon* which you attained unto a coveted dignity, but as that *from* which you set out upon a career, honorable to yourselves and beneficial to your fellow-men. Gentlemen, in the name of all here present, I offer you my hearty congratulations and best wishes upon the academic distinction which you have this day received; distinction, intended both to attest the ability and diligence of those who receive it, and to stimulate others to

pursue a like course of intellectual cultivation. Having been one of the examiners to test your qualifications as candidates, it has been to me a special satisfaction to witness your admission to your respective degrees; and now, as a member of the Senate appointed to address you as graduates, I call upon you to consider well the position which by the virtue of these degrees, you now occupy. That position is to be looked at under a twofold aspect; one, bearing upon yourselves, the other, upon your fellow-men. In respect of the first, the conferring of these degrees pledges you to aim at all intellectual and moral excellency; as to the second, it lays you under obligation to a course of practical usefulness. Rise then, gentlemen, to the true dignity of the position to which you have this day attained and recognise and fulfil the responsibility it imposes. Do you ask me to define more exactly wherein that dignity and responsibility consists? I refer you to the Questions which just now were proposed to you and to which you severally made response. Those questions were put to you by His Excellency the Chancellor in the name of this University, and they were answered by you, I trust, in all *sincerity with a clear appreciation of their import and design.* Review those questions for a moment, and ponder over their nature and significance. Those questions, you will observe, are purely of a moral character, and in putting them, before a degree was conferred upon you, the University clearly intimated that it looks not for intellectual superiority only, as the condition of a Degree, but for moral excellence also. In the ordeal to which you had been previously subjected by its duly appointed examiners, the University had obtained assurance that in point of learning and ability you were worthy of the honour to which you aspired; yet, before it would confer that honour, it demanded and received from you a pledge of moral rectitude, as men and as citizens. It asked you whether, as candidates for your respective degrees, you would promise, 1st, to fashion your daily life and conversation as becomes the members of this University; 2nd, to support and promote, to the utmost of your opportunity and ability, the cause of morality and sound learning; 3rd, to uphold and advance, as far as in you lies, social order and the well-being of your fellow-men.

Attain moral excellence.

Gentlemen, these questions are of a momentous character; they were solemnly put and, I doubt not, seriously answered. Note then, to what, by your own deliberate act and declaration, you this day stand pledged, and therein see what is your true dignity, your proper responsibility as graduates of this University. You are pledged to eschew every-

Import of promises made.

thing low and mean and unworthy; you are pledged to aim at all that is high and honorable and befitting; you are pledged to use your talents, learning, and influence for the repression of ignorance and evil and for the diffusion of knowledge and virtue; you are pledged to maintain and promote the peace of the Realm and obedience to the Powers that be; and, finally, you are pledged to further in every possible way, the best interests of your fellow-men. Gentlemen, if you fully comprehend the tenor of these promises, and if in good faith you have made them, then you understand the dignity and appreciate the responsibility of your position. Now, then, go forth on the career thus marked out before you, actuated by the highest motives and braced up with manly resolution. Call to mind, how of old the candidate for knightly honors, having first trained himself by long continued exercises of skill and strength was invested with the insignia of his Order after solemn vows to defend the right, and to maintain the honour of that Order untarnished. On this day, you, having passed the required ordeal, having been invested with academic insignia, after giving promises of a yet higher import. Gentlemen, stand by your Order and maintain its honour. Regard yourselves as knights-errant sent forth to do battle for the cause of Virtue and Learning. Then quit you like men, be strong; strong in principle, strong in purpose. Fulfil your honourable vocation, and justify by your future conduct the confidence which this University reposes in you by granting you its diploma. Let no blot stain your escutcheon or mar the credit of the body into the membership of which you have now been enrolled. Remember this, I pray you, that henceforth you are members of a Body Corporate; the honour of which is committed to your keeping. If one member suffer all the members suffer with it; if you obtain honor, it receives honor in your persons; if you incur disgrace, it sustains discredit also. Bear in mind that the eyes of your fellow-men will be upon you; and that the question will be asked, "Are these graduates of the Madras University better men, abler men, more efficient men than others?" Let your conduct and deportment give a practical answer in the affirmative. Aim to be good, aim to be useful, and so not only shall your *Alma Mater* be honoured in her sons and be compensated for her travail in bringing them forth, but the men of your generation shall receive benefit through you, and rejoice that such as you were raised up among them.

Advice to Bachelors of Arts.

To you who have attained the degree of Bachelor of Arts, I would say more particularly that to you we look for aid in the furtherance of sound learning. If ever this great Country is to be pervaded with the

literature of the West, it must be through the medium of educated Hindoos. All that *we* can do is to form here and there certain large reservoirs of the waters of knowledge; but you, and such as you, must be the channels to convey its fertilizing streams, far and wide, over the dry and thirsty land. What a noble and beneficent course lies then before you. It is quite allowable that you should find gratification in the distinction conferred upon you this day, and that you should regale yourselves in the walks of literature to which you have been introduced; but you will fall altogether short of the true object of the one and of the happiness of the other, if your aims and your desires terminate in self. Regarding then, your Degree as the starting point of a career of distinction and usefulness yet to be run, go forth upon the errand on which we now send you, and learn by actual experience the luxury of doing good, how much more blessed it is to give than to receive.

Advice to Bachelors of Laws.

Upon you who have attained the degree of Bachelor of Laws, I would impress the momentous character of the promise *specifically* made by you. You have pledged yourselves faithfully and carefully to fulfil the duties of your profession, on all occasions to maintain its purity and reputation, and never to deviate from the straight path of its honourable exercise by making your knowledge subservient to unworthy ends. Act out this promise, and the University will have no reason but to rejoice in any success you may attain. It is well known that peculiar temptations assail a Lawyer, and he must be a man of strong moral purpose and principle, who can put those temptations away from him. To advert to one instance only in illustration. The defence of a criminal may devolve upon you; you may become aware that he is guilty of the offence with which he is charged, you are not bound, therefore, to abandon his defence; on the contrary it is your duty to afford him the aid which the Law recognises and sanctions; but you are bound, even though you might thereby save his life, not to employ any false or unworthy artifice, such as asserting your own conviction of his innocence or diverting suspicion to another person. Such artifices have too often been employed. The temptation to use them may be strong, but you must arm yourselves with vigorous and manly principle to resist it. Shun, as injurious to others and degrading to yourself, all unworthy, tricky, pettifogging action, and by the purity and straightforwardness of your own practice, rebuke and discountenance such action in others. We send you forth into the arena of your profession to be champions of truth and equity

and righteousness; and, as to the Knight of old, when the Herald handed him his spear, so to you we present your diploma with a charge to be valiant for the truth,—and God defend the right.

Acknowledge and Respect God.

Finally, gentlemen, I venture to say to you one and all, have respect in all your doings to the Great Supreme. I am aware that, on many important points, most of you hold not the same creed with myself; but I have not had intercourse for so many years with intelligent Hindoos, without knowing that with myself they acknowledge a God, all-wise, all-powerful, all-good, knowing all things, seeing all things. I appeal to you, then, as recognising a Supreme Being, and in His name charge you to eschew evil, to love virtue, and to seek the good of your fellow-men. For this end may strength and wisdom be imparted to you; may the study of truth lead you into all truth; may the blessing which maketh rich and addeth no sorrow rest abundantly upon you and your occupations. And, as the morning star, having brightly shone in darkness, then disappears not in darkness, but only in the still brighter effulgence of the rising sun, so may you shine as lights in your generation, and at the end of your course be withdrawn into the brightness of the Fountain and Father of Lights, even that adorable and Great Supreme, whom truly to know and faithfully to serve is present peace and everlasting happiness.

FIFTH CONVOCATION.

(By Rev. R. Halley, M.A.)

Gentlemen,—By the regulations of our University, at this stage of to-day's procedure, it becomes the duty of a member of the Senate to exhort you to conduct yourselves suitably unto the position to which by the degree conferred upon you, you have attained. This duty by order of the Vice-Chancellor devolves upon me, and in the name of this University I call upon you at all times so to act, that your good name may add lustre to your degrees; that in the consistency of your life, the purity of your motives, the exaltation of your aims and the devotedness of your patriotism, it may be seen that the cultivation of sound learning is a spring of lofty action; and that you may repay the fostering care with which you have yourselves been nurtured, by continuing "to support and promote the cause of morality and sound learning" in this Presidency.

You, as amongst the earlier graduates of this University, will doubtless have great influence upon your countrymen for good or evil; they will look to you for the fruits of Western learning, and by your lives will they judge of its results. Your literary exertions have been rewarded this day by your admission to a University degree, but remember that with this new position you have incurred new responsibilities—not only in the promise and declaration you have made, but in the fact that you have received, as a trust, the setting forth before the world's eye in your own persons the advantages of a liberal education.

What the University offers.

In times gone by the treasures of the East were carried towards the West in so great profusion that Eastern wealth became proverbial; but as the merchant sends forth his ship from port laden with a rich cargo, in faith that she shall cross the seas and traverse them again and enter once more the port bringing higher freight to repay him for his lengthened waiting, so now the day has come, when, your waiting being ended, your vessel has returned to port, and the treasures of the West are laid at your feet. We offer to you, as we think, a *literature* unsurpassed in the world's history for extent, variety, and elevated thought; *science*, mental, moral and physical, true, because it is derived from a careful induction of facts and phenomena, subjective and objective, and is not the crude invention of mere theorists; *art*, refined and elevated, because it is the truthful expression of conceptions gained from nature, rather than the grotesque fancies of a distorted imagination. This is our merchandise; your position here to-day bears witness that you have tested its value, and we call upon you still to buy the truth and sell it not.

I say *the truth* rather than *knowledge*, for knowledge is but the instrument, truth is the object to be sought. It is not enough to know the theories of men; you must carefully test them and examine for yourselves, separating the wheaten grain of truth from the chaff of doubtful speculations. You must try and gain something worth believing and cherishing, something that you can weave into the texture of your own mental being, and something that you can hold by in practice, as a guide in action—a power within you.

The title—a comparison.

The title you now assume suggests a figure. Borrowed from chivalry, it speaks to you of loyalty and honour. You are the bachelors, you have come to the age of manhood, and, after refined investigation, have been deemed worthy, and have been this day

invested with manly arms. You have yet to win in the field the full honours of the Knight banneret, but now you are no longer squires, as knights you must conduct yourselves. Go forth to the tournament, let knowledge be your spear, but let truth be your mistress—she sits, the Queen of the Fair, to watch the day, and from her hands shall you receive the prize of the valiant. Wearing her favours, what a motive to the knightly virtues! And the first of them is *loyalty.* Be loyal to her whom you have chosen, for her do battle, whoever may oppose—whatever your object, you cannot deprave the truth.

Antiquity, the champion of error.

Arrayed in the lists are the champions of Error—she presumes to sit in rivalry with Truth—*she!* with her brazen face, shaking her gaudy ribbons! And who are her champions? There is grey-haired Antiquity, who in many lists has unhorsed the champions of Truth; whilst he deals his hardest blows, he will recount for your dismay his victories of old, and if the battle goes hard with him, he will cease his vauntings, and will appeal to your knightly magnanimity, reminding you that he was the friend of your fathers. Spare him if he will leave the lists, but so long as he is in arms for her rival, you must not, you dare not be disloyal to the Truth. He may taunt you as striplings, he may ridicule your mistress, he may laugh at your juvenile enthusiasm; but the day is yours, if you are stout of heart—before *your* weapon, knowledge, he cannot stand.

Other champions of Error.

But side by side with Antiquity, yet strangely contrasted, are champions of Error, your equals in years. They are the sons of Pride, dubbed knights on the same day with yourselves, they have grown up in your company, and will prove loyal to error, as long as you leave them unslain. Unhorse them to-day, they will utter their defiance to-morrow; with them it must be war to the death. They are Crude Speculation, Juvenile Conceit, Dogmatism and Presumption. They hate the Truth with utter hatred, for they have tested her scorn. They would have sworn themselves hers, but she rejected them with disdain. And now they have taken their place as Error's knights-bachelors. Their sinister countenances are well-concealed, as in full armour they stand, fair to the eye of the inexperienced. With dazzling brilliance they advance, their plumes are bright, their devices gay, their lances sparkle in the sun; but though stalwart their form and gallant their bearing, make no friendship with them; they are sons of Pride, and like their father, they hate the truth, they have embittered hearts;

slay them outright, or they will never cease troubling you; yield to them but a foot and you wound and grieve the Truth. But I cannot describe all the champions of Error, they stand opposed, you can see them well, Custom, Influence, Profit and a host less known, all range themselves on Error's side.

Adherents of Truth.

But Truth calls on you to join her followers and to take up arms in company with Sobriety of Thought, Carefulness of Investigation, Simplicity, Humility, Docility and Virtue, to show your loyalty and love for her. She claims your affection, as well as your arms; she must be mistress of the heart, as well as of the hand. If there be not love towards her in the heart, you but insult her when you take up her colours, and your wages shall be her scorn.

Courtesy.

But if valour and loyalty for the Truth are the first of the knightly virtues, assuredly they are not all. I remind you that the next of them is *Courtesy*. If combat *must* be—if Truth's good name and Truth's wide sway can only be maintained by constant fighting, still towards even your bitterest foe, you must not forget that courtesy is demanded of one of your degree; you cannot descend into menials' hall and join in the squabbles of the retainers. With dignity and courtesy you must lead your own, choosing only to answer to the challenge of knights; and though you deal hard blows, you must neither trample on a wounded foe, nor forget the respect which is due to a worthy opponent. But out of the battle-field or of the tournament, to all you must exercise chivalrous courtesy, bearing yourselves as true knights with deference to your elders, with respect to your equals, with good-will and kindness towards the younger. And the courtesy of the true knight called forth his valour not only for his mistress, but to aid any who were in danger. So must it be yours, though Truth be your mistress, to step forward and save from harm, when any of the fair are in danger in your presence.

Other Virtues.

You must never shrink from breaking a lance in behalf of Patience, and Temperance and Charity, and Purity, and Philanthropy. If these be wounded or injured before your eyes, much more if their trust be from yourselves, Truth will be shamed, for you will lack the courtesy of her knights.

Munificence.

But there is also required of the true bachelor, that he should show *munificence*. This virtue you are called upon to exercise. With knowledge as your weapon, you will spoil many foes; yet your gains must not be

wholly for yourselves. You must help to scatter, with a profuse hand, the intellectual wealth you have won. You must not take the miser for your pattern, who hoards and never scatters, nor must it be sufficient for you to keep your retainers in comfort and the destitute from starvation ; of your wealth you must scatter to the good and to the evil, denying yourselves that others may abound.

Last, but not least, of the knightly virtue, was Justice.
Justice. Without this no knight could be complete, he must hate a wrong, and love the right, and defend *only that which was just. There are amongst you those* who have armed yourselves with law, as your weapon. You are champions of Truth and must not forget the virtue of Justice; without it you are no true knights. Let the true knight only wield so dangerous a weapon. Rightly are those who take it in their hands, more narrowly watched, and more severely judged than others, if in the smallest degree they forget their honor. A chosen band of knighthood, admitted by a special initiation, their honor is their best possession. One mean device, one coward's trick, one unfair blow, and the whole brotherhood of these Knights Templars is disgraced. They live to battle with oppression and with wrong.

Recreant knights will you be; ten times scorned in the halls of your special brotherhood, if you use your weapon to give triumph to wrong doing; if you wield the sharp edge of the law, to obtain for yourselves, advantages which are not yours of right,—or if for base gain, as a hireling freebooter, you seek for others, possessions to which they are not entitled. Truth calls to you as her champions, guard your honor unsullied in its purity; but especially exercise justice. Truth needs your aid. It is yours to cleave the black armour, within which chicanery and perjury and treachery have encased themselves. It is yours to strip them of their false devices and on the dunghill of their lying inventions, to strike off the spurs of these false and base born knights.

Knights Bachelors, you are invested this day, brace yourselves for the conflict, the lists are ready, the champions of Error have sounded the defiance, I call upon you to go forth as true Knights, endowed with valour and loyalty and courtesy, and munificence and justice. Give them a fall on behalf of your mistress, fear not their blows; onward! try your new armour! try the mettle of your weapons; and as the old enemies of Truth bite the dust, your victory is secured. You shall come again to the spot where you obtained the favours of your mistress, and in the sunshine of her smiles shall you receive the prize of the

conqueror. As the din of the martial music is heard through the field, and there is sounded and resounded from the lips of the minstrels—"Honor to the Sons of the Brave!"

SIXTH CONVOCATION.

(BY J. BRUCE NORTON, ESQ., B.A.)

Gentlemen,—You have this day finished your general education. The University to which you belong has stamped you with the seal of her approval, and sends you forth into the world valued and accredited with the honor of her degrees. But you would fall into a grievous error if you should suppose, and into a still greater if you acted upon that supposition, that you have now completed your education, and that henceforth you have only to discharge the duties of such offices as you may chance to occupy. Life is one long school, and the education of every man only closes with his dying day.

Objects of general education.

The objects of your general education have, I trust, been attained: that is to say, that you have become the masters of no inconsiderable mass of substantive information; that you have acquired habits of labour, order, and reflexion; that your minds have become practised instruments for judging accurately and dispassionately on such subjects as may hereafter be submitted to you; and, above all, that you are imbued with sound principles of honourable and moral conduct.

So far from your education being finished, your special education now begins; and remember that hitherto you have had careful, anxious, painstaking, conscientious masters to watch over, to guide, to instruct, and to correct you; but that you are henceforth your own teachers, and self-education has become to each of you his sacred task and duty.

You may, if so disposed, carry your studies, even with reference to this University, to a far higher reach; for it is open to you to seek the degrees of Masters in Arts or Laws. The higher honor is not with us, a mere form, but marks a very considerable progress in, and a much deeper knowledge of, the subject-matters in which you have this day taken your several degrees.

Self-education.

But it is rather with reference to your self-education, unconnected with the University, that I would now address you. And I would pray you to be on your guard against the insidious approaches of vanity,

self-sufficiency, arrogance; charges of which have, I know, been heretofore freely laid against the young educated Native. I will not say that a little knowledge is a dangerous thing; for all knowledge is in itself good: but I would ask you to mark carefully the great difference between the pride of knowledge and the humility of wisdom. The more you learn, the more you will discover you have to learn; the more you will fathom your own ignorance; the more illimitable you will find the regions of knowledge; the more you will become diffident and modest; the greater forbearance and deference you will exercise and pay towards your fellows; the more you will be conscious of your own insignificance and the vanity of all human affairs; the more you will marvel at the greatness and goodness of that universal Providence which ordereth all things for good, even when to our finite vision events may present the appearance and the semblance of evil.

Improve your leisure.

Labour, it has often been remarked, makes the difference between man and man: and there is no doubt that honest regular plodding does almost invariably lead to a *certain* success in life. But as Lord Bacon says: "The most active or busy man that hath been, or can be, hath no question many vacant times of leisure, while he expecteth the tides and the returns of business (except he be either tedious and of no dispatch, or lightly and unworthily ambitious to meddle in things that may be better done by others) and then the question is, but how these spaces and times of leisure shall be filled and spent: whether on pleasure or in studies": and I believe that ultimate and real success of a nature worth the having, and the formation of a truly great and estimable character depend chiefly upon the way in which those interstices of leisure are employed. Mental relaxation, bodily exercise, are necessary to all men; they are essential to the cheerful and efficient performance of our daily duties: but let me caution you not to throw away these opportunities of leisure, the only ones you will have left, in idleness or folly, for I will not stoop to add, vice. It is by inculcating the *habit* of improving your leisure, that you will promote your self-education: and this is all the more indispensable; because all special occupations have a tendency to narrow, however they may sharpen, the intellect. If we are ever poring over the same page, the sphere of vision is bounded by the four corners of our book; if we will never lift our eyes, we may shut out even the glories of Nature and the light of Heaven, until we come insensibly to forget them. It is absolutely necessary therefore for every man immersed in

business, to keep his mind open and enlarged, if he would escape the reproach of having sunk into a mere drudge; if he hopes to hold his place in cultivated society; if he aspires to achieve aught for his own fame, for the benefit of his own countrymen, or of mankind at large. Thus it is, that you will be ever advancing on the path of self-education, making yourselves practically more useful in your professions, more agreeable members of the society in which you move; better citizens of the State you serve; and at the same time be laying up for the autumn and winter of old age, a store of pleasing recollections and associations, which will form one of your best solaces, when the body becomes too enfeebled for further work, and the mind too dull for fresh exercitation and adventure.

Results of self-education.

As you will thus educate yourselves, so we expect you to be mindful of your duty in forwarding the education of others. You may not be able to do much; some may have it in their power to do more than others; but if you are well satisfied of the pleasures and the profits of knowledge in your own case, you ought to seek to impart the same benefits to your fellows. Every educated man who like you has been stamped by the University, may become the centre of a fresh circle of educational activity and action. The scholar who studies merely for himself, pursues but a selfish aim, scarcely worthy even of praise or of approval: nay, it may be that he is but unconsciously wasting his invaluable, irrevocable time in another form of laborious idleness. He is like a fountain, the waters of which fall back unproductive into the basin of its own reservoir; while the scholar who labours for his fellow-men is like an abounding river, which gladdens and fertilizes the country through which it runs. The one at best is but as a star upon a cloudy night: it shines, but in privacy; and so far as this world is concerned, with ineffectual fire; the other is as the universal Sun, seen and felt through the clear atmosphere at midday, giving out light and warmth to all mankind.

Further the education of others.

And now a word to those who have failed in obtaining their degrees. Disappointment is natural and unavoidable; but there is no reason why any unsuccessful candidate should give way to despondency. The very effort to attain success has necessarily been productive of good to him: and so far from discouraging or blaming those who have failed, we sympathize with them; and the Examiners will, no doubt, readily admit that the great majority of candidates who have failed, are nevertheless entitled

to no mean praise. We bid you press on and repeat the fight; seek to strengthen the weak places, and to supply the deficiencies which the results of your examination have pointed out, and renew another year, with fresh hope, and more enlarged knowledge, the struggle for a degree.

To those who have been unsuccessful candidates for a degree in Law, we admit that the presence at the Mofussil Bar of even such candidates as have failed this year, would effect an improvement in the order of Pleaders. We do not under-estimate the great importance of throwing practitioners with more legal acquirements and more general education into the ranks of our Provincial Pleaders; but as Examiners and members of the Senate, we have felt that even that object ought to be sacrificed to the paramount expediency of not lowering the standard or the value of the degree of Bachelor of Law.

Responsibilities of Lawyers.

The Bachelors of Law must remember that they have taken upon themselves heavy responsibilities. The Advocate not only holds himself out as of ability to protect his client's interests by advice and advocacy, but it is in no small degree to the Advocates who are Bachelors of Laws, that the State and the Profession must look for the elevation of the character of the Native Bar, and that better administration of public justice, which is one of the most important consequences of such an elevation.

Let every Advocate set his face against, strive with all his might and main against, the hydra-headed crime of perjury.

I am far from imputing to every individual Native a want of truthfulness in all his ordinary dealings with his fellow-men. We know too little of Native society to justify any so sweeping conclusion; and indeed, society could not hold together under such conditions. Truth, as Bentham has well remarked, is easier and more natural to man than falsehood.

Why Perjury has grown.

I believe that the success that attended perjury before the East India Company's Courts of Justice has fostered its growth, and there is not wanting plenty of high reliable English authority for asserting, that the simplicity and truthfulness of Native character has degenerated in consequence of the introduction of our tribunals and institutions. But whatever the cause, the fact remains, that the records of our Courts of Justice contain little better than one long catalogue of forgery and perjury.

It is to education that we must look for the final eradication

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of these crimes: but in the meanwhile much may be done by strengthening the Judicial Bench; by insisting on its occupants being qualified by previous methodical legal training, to grapple with the enormous difficulties which systematic perjury undoubtedly throws in their path; by taking care that the detection of the crime shall be invariably and rapidly followed by adequate punishment; and last not least, by the resolution of the Provincial Bar, never to tolerate in their clients any recourse to such vile acts as forgery, perjury, subornation of perjury, for obtaining a favourable decree.

Duties of an Advocate.

Most earnestly we invite and call upon all Bachelors of Law to ponder well upon the duties of an Advocate. Entitled as the Advocate is to a fair remuneration for his services, he should never let the acquisition of wealth be the main end or object of his actions. He should seek to compose and to restrain, not to foment and foster, the evil passions of those who consult him. His first duty to his client is, if possible, to save him from litigation. If that be impossible, then to stand fearlessly and faithfully by him from first to last. In order that he may conscientiously discharge his duty, the Advocate must know what the substantive law is, and what its shifting forms require; and hence he can never safely relax his course of legal studies. His eagerness for his client's cause must never lead him into any measure that is dishonest or dishonorable: should a client venture to suggest such measures, the Advocate may justly spurn him from his door. He is never to seek to mislead or to puzzle the Court. He is there to aid, not to embarrass the Judge; he must never mis-state a fact; and always base his arguments upon and confine them to the facts as they stand proved by the evidence. The relations between Judge and Counsel in a properly constituted Court, should be those of mutual reliance and esteem. There should neither be arrogance on the one hand, nor subservience on the other. The observation of a due deference to the Bench is perfectly compatible with the vindication of entire freedom of speech by the Bar; and while the Advocate pays all proper respect to the Bench, he should never forget, nor suffer to be forgotten, the respect that is due to himself. He is the champion of political liberty; he may be the martyr of political power; let him take heed that he never degenerates into the demagogue leader of democratic licence. Remember that he who aspires to the honors of the profession, and advancement by the State, must rest his claims at least as much on the worth of his moral character, as on the brilliancy of his reputation for intellectual achievements.

And may you all, of whatsoever degree and in whatsoever faculty, never forget this; that the University has committed her honor to the keeping of each and every one of you. No one individual can be guilty of a mean or ignoble action without in some measure casting a tarnish on the lustre of his University; and it may be that hereafter, if ever you should be tempted to swerve from the broad straight path of honor and truth and duty, the recollection of this fact, even if you had no higher or better angel to turn to, may save you from peril in the hour of temptation. Temptations you must all have; that you may not fail nor quail before them is our earnest hope. The University which has accredited you with her degrees, will affectionately but scrutinously watch over your careers, now that she sends you forth from the calm halls of academic learning into the fierce struggle of the real battle of life. Her interest in you does not now cease; it has only commenced: for your association with the University dates from this day: she will hear, from time to time, with pride and pleasure of your success; and she bids you, through me, one and all, ride on in honor and prosperity.

Preserve the honor of the University.

SEVENTH CONVOCATION.

(By E. Thompson, Esq., M.A.)

Gentlemen,—Having been desired by the Chancellor to deliver at this Convocation the customary address to the Graduates, I have to ask your attention for a few minutes while I attempt to discharge the duty which has been assigned to me. I am unfortunate in having to follow the many able men and eloquent speakers who have represented the Senate on former occasions; so much has been said and so well said on various subjects more or less connected with University education, that it is difficult to say any thing new, and I shall therefore confine myself strictly to the duty prescribed by the University, that of exhorting you to conduct yourselves suitably to the position you have attained.

I have before me Graduates in Arts, in Law, and for the first time in this University, a Graduate in Civil Engineering, and it will, I think, be convenient, before making some remarks common to you all, to say a few words to each of these classes individually. To begin with the Graduates in Law. You have before you a most honourable career; indeed; I can hardly imagine a more important mission than the one to which you are called.

Advice to Graduates in Law.

The Native Bar and Bench have hitherto laboured under many disadvantages, and have been exposed to much unfavourable criticism. Your very presence here to-day, and the signs of academic distinction which you wear, prove that you have made considerable progress in your legal studies, and that you are bringing to the practice of your profession, knowledge and ability rarely possessed by those of your fellow-countrymen who have hitherto taken part in the administration of the law. Add then to the knowledge which you already possess patient study and careful practice, and above all, see that you add to professional ability, the strictest integrity of conduct, without which your career, however brilliant for the time, cannot fail to be attended with disgrace in the end. Recollect the promise which you have just made to maintain on all occasions the purity and reputation of the profession, and never to deviate from the straight path of its honourable exercise. But to return to the point with which I began. You know better than I can possibly know the defects and shortcomings of Native Judges and Advocates; see that you strive to the very utmost of your power to remedy these defects, to make up for these shortcomings. Recent changes in the rules of the High Court have made the possession of University distinctions a passport to practice in the highest Courts of the country; I trust that your conduct at the Bar, and, it may be, on the Bench, will be such as to enable the framers of those rules to look back upon their work with unmixed satisfaction. The example of one conspicuous and deeply lamented member of your community, showed how much could be effected even under the old system by consistent industry, modesty, and integrity; the advantages and opportunities you enjoy, far exceed his; take care that they have not been bestowed upon you in vain.

Advice to Engineers.

The career of the Civil Engineer is not less important than that of the Barrister. His labours have an immense influence upon the happiness of mankind. The want of good communications has been a serious obstacle to the material progress of this country, and well educated honest native officials may do much to remedy this want. You will probably be called upon at no distant time to hold a responsible position in the Department of Public Works, notoriously this department has suffered greatly from the gross dishonesty of subordinates and contractors; we trust that you too will bear in mind the promises you have made to-day; that you will not only prove superior to all temptation to wrong doing yourself, but resolutely oppose and frustrate the malpractices of others.

Do not be disheartened by failure.

To the Graduates in Arts, of course I have nothing so special to say as to their brethren of the other Faculties, but I cannot pass on to my general remarks without pausing to congratulate two of their number more especially on their present success, and dwelling for a moment on the lesson which it inculcates. I have heard indeed of instances in this University of young men being so disheartened by a single failure, that they have never had the courage to try again; they have felt, it seems, a morbid sense of disgrace, and have not ventured to appear a second time in the Hall of Examination. But how much nobler it is to triumph over this feeling and to resolve to make up for past ill-success by continued industry and perseverance—that this determination may be crowned by success in the end, you have a proof to-day, and I trust that those who were unfortunate enough to fail in the recent examination will be animated by your success, and in their turn come to be numbered among the Graduates of the University.

The secret of Englishmen's success.

And now, gentlemen, addressing you all and congratulating you upon the distinctions you have attained, the question naturally arises, What is expected from you? The University has tested your abilities, has set as it were her seal upon you, and now sends you forth, as sterling coin, fresh from her mint. What then does she expect from you? that you will acquit yourselves like men, that you will do your duty. Some unmerited praise no doubt is attributed to Englishmen by themselves, and some unmerited blame perhaps cast upon them by others, but this much, I think, I can assert without fear of contradiction, that Englishmen are animated above other nations by a pervading sense of duty; and a glorious result it will be of England's mission in the East, if she succeeds in any degree in impressing upon the minds of the countless millions of this land, over whom she has been called to bear rule, some portion of the feeling which animates her sons. It is this consciousness, that in any circumstances he is expected to do his duty, that nerves the Englishman in the hour of trial; it is this that has so often carried him along the road that leads to victory, it is this that has consoled him as often under the certainty of danger and death. This last sacrifice to duty, it is very improbable that you or any of us here to-day will ever be called upon to make; but you will and must be called upon, over and over again, to make to duty sacrifices of inclination, of pleasure, or of profit. And who will undertake to say that this obligation is an easy one at all times to fulfil? There are however other ways and other senses in which you are expected to do your duty, and it is to

these that I wish more particularly to call your attention.

Duty to the State.

For instance, there is a duty which you owe to the State. Every citizen of a State is bound to yield a willing and cheerful obedience to the law, and to support, as far as in him lies, the cause of order and good government. And surely this obligation, incumbent as it is upon all, is more especially incumbent on those citizens, who like yourselves have received a superior education. You ought to be above the prejudices and passions which hold unlimited sway over the minds of the masses; a calmer judgment, a more intelligent obedience will surely be expected, and, I trust, found in you. But there is another point connected with this duty to the State, which concerns most of you very nearly. I do not wish to dwell much upon it, but I think it well briefly to allude to it. Most of you I believe have at an important period of your life received what may really be called a State education, and to this education, utilized by your own industry, you owe your present position. You have received then a great benefit, will you not strive to make some adequate return? And this brings me by an easy transition to another class of duties. I mean your duties to your fellow-countrymen. For you can hardly show your sense of the advantages you have derived from the liberality of the State in a better way than by endeavouring to enlighten the community to which you belong. There are many ways in which you may do this, but a single instance will suffice for the present. It often occurs that the best intentions of Government, the best plans devised by it solely and purely for the good of the people, are misunderstood and misrepresented. You and such as you, can, I think, do much to prevent this; you know well enough the utter groundlessness of the belief popularly entertained from time to time upon such matters, and if each of you in his own sphere were to endeavour to combat these delusions and to place in their proper light the acts of the Government, I feel assured that much immediate and permanent good would be the result. Again, to speak of the subject so proper to this particular time and place, Education—ought not you who have made some progress in knowledge, who have at least learned enough to long ardently to know more, and to wish that others should have the same tastes and aspirations; ought not you I say to endeavour to the very utmost of your power to spread among your people the blessings you yourselves so highly appreciate. Some of you have already devoted yourselves, or are immediately about to do so, to the task of spreading education directly, by becoming

Duty to our fellow-countrymen.

teachers; all honour to you for your choice of a profession. I hope that you will be encouraged to persevere in the course on which you have entered, and that you will not merely look upon tuition as a means of livelihood for a time, to be given up when something more attractive offers itself, but as a profession to last your lifetime. It is indeed an arduous one, full of anxieties, difficulties, discouragements; it may indeed, (if you persevere, it must) afford you a competence, but you cannot expect much more, and wealth is out of the question; but it has its bright side too; it is pleasant to watch the progress of pupils in the school and in the world, and it will be no small consolation in after years to look back upon a well-spent useful life, and to feel that hundreds are indebted to you for some of the purest and highest of earthly pleasures.

Promote Education.

But those among you who are not about to become teachers, may still do much to promote education. In the first place you may exert your personal influence with your families, and point out to all connected with you the great advantages to be derived from a liberal education, and in the course of time when sons and daughters are born to you, it will be your duty to see that they do not, to say the least, fall short of the acquirements of their parents. Again, it may well happen, now that so many roads to advancement are open to you, that some of you at least may become wealthy men; and a portion of that wealth can hardly be better employed than in providing means of instruction for others. You may found prizes, scholarships, professorships, and the time may come when even a College may owe its origin to the enlightened liberality of some educated Hindu. It was remarked the other day by the Vice-Chancellor of the University of Calcutta, himself one of the brightest living ornaments of his own University, that to found a College was a means of transmitting to distant posterity the memory of a name which otherwise would soon have passed away. He instanced a College at Cambridge, founded by a Physician in the reign of Queen Elizabeth, whose name however well known in his own times would undoubtedly long since have been forgotten, had it not been that year after year students, issuing forth from the College which owes its existence to his bounty, and distinguishing themselves in the University and in the world, have made familiar to the ears even of the present generation the name of a physician three centuries in his grave. This laudable ambition has already induced some natives of Bombay to come forward with princely munificence, and found Colleges

and other institutions for the good of their fellow-countrymen, and I trust that the memory of their good deeds will last as long as the memory of Dr. Cain's. But why should Madras be behind the sister Presidency in the race of good works? You are no doubt aware that the Government have proposed to erect for the University a Hall for Examinations, Lectures, and Meetings such as the present; and this proposal was hailed by the Senate with lively satisfaction; but that satisfaction I need hardly say would have been greatly enhanced, if the offer had come from a wealthy and enlightened native gentlemen; for what we desire above everything else is, to see the natives of this country taking the work and cost of education more and more into their own hands and depending less and less upon the assistance of the State.

Avoid contentment in learning.

And now let me say in conclusion a few words on what I may call duties to yourselves. It is a duty you owe to yourselves as well as a duty you owe to your Creator, not to suffer to lie unimproved the talents committed to your charge. Standing on the threshold of life, standing, let me remind you, still only on the threshold of knowledge, it is your bounden duty to neglect no opportunity of self-culture and self-improvement. Busy men you may and I hope will be, but intervals of business there will be which you can turn to good account, and even your ordinary occupations may if rightly understood, be a discipline both to the mind and to the heart. Never then be contented with past acquisitions.

Be true to yourself.

Strive day by day to add to your store of knowledge, and to enlighten and quicken your moral sense; cultivate a spirit of truthfulness, cultivate, aye, and with the greatest care, for it is a tender plant, cultivate a nice sense of honour: beware of everything that is mean, beware of aught that may impair your self-respect. As you travel along the road of life, the University which now bids you a hearty farewell will anxiously watch your progress; to me personally who have been so intimately connected with many of you, your future career will be a source of the deepest solicitude. We hope then, as I said before, that you will quit yourselves like men in the great battle of the world, advancing from strength to strength, not presumptuously indeed, but in a proper spirit of self-reliance. Farewell—and in connection with what I have just been saying about your duties to yourselves, take with you as farewell words these noble lines of England's noblest poet:

To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

NINTH CONVOCATION

(By The Hon. Sir Adam B..

Gentlemen,—Graduates of the University of Ma[illegible] your attention for a few minutes, whilst, in accordance with [illegible] rule and practice of this University, and in obedience to the request of the Chancellor, I exhort you to conduct yourselves suitably to the position which you have now attained.

That is a position of which you may be justly proud. It is by no slight amount of industry and ability that this distinction can be achieved; it entitles you to, and, I believe, secures for you, a high place in the estimation of all your fellow-citizens of every rank and race; and it places you on a high vantage ground for the accomplishment of still greater things.

I would that I could expect, by any words of mine, to make you duly sensible of the responsibility which this position brings with it; for the University (I am persuaded) attaches some importance to this part of the day's proceedings. She by no means desires it to be regarded as a mere matter of form.

Difference between Indian and English Universities.

This University, gentlemen, has not, under existing circumstances, the means of exercising any of that domestic discipline which is a valuable feature of the Collegiate system in some other Universities, nor can she give to her students that kind of moral training which results from the free social intercourse of a large body of educated youths, living together as one community, and not only prosecuting common studies and striving after common objects of ambition, but sharing also in common recreations and amusements.

On what the reputation of the University depends.

But not the less is the University of Madras anxious about the future character and conduct of her sons. She does not confer her degrees upon them without first taking from them a solemn promise by their future lives to justifiy her choice; and year by year, as she sends forth new men with her marks of honour into the world, she requires the same exhortation to be addressed to them, she requires them to be told what it is she expects of them, and what is the standard at which she desires them to aim. Bear in mind, then, gentlemen, I beg of you, that the reputation, nay, the life of your University, depends upon you and upon those who stand in the like relation to her with you. Unless she can point, year after year, to an increasing roll of distinguished names, the names of men who, by a career of honourable usefulness, have

and ed or are proving themselves benefactors of their country, she fails in her mission. The tree can only be judged by its fruits, and the University must be judged by the character and conduct of her sons. In vain she assumes to raise the standard of education to a high level; in vain she strives to promote sound learning and to cultivate the growth of public and private virtue, if her graduates do not stand forth conspicuous amongst their fellow-countrymen both for learning and for virtue, living epistles read and known of all men, wherein the good effects of their early training are written in most legible characters.

As to yourselves, gentlemen, you have now reached a critical period of life, a critical point in your career. You are now exposed to some temptations which will probably never again attack you with so much force as now, and against which we call upon you to struggle with all your might. Perhaps the worst and strongest of these is the temptation to rest from your labours, satisfied with what you have already done.

The object of seeking education.

It is often said that these educational honours are sought by the youth of this country not for the honour of them, nor from any love of learning, but for the sake of the appointments and the rupees which are supposed to follow pretty fast and with tolerable certainty upon the acquisition of a degree; in fact, that the love of money is the moving cause which stimulates the intellectual activity of Hindu youth. Many hard things are said about the love of money; and when it is a form of mere selfishness, nothing too hard can be said of it, for all mere selfishness is very hateful; but the desire of wealth, if not too eager, may be rendered blameless or laudable by the motives from which, and the purposes for which wealth is sought; and so, as to the desire for employment, whether in the service of the Government or in any other honourable and useful career, far be it from me to condemn it as a motive of exertion.

Acquire a taste for learning.

But, of course, gentlemen, it would be lamentable indeed, a very lame and impotent conclusion of all the exertions made on your behalf, if the ambition and the patriotism of the native youth of this country should end at this point, and should be limited to such objects as the possession of subordinate appointments in the service of Government; for then the University would have practically dwindled into an Institution for providing clerks for Government offices. Gentlemen, the University looks to its graduates to refute this aspersion by their conduct. We trust to them to show that they have acquired at least such a taste for learning that the

further pursuit of it is no irksome task, but has become to them one of the chief pleasures of life. The busiest man can find some leisure for congenial studies, and even old age delights in "a renewal of acquaintance with the favorite studies and favorite authors of youth." How many illustrations of the truth of this might be quoted from the lives of English Statesmen. Take one of the latest examples.

Lord Derby.

Look at Lord Derby, the Chancellor of the University of Oxford, who for more than quarter of a century has taken an active part sometimes in the administration of public affairs, always in the busy turmoil of political life, yet has always found leisure to cultivate the classical studies of his youth, and has in his old age given to the world an admirable translation of the Iliad, in the preface to which he assures us that the task has been his most delightful recreation. These, gentlemen, are the examples which we desire to hold up to our graduates for imitation. How great a triumph it would be for one of you, even though it were the work of a life, to produce a commendable translation in your mother-tongue of any one of our great English classics. How signal would be the benefit conferred upon your country. How proud would this University be of your achievement!

Do not abandon your studies.

But, on the other hand, gentlemen, this one thing is certain, that you cannot stand still where you are. If you abandon your studies now, you will assuredly this time next year be less worthy of your degrees than you are now; and, the following year, less worthy still; and, in a few years, probably not worthy of those degrees at all. The very title you have now won may suffice to suggest to you that this is but a step in your career, and that unless you are content to retrograde you must be prepared to make the necessary effort to ensure further progress. Do you remember that Bacon, in his "Advancement of Learning," points out this continual effort at self-improvement as constituting the essential difference between the learned and the unlearned man? He says that "Learning disposeth the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of growth and reformation. For the unlearned man knows not what it is to descend into himself or to call himself to account; nor the pleasure of that *suavissima vita indies sentire se fieri meliorem.* The good parts he hath, he will learn to show to the full and use them dexterously, but not much to increase them: the faults he hath, he will learn how to hide and colour them, but not much to amend them: like an ill-mower that mows

on still and never whets his scythe. Whereas with the learned man it fares otherwise, that he doth ever intermix the correction and amendment of his mind with the use and employment thereof."

Our words, then, to you, gentlemen, are "Onward and Upward;" and permit me to remind you that immediately in front of you there is a height which has never yet been reached, a prize never yet won by any of your countrymen in this Presidency, the degree of M.A.

Liberality of the First Prince of Travancore.

I pause here for a moment to name, with the respect which is due to his exalted rank and still more to his enlightened liberality, one of the Fellows of this University, His Highness the First Prince of Travancore, whose public spirit and love of learning have led him to hold out to you an additional inducement to advance to that degree, and whose presence here this day we hail with sincere gratification.

Be modest.

But whilst we urge you to further progress, be on your guard, gentlemen, also, I pray you, against another temptation to which at your age, and surrounded by admiring friends, you are now more than usually exposed, the temptation to think of yourselves more highly than you ought to think. Be not boastful nor too proud of your own doings; bear your success with modesty, which is ever the companion of real merit, and avoid all appearance of arrogance and self-conceit, which are both offensive to others and injurious to yourselves—serious obstacles in the way of usefulness and self-improvement. To this end it is only necessary that you should "descend into yourselves" as Bacon has it, and call yourselves to an account by comparing the little you know with the more which others know, and the much more which remains to be known. Depend upon it, you will find cause enough for modesty, as well as for continued and strenuous application.

The career of a Teacher.

But, now, gentlemen, a few words as to your duty towards others. You are well aware that, in the matter of national education, it is still very early dawn with us in this country. The sun has hardly begun to gild the hill tops, but we desire to see its light and warmth shed into the lowest valleys; and in no way can you so well show how highly and justly you appreciate the real value of the education which you have received (for the value does depend upon the use you make of it), as by endeavouring to extend as far as you can the like advantages to others. This you may do by devoting yourselves directly to the work of teaching as the business of your

lives; you may find more lucrative, you can find no nobler employment; and in the interests of education it is much to be hoped that ere long the inducements to enter upon that career will be greater than they are at present, that the labours of the schoolmaster will be more highly rewarded, and that both in public and private more heed will be given to the injunction of the poet—

> "Respect, as is but rational and just,
> The man deemed worthy of so dear a trust."

Wage war against ignorance and vice.

But, gentlemen, there are other ways also in which the University looks to you for aid in the work to which she is committed. By the excellence of your own lives you may be the teachers of your countrymen; and not only in the circle of your own families, but wherever your influence extends, you are called upon to maintain, by your words, as well as by your deeds, an uncompromising warfare against ignorance and vice, in whatever shape they may present themselves; you are bound to use the weapons, with which education has armed you honestly and consistently for the uprooting of prejudice and the correction of error, wherever and whenever you may encounter them. This is a great responsibility, but it is one from which you cannot escape. Your position as graduates of this University will give weight and influence to your opinions, whether you desire it or not; and it behoves you, therefore, to take care that your own opinions upon all the many questions of social and national importance, which must come under your consideration, are formed with a due sense of the responsibility attaching to those who are guides and leaders of their fellow-men; but if you do act under this sense of responsibility, if you are ever ready to listen to the voice of reason, if you never shut out any light which you can get, if you resort to all the means within your reach for the solution of any difficulties which occur to you, and if you give the whole mind anxiously and unreservedly to the ascertainment of truth, you may justly hope to arrive at sound conclusions, and feel a reasonable confidence that your influence upon your fellow-countrymen will be honourable to you, and beneficial to them.

The Native Press.

There is, no doubt, in native society and amongst the masses of the native population, an undercurrent of feelings and opinions about which we know little or nothing. Partially, and but partially, these feelings and opinions find expression through the medium of the Native Press, and thus occasionally they come to light. But the glimpses thus obtained are very far from satisfactory either as to the course or purity of the stream, which, nevertheless, is thus

carrying health or disease, life or death, into the very heart of the population. Here, then, gentlemen, I think is a field in which you, and such as you, may do good and laudable service. Your influence can extend where ours cannot reach, and you may know of evils of which we are ignorant. Gentlemen, I would say in particular that it belongs to you and those educated like you to raise the character of the Native Press, to render it a certain instrument of good instead of a too probable instrument of evil.

Principles that lawyers should act upon.

But it is time that I should say a few words specially to the Bachelors of Law. I infer from the degree which you have chosen that your intention is to devote yourselves to the law as a profession, and that you desire to serve your country either as Advocates or as Judges. It would ill-become me, gentlemen, to say anything in disparagement of that choice. It is a profession which holds out to you many substantial rewards; but be assured, it yields its prizes only to those who fairly win them by industry, ability, and integrity. It was a great satisfaction to the Judges of the High Court when they found themselves at liberty to admit the Bachelors of Law of this University to practice generally in that Court, requiring them only first to devote a short time to the task of making themselves familiar with its practice and procedure; and though this has not hitherto been done at the other Presidencies, we trust to the good conduct of the Vakeels whom we have already admitted, and the Advocates and Vakeels who may hereafter be admitted, to justify the step. Gentlemen, in the practice of this profession you must neither forget your duty to your clients, nor your duty to yourselves. The one demands of you that you should give to your client the full benefit of your knowledge, experience, and judgment, sparing no pains to render these as perfect as you can; the other demands of you, that you should never, even from zeal for your client, still less from any motive of self-interest, stoop to any dishonourable or unworthy practice. As to zeal for the client, I am afraid that it is not generally in this country a very strong feeling; and it would not, I think, often be sufficient in itself to tempt the practitioner far astray from the right path, as it has sometimes done elsewhere; but, alas! the baser motive of self-interest is strong enough everywhere; and in this country litigation is generally so interwoven with fraud and falsehood, that you will need to be ever on your guard against involving yourselves in any complicity with the misdeeds of your clients. There are, I believe, some persons who can hardly persuade themselves that the profession of advo-

cacy can ever be consistent with personal honour; but this opinion is probably influenced mainly by a mistaken notion of what the Advocate's duty is, or by the recollection of some particular instance or instances, rare and exceptional, in which the individual Advocate has forgotten his duty and abused his privilege. So easy is it, gentlemen, for a very small number of evil-doers to bring discredit on any brotherhood to which they belong! But I am convinced that it is enough to appeal to the character of the English Bar as a body, in refutation of the opinion to which I have referred. There is no doubt what the view is which that body now entertains of the Advocate's duty. On a recent occasion it was exhibited in a very marked manner. The English Bar were entertaining an illustrious French Advocate, M. Berryer, and in the ancient hall of the Middle Temple there was a very large assembly of English Advocates and Judges to do honour to their guest. Amongst those present was one venerable in age and laden with honours, who had presided over the deliberations of the House of Lords and sat in the chief seat of Justice, and who, in the midst of a life of marvellous activity, both in Parliament and at the Bar, had found time for voluminous authorship in many departments of learning; but on this (as he had on other occasions) he gave expression to a sentiment which met with no response from that great meeting. Not even the admiration and respect felt for Lord Brougham could extract any token of assent to his opinion, when he said that the first great quality of an Advocate was "to reckon *everything* subordinate to the interests of his client."

But when the present Lord Chief Justice of England rose shortly afterwards, and in terms of eloquent indignation repudiated the notion that the Advocate was under an obligation to sacrifice everything to the interests of his client, the hall rang with cheers; and I cannot do better than read to you the words which met with such cordial assent:—"Much as I admire (he said) the great abilities of M. Berryer, to my mind his crowning virtue, as it ought to be that of every Advocate, is, that he has throughout his career conducted his cases with untarnished honour. The arms which an Advocate wields he ought to use as a warrior, not as an assassin. He ought to uphold the interests of his clients *per fas*, but not *per nefas*. He ought to know how to reconcile the interests of his client with the eternal interests of truth and justice." Act, gentlemen, upon these principles. Remember that your vocation is to aid in the administration of justice, and equally whether you are Advocates or Judges, let your motto be "*Fiat Justitia.*"

I have already detained you too long, but perhaps I may be excused on this occasion, the last on which our present Chancellor will preside over our meetings, for stepping aside from the direct path of this exhortation, to say that we bid him farewell with great regret, and with a grateful sense of the active and liberal interest which he has manifested in the cause of education during the period of his Governorship. There is, I am persuaded, no man here who will join more heartily than he, in the wish with which I now conclude. May yours be that *suavissima vita* which consists mainly in the consciousness of daily growing better; and may the Almighty Ruler of the Universe so guide and prosper all our efforts that the plants of learning and of virtue which we plant may strike deep into the soil and become healthy and vigorous trees, stretching forth their branches in all directions over the length and breadth of the land, and yielding abundantly all manner of wholesome and pleasant fruit to a nation continually increasing in prosperity, and happiness, and wisdom.

ELEVENTH CONVOCATION.

(By The Honorable A. J. Arbuthnot.)

Gentlemen,—This is not the first occasion on which it has been my duty and my privilege to address the successful candidates for degrees at the annual Convocation of the University of Madras. Ten years ago, when this University was yet in its infancy, when its permanence was yet uncertain, and its success was a matter of speculation and of doubt, it devolved upon me, by the direction of our first Chancellor, to deliver the first address to the first graduates, to congratulate them on the honourable termination of their academic course, and to exhort them to conduct themselves worthily of the degrees which had been conferred upon them. At the period to which I refer, little more than eleven months had elapsed since the first outbreak of the great mutiny. Delhi had fallen, and Lucknow had been relieved; but the flames of rebellion were still unquenched. Central India was still overrun by Tantia Topee's levies. Rohilcund was still in revolt. The Talookdars of Oudh were still unsubdued. And in our own Presidency, although we had been mercifully spared from the horrors to which our brethren in Northern India had been exposed, there was in the minds of many a not unnatural feeling that the time was scarcely suited to educational experiments, that there were

The dark days of the Mutiny.

other more pressing necessities for which the revenues of the State ought to be reserved, and that it was not improbable that the comprehensive measures for the extension and advancement of public instruction, which had been sanctioned only four years before, would have to be materially curtailed, if not altogether abandoned.

The great Charter of Native education.

And not only in this country but in England had doubts begun to be felt and controversies to revive in regard to the educational policy of the Government of British India. Before the mutiny broke out, that policy was considered to have been settled upon just and liberal principles, in what happily continues to be the Great Charter of native education, the Educational Despatch of 1854; but at the time of which I speak there was scarcely a topic of importance adverted to in that despatch, which was not treated as an open question; hardly a principle enforced in it which was not contested by one party or another. That despatch had laid down that considerable extension should be given to the educational operations of the Government in all branches, and especially to the dissemination of useful and practical knowledge among the lower classes. At the very time at which the first Convocation of the University was being held, the policy of such an educational extension was being questioned in an official and authoritative document, emanating from one of the leading members of the British Government, who at that time held the office of President of the Board of Control. The despatch of 1854 had laid great stress on the grant-in-aid system, as being the most economical, and, in many respects, the most effectual means of extending education, and at the same time placing it upon a sound basis. The policy of the grant-in-aid system, and especially its application to schools established by Christian Missionaries, which if not expressly provided for, was clearly contemplated in the despatch, was being denounced by the same Minister and by others who shared in his views, and it was shortly afterwards officially notified that the system was under the consideration of the Home Government. The despatch had declared that it was neither the aim nor desire of the British Government to "substitute English for the vernacular dialects of the country," and that "any acquaintance with improved European knowledge" could only be conveyed to the great mass of the people "through one or other of the vernacular languages." Throughout that year, 1858, it was argued, not indeed officially, but in quarters scarcely less influential; in public journals whichere now have largely influenced official

men and official measures, that the substitution of the English language for the vernacular languages of India was not the impossibility which it had been hitherto considered, that the adoption of the former as the language of official business was both practicable and desirable, and that with reference to the desire for English instruction which existed in many parts of the country, the policy of communicating all elementary instruction through the medium of the vernacular languages was a mistaken policy.

The East India Company.

Moreover, it was already known that the Government of India would shortly be transferred from the control of the Great Company, which had administered it for a century, to the direct control of the Crown. The Court of Directors which had sanctioned, and in whose name had been issued the Education Despatch of 1854, that once powerful body under which some of the foremost statesmen of the British nation had been willing to serve, which had censured Wellesley and recalled Ellenborough, which had honored Malcolm and Munro, and to the great loss of this our Presidency had passed over the high-minded and heroic Metcalfe, that Court which had numbered among its servants, Civil and Military, some of the ablest public officers which any service had produced, was about to be deprived of its powers; that system of Government which in the unexaggerated language of its distinguished advocates had been "not only one of the purest in intention, but one of the most beneficent in act ever known among mankind," which had planted the germs and had laid the foundations of nearly all the improvements since carried out in India, was on the eve of being abolished. It was under these circumstances that the University of Madras held its first Convocation for conferring degrees, and, as might be expected, the character of the ceremonial was in keeping with the feelings of doubt and incertitude which prevailed.

Some of the most conspicuous of India's worthies.

It was not in the spacious hall in which we are now assembled, surrounded by the portraits of some of the most conspicuous of India's worthies; of Clive, the founder of the Empire; of the great Duke and his illustrious brother; of Munro, the soldier-statesman, whose fame is imperishably connected with the Presidency in which he faithfully served and wisely ruled, and whose minute on native education is the earliest State paper on this subject in the archives of the Madras Government; of the eminent Judge and Jurist, Sir Thomas Strange; of Bentinck who, with the aid of his talented colleague, determined the much-vexed question whether the educational funds, then sufficient

only for the instruction of the upper classes, should be devoted to teaching European literature and science, or should be reserved exclusively for Oriental learning; of our first Chancellor, Lord Harris, whose government is entitled to the credit of having inaugurated nearly all those measures for the moral and material improvement of this Presidency which are now in progress; (Gentlemen, if this Convocation had been held a few months later, it would have been in my power to draw your attention to another portrait, which will soon adorn these walls, the portrait of one who will long be held in affectionate remembrance in Madras; the lamented William Morehead, the second Vice-Chancellor of this University); it was not, I repeat, in this spacious hall, surrounded by the historical associations which these pictures recall to our minds, that we assembled for our first Convocation. We met on that occasion in a small and unpretending building, ill-adapted and inconvenient for an important public gathering. The ceremonial, if such it may be called, was of the most informal and unimpressive description. The attendance was scanty. The interest in the proceedings was confined to a few.

Progress made between 1858 and 1868.

During the ten years which have since elapsed, a great change has taken place. Most of the questions which were then so eagerly discussed have been long since settled; each one of the benevolent measures sanctioned by the Court of Directors in 1854 has been more or less vigorously carried out. The University is no longer an experiment. It is an accomplished and admitted success. Its influence is annually attested by the increasing number of under-graduates, and by the marked improvement which is taking place in the standard of school instruction throughout the Presidency;—an improvement which is not confined to the Government schools, but which is to be found in an equally marked degree in the numerous independent institutions which have grown up and thriven of late years under the fostering influence of the grant-in-aid system and of the valuable system of examinations which this University has supplied. I find that in the first year of the University's existence the number of candidates who passed the Matriculation Examination (and in that year two examinations were held) was 44, of whom all but 14 came from Government schools. For some years afterwards the numbers diminished instead of increasing; the fact, I believe, having been that many of the candidates who presented themselves at the first two examinations were persons who had completed their school studies some time previously. It was

not until 1862 that there were decided and unmistakable symptoms of progress. In that year the number of students who passed the Matriculation Examination rose to 82, of whom 33 came from independent schools; and since that time there has been a continuous advance up to and including the present year, when the number of successful candidates has reached 338, of whom no less than 209 have been educated in other schools, either entirely independent of, or only partially supported by, the State.

The results of the First Examination in Arts, an examination which was introduced only five years ago, must be regarded as not less satisfactory, if due allowance be made for the higher standard which is demanded, the number of successful candidates having risen from 23 in 1864 to 117 in the present year.

One very satisfactory feature in these examinations is that nearly every district in the Presidency is represented in them. Districts in which not very long since English education was almost unknown, now send up year after year successful candidates for Matriculation and for the First Examination in Arts. At Combaconum and Tanjore, at Calicut and Trevandrum, at Madura and Tinnevelly, at Bellary and Vizagaptam, at Masulipatam and Rajahmundry, at Nellore and Chittoor, at Salem and Cuddalore, at Trichinopoly and Negapatam, at Mangalore and Cannanore, at all these places well instructed youths annually come forward to pass examinations which a few years ago would not have been attempted by a dozen students in the Presidency town.

The two Government Colleges.

The results of the examinations for degrees have not hitherto been so marked. Up to this time the degrees in Arts have been almost entirely monopolized by the Presidency College; but the Provincial College at Combaconum bids fair to become a formidable rival at no very distant date, and if we may judge from the large number of Presidency College graduates who have received the groundwork of their education in the College on the banks of the Cauvery, it will need all the efforts of the older institution to maintain her position in the examination list. The admirable school at Madras under the management of the Free Church of Scotland Mission, those maintained by the Church Missionary Society at Masulipatam and by the Gospel Society at Tanjore, and the High School supported at Trevandrum by the enlightened Rajah of Travancore, all give promise of carrying away in future their fair share of the honors which hitherto have been almost exclusively enjoyed by the Government College.

The Present and the Past.

Gentlemen, when we consider these facts, and when we look back to the educational condition of this Presidency within the memory of not a few of those who are now assembled in this hall; when we call to mind the acrimonious controversies which so long obstructed progress, and the party spirit which existed; when we remember the difficulties and discouragements under which my friend and colleague in this Senate, our present Director of Public Instruction, sent forth year after year those batches of High School proficients who were the first fruits of his modest but most useful labours, and were the pioneers of Western civilization among their countrymen; when we compare the spirit of generous rivalry and co-operation which now animates the various sections of educationists, with the atmosphere of contest and controversy under which the earlier educational efforts of this Presidency were put forth, it is impossible not to be struck by the contrast which the present offers to the past, not to be impressed by the wisdom of the policy laid down in that memorable despatch to which I have more than once alluded.

Elementary education.

But here, gentlemen, I must guard against its being supposed, that while I thus draw attention to the comparatively satisfactory results of the educational policy adopted by the Government of India of late years, we who have been engaged in the duty of carrying out that policy, are not painfully sensible that still greater results might reasonably have been looked for; that at all events in some branches of our educational administration more ought to have been effected; and that what has been done is insignificant in comparison with that which remains to be accomplished. In the matter of the elementary education of the masses, we have done little more than turn the first sods. The great lines of progress in this department of national education have still to be constructed. It has yet to be settled what machinery shall be finally adopted; whether the measures now in progress for the improvement of the indigenous schools with which the country abounds, will in the long run prove effectual, or whether for our village schools, as for our local roads, we shall be compelled, here, as elsewhere, to resort to a local cess. These are questions which demand the anxious consideration of all who are interested in the progress of the nation, and not least of those who, like yourselves, having been taught to value sound learning, are bound to do what you can to disseminate its treasures, even though it be in a rudimentary form, among your less favoured countrymen.

And now, gentlemen, it behoves me, without any longer

dwelling on the reflections which have been suggested by a retrospect of the past history of education in Madras, to address to you those words of congratulation and of counsel which the University has commissioned me to speak. Gentlemen, the Senate bids me to welcome you on your admission as members of an honorable body, to offer to you their congratulations on the completion so far of your academic course, and in the words of the Bye-law, in obedience to which this address is delivered, "to exhort you to conduct yourselves suitably unto the position to which, by the degrees severally conferred upon you, you have attained."

It has been more than once pointed out that the examination for the degree of Bachelor of Arts in an Indian University corresponds rather with the Honor Examinations, than with the mere Pass Examinations, of the great English Universities. It is considered that a place in the first class in the examination for the degree of Bachelor of Arts in this University is fully equal in respect to the attainments which it represents to a second class in Honors either at Oxford or Cambridge.

Rama Ràu Swaminatha Suba Ràu, to this honorable position you have attained, and on behalf of the Senate I heartily congratulate you on your success.

I do not know whether any of you intend to compete for the still higher distinction which the University holds out in the degree of Master of Arts. You are probably aware that some of your fellow-students at Calcutta have already attained this honor, and I trust that this University will be in a position to enrol Masters of Arts among her graduates at no very distant date. But whatever may be your intentions on this point, the course of study which you have gone through has been sufficient to develop and strengthen your intellectual faculties, and has enabled you to pursue without further aid from teachers that system of self-education which it behoves every man to carry on, so far as circumstances may admit, throughout the whole period of life. It has rendered you more or less qualified to enter upon the study of any branch of Natural Philosophy or of Physical Science to which your tastes may lead you, and it has unsealed to you the copious, the inexhaustible stores of a literature, which in its variety, in its extent, and in its intrinsic value, surpasses all the literatures of the civilized world. It has, I would fain hope, reached your hearts as well as your minds, and has filled you with that love of truth, with that high sense of duty, for the absence of which no amount of mental cultivation can make amends. But every

High sense of duty.

position has its responsibilities as well as its advantages, and the greater the advantages, so much the more weighty are the obligations which they entail. It is for you to be the interpreters to your countrymen of the principles and of the knowledge which you have acquired in the course of your academical studies, of the training, moral and intellectual, which you have received; to prove by your conduct in the affairs of every-day life, whether your lot be cast in the Court or in the Cutchery, in the mart or on the farm, that the studies to which you have devoted yourselves have had an ennobling and purifying influence upon your characters, that they have taught you to love truth and honor, to eschew all that is mean and selfish, and to be guided in all the actions of your lives by a prevailing and constraining sense of duty.

Creation of vernacular literature.

It is sometimes said that a wide separation has taken place between that comparatively small section of the native community who have been educated through the medium of the English language and the masses of their countrymen, that the former have become denationalized, and that they do not form that link, which it was hoped they would have constituted, between the European Governors of the country and the great mass of the population. Whether this be the case or not at the present time, it is clear that it must be so eventually, if the learning of the West shall continue to be confined to those who are able to acquire it through the medium of what must ever be an unknown tongue to the millions in this land. Surely, therefore, it is the bounden duty of every man who is interested in native progress, to do what in him lies in stimulating the diffusion of sound learning through the medium of the vernacular languages, and in helping forward the creation of a pure vernacular literature. In this latter object the University has a right to look for active co-operation from her graduates; for if such a vernacular literature as this country needs, is ever to be formed, it must be the work of men who, like yourselves, combine solid attainments in English literature and science with a thorough knowledge of the languages of India.

Profession of a Schoolmaster.

There is another sphere of duty for which the University of Madras desires to enlist the services of her graduates, and upon which she hopes that some of you, who have this day been enrolled as her members, will not be unwilling to enter. I refer to the profession of a schoolmaster. It is clear that if the elementary instruction of the great body of the people of this land is to

be carried out to the extent which her well-wishers desire, it must be altogether by means of native agency, and that even in the higher branches of education native agency must be largely and increasingly employed. At the present time, the Senate of this University have under their consideration an important proposition of which the practical effect would be to substitute Sanscrit for the vernacular languages in the higher examination in the Faculty of Arts; a proposition which I believe might be adopted without in any way hindering the acquisition of that knowledge of the vernacular languages which every educated Hindoo ought to possess: provided only,—and this I hold to be an essential proviso, that we had the means of so conducting our examinations in the languages which we retain in our curriculum, as to render them practical tests, not only of the candidate's knowledge of the language to which the examination more particularly relates, but of his power of explaining himself with elegance and precision in his mother-tongue. I never read the examination papers which are printed annually in our University Calendar without being struck by the complete exclusion of the vernaculars from the papers of questions on the English and Latin languages. In all these papers, and even in those which specially relate to the native languages, English is treated as if it were the mother-tongue of all the candidates. This, of course, arises from the fact that for the most part both teachers and examiners are Englishmen, most of them professing either no knowledge, or, at the best, a very imperfect knowledge of the languages of India. All this must be changed if the vernacular languages are no longer to be made special subjects of examination, and both in teaching and in examining native agency must be much more largely employed.

Gentlemen, I am aware that the profession of a teacher is generally regarded as deficient in many of the attractions which are to be found in other walks in life. The position is usually considered to be less influential than those which may be attained in other professions. As a general rule, the emoluments are smaller, and the work, if it be done effectually, involves no slight amount of mental and physical labour. But the picture has its bright side as well. In no profession is a talented and conscientious man enabled to exercise a greater amount of real influence for good. In few does he see more speedily or more tangibly the results of his labours. And in the duties themselves, especially in the higher branches of the profession, there is surely much that must afford a constant interest and gratification to a cultivated mind,—much that is perfectly consistent with the

development of those qualities which go to constitute human greatness. If I were called upon to name the greatest man who has lived and died in this nineteenth century, I should select, not a great Statesman, not a great Orator, not a great General, not a great Lawyer, not a great Poet; not Pitt, not Canning, not Wellington, not Peel, not Wordsworth, not Metcalfe, not even our own Munro, though in him were embodied more than in most of those I have named, the true elements of greatness;—I should select none of these—my choice would fall on one who labored long and nobly in the profession which I am now urging upon your attention, on one who in the piety and purity of his life, in the earnestness and simplicity of his character, in the largeness and liberality of his views, in the solidity of his learning, in his reverence for all that was great and good, in his abhorrence of all that was mean and petty, combined in himself more of the real characteristics of greatness than are to be found in any other man of his time. I pray that among the graduates of this University there may yet be some who will strive to follow the example of him, with whose name I close this address, the great and good Dr. Arnold.

The greatest man of the XIXth Century.

TWELFTH CONVOCATION.

(BY HIS EXCELLENCY LORD NAPIER, K.T.)

Gentlemen,—If I had the honor to address an assembly of this character in England, there is no doubt that a large portion of my remarks would have a retrospective turn. The audience would be, like you, an audience of youth and hope, but the place would be a place of age and memory. The thoughts of my hearers might naturally be pointed not only to the recent years of sport and study, of companionship and rivalry, of meditation, of aspiration, of trials surmounted, and of triumphs won; but the imagination would be directed far beyond the limits of personal recollection and individual life to the long tradition of a time-hallowed institution. First, the ancient founders would be invoked, grave and pious figures of a vanished faith, then the early benefactors, kings and men of fame in camp, or cloister, or court, or school, such forms as we find in painted chronicles or on alabaster tombs; then, as the darkness of the middle ages fades away, would be cited the authors of free thought, the revivers of classic taste, the legislators of knowledge, the parents of modern speculation, observation, and discovery. Then patriots, politicians, artists, prosecutors of useful science, of industrial inventions, of

The English Universities, their ancient origin and national growth.

improved laws, of public liberty, in splendid array down to the fathers of the living and listening crowd. Nor would the scene be unworthy of the history, for in the midst of coeval trees, Halls and Colleges, Chapels and Libraries, Museums and Galleries would stand around, some touched with the traces of a cherished decay, some in the sober hues of maturity, some where the noise of the builders had scarcely ceased, but all testifying to an incessant inheritance of human attachment. Thus the hearers would be made to feel that they are at most an equal link between the generations that are gone and those that are to come, the present would scarcely appear of like value with the past; and while there would be the noblest incentives to emulation, the mind would be awed by the accumulated impressions of departed worth. I need not say how different is the theme and how different the auditory in the Convocation of Madras. The University here is not of ancient origin or national growth. It is not identified with the glory, the religion, the recollections, the greatness of the country. A single generation has seen its birth and life, it is a foreign graft, it has not even acquired a visible habitation. Though this incorporeal influence has already given an important impulse to intelligence and morality, I feel that in endeavouring to measure the significance of the University, that is of European teaching in its highest functions, I must appeal to your faith, I must lead you forward into the seductive regions of the future.

The fruits of higher European education.

What then does the higher European education promise to the people of this country? To what aims and ends does the road conduct on which you have planted your footsteps, I trust, with constancy and ardour, on which you have reached to-day a memorable stage, and which you are prepared to follow out to a higher issue. It conducts to many things, to more, no doubt, than my vision can reach or my sagacity penetrate, to more certainly than I can here delineate and analyze. I shall only designate four objects which you seem destined by this method to attain, and which are certainly of no mean importance. The higher English education will give you 1. A new basis of national unity; 2. A better knowledge of your own country; 3. Self-government, the government of India by the Indians in a modified form; 4. A participation in the general intellectual movement of the world, now and hereafter.

Want of national unity.

There is probably no principle in the political system of a country more valuable than national unity, that is, the prevalence among the whole population of one belief, one language, one extraction, and similar

entiments and attachments. But there is no region, which nature ppears to have designed by physical conformation for political mion or cohesion, which is more deficient in the elements of harnony than India. You have two capital religions, each commanding a hearty support on the part of its adherents. The Mussulnan religion moulds its own disciples to a general equality within, out without it is intolerant and aggressive, and its characteristic logmas are directly repugnant to the Hindu. The Brahminical system, less proselytizing and more patient of dissent, embodies in its ceremonial and social aspects every contrivance to fix its own votaries in impassable divisions. Each religion has a sacred language that no one understands. Over the whole surface of the Peninsula there prevails a variety and mixture of exotic and indigenous languages which are respectively the depositaries and instruments of polite literature, of written correspondence, of public or commercial business, of popular intercourse. I need not enlarge on the difference of origin which the numerous races of the land discover, and which are manifested not only by complexion, features, and physical constitution, but also by moral and intellectual inclinations and aptitude. Men who believe in antagonistic religions, who speak different languages, who betray different descents, cannot have much community of affections; all have had their vicissitudes of prosperity and suffering, and for the most part the ascendancy and glory of one race have been the oppression and shame of another. How far the resentments of other times have been continued I cannot judge, but this much I may affirm that few have ascended to the idea of nationality or country. There has been no standing ground which the confused and variegated multitude could occupy together. But the arena of reconciliation is now thrown open. The higher European culture will weave the bond of union. Those who have filled a common hall, those who have mixed on the same benches, those who have crowded to the same fountains of knowledge with the same thirst, those who have been fused together by the fire of the same generous ambitions, they can call each other fellow-countrymen, they can do a common work. In this way Universities in India are destined to a larger duty than they have exercised elsewhere, they are not only the nursing mothers of learning and virtue and intellectual delights, they are nursing mothers of a new Commonwealth.

The University—the mother of a new Commonwealth.

European culture will help you to conceive and create a common country, but in directing your hopes to a new and better India in the future, do I ask you to despise and forget India as it was? As it is, do

Investigate the institutions of the East.

I invite you to forsake the memory and the works of your ancestors? Far from it. The first result of the introduction of a new learning, in a country possessing an indigenous and stationary civilization, is sometimes to breed a superficial contempt for what is old and past. But the maturer effect is quite different. The higher education will teach you to undervalue nothing but to admire with discernment. If it dispels some illusions, it will unseal your eyes to a variety of interests and pleasures to which you are now insensible. Many familiar objects will gain significance and charm, the dullest thing will quicken with vitality and meaning. In fact there is much in the ancient polity, art, literature, and manners of the Indians that Indians alone, armed with the powerful keys of European criticism, can fully open to the Western world. The zeal with which all the institutions and monuments of the East are investigated in Europe should be contagious here. I wish I could see public functionaries and persons of independent means in this country devoting their leisure to local history and archaeology, to the collection and preservation of manuscripts, coins and other relics of past ages, to an analysis of native science, treated from a critical European point of view, in fact to securing and placing on record many things of the highest moment which are rushing fast to oblivion and decay. Why should there not be, even now, in every province native gentlemen doing from motives of intelligent patriotism all that Mr. Carmichael and Mr. Nelson have recently done so well in their respective districts by the invitation of Government?

Educated Indians and the Public Service.

Gentlemen, those who possess a country and understand it have an undeniable claim to a share in the honours and emoluments of its government. If this was not true, then the higher education would be a snare, a folly, a curse, and not a blessing. The University would otherwise be engaged in producing intelligences without duties, instruments without labour, ambitions without satisfactions, the worst things in an unhappy state. We have not established these manufactories of mind for selfish purposes, as the Romans taught philosophy to slaves. You will, perhaps, hear designing or visionary Englishmen on platforms or in Parliaments affirm that England is bringing up India for independence. Such illusions it is not wise to cherish. The English conquered India for the interest of England, they retain India for the interest and glory of England. But the glory of England is in the minds of her people indissolubly associated with humanity and justice. I do not say that in all times and in all places these principles have been uniformly respected, but I believe it may be deliberately asserted

that in the management of her colonies and dependencies England has in the long run admitted the aborigines and the conquered to a larger share of political liberty, commercial equality, and public rights than any other State. In periods of tranquillity and social development there is, indeed, in the minds of the English people a kindly, almost a precipitate desire to raise the subjugated nations to like privileges with themselves. I call upon you therefore, Administrators, Magistrates, Physicians, Engineers of the future, to prepare yourselves for increased responsibilities and more honorable employments. The field of promotion will expand at least as fast as the qualifications to fill it. I have stated before that in my humble judgment it is only through native channels, enlightened by European education, that complete and correct views of native science, arts, manners, and institutions can be conveyed to Europe. I now affirm with the same conviction that it is only by native hands that the full benefits of European civilization can be naturalized in India among the vast mysterious numbers who live and suffer and labour under our benevolent but often blind and helpless sway. I have seen an old experienced and earnest member of the Civil Service closing his official career with the complaint, that he was leaving the land on which he had expended the strength of his hands and the warmth of his heart, leaving it still dark, undiscovered, impenetrable. We need the native to reach the native. Remember then, gentlemen, that you, the adopted children of European civilization, are the interpreters between the stranger and the Indian, between the Government and the subject, between the great and the small, between the strong and the weak; that you walk armed with a two-fold knowledge between two nations that do not know each other, that cannot know each other, except through you. Will you carry a faithful or deceitful message? If you are the ingenuous and careful representatives of England's good-will to India and of India's claims on England, then you will put your talent to a noble use; if, on the other hand, you hesitate, misconstrue, conceal, if you show the Government in false colours to the country, and the country in false colours to the Government, then you do a double wrong, a wrong to England and a wrong to India, you widen what you ought to close, you alienate where you ought to reconcile, you continue distrust and perpetuate misconception where it is your mission to spread mutual confidence and mutual light. I charge you to lay this feature in your position particularly to heart. Be true Englishmen to Indians; be true Indians to Englishmen, with rectitude and single-mindedness as becomes faithful interpreters.

Be faithful interpreters.

Within the territories of the Queen you are not destined to be servants, you are not destined to be masters, you will fill the office of auxiliaries and mediators; but beyond Her Majesty's dominions there lies a scene where there are none of the imperious necessities of a foreign authority. The peaceful consolidation of English power which we now witness is a guarantee for the preservation and regulated independence of Native States. Those States too are all launched, under English impulses and English control, on the course of civilization and progress. Cochin, Travancore, Mysore, and Hyderabad, with fifteen millions of inhabitants, are open to the educated youths of Madras, who by strength and knowledge and enterprise are enabled to reach them and rule them. Places, which were once valued as a convenient refuge for tarnished reputations and broken fortunes, will afford a conspicuous theatre for the superabundant intelligence and energies which the ancient Presidencies may throw off.

Having thus endeavoured briefly to define the relations in which you are placed by the higher European education to the State and to your countrymen, to England and to India, I cannot conclude without reminding you of the partnership which you have attained with the past, the distant, and the future, with minds and nations extinct, with the great circle of contemporaries, and with the prospective march of intelligence and knowledge.

Superiority of the English language.

And first I congratulate you that English is your avenue to the rest of mankind. I do not speak in a spirit of boastfulness. But it is a fact that, by the mere force of numerical procession and propagation, the future world must belong to the English race which possesses a preponderant share in it already. India might have become the prey of some other sea-faring and exploring people. The Dutch were a glorious and are still a respectable nation. They might have subdued and held India, and they would have taught you science and politics in Dutch. The Spaniards might have added India to America, and they would have taught you the same things through the Society of Jesus. But what sort of contact would Dutch or Spanish have given you with the outer world? What commerce of intelligence could you have enjoyed with such vehicles of utterance. Few valuable books are now written in those languages, and few foreigners make those languages their study. The Dutch and Spaniards learn other languages to make themselves understood and to gain a knowledge of what is going on. I wish to speak of the French with respect and even with admiration. They strove with fluctuating fortunes for the

mastery of India, and at length on the humble field of Wandewash, Colonel Coote made you English subjects and English students. I contend that you have no reason to regret it. French is still the common language for men of culture in all countries. It surpasses all in lucidity. It is a perfect vehicle of exposition and argument. It contains many master-pieces in every province of literature. It is still used in my opinion with increasing beauty and power, and France vies with Germany and England in sending every year to the press works of science, fancy, criticism, and research. The springs of national genius and power are unimpaired. France thinks and writes, and creates and agitates. But this dazzling ascendancy must not blind us to the poverty of the future. The area of French activity, though brilliant, is circumscribed. England not only thinks and writes and works, but expands and multiplies unceasingly, embracing all the waste and empty places on the earth, filling them with a free healthy progressive population, rude it is true, at present, and absorbed in the conflict with material nature, but possessing all the slumbering instincts and elements of the highest culture. If India had received its European education from France, it would have remained attached to France, in contact and communion with France alone. Educated by England, India remains the political dependancy of a single European State, but it shares the intellectual fortunes of the United States and Australia, of more than half the civilized world that is to be.

The merits of French.

In reference to the dead languages, I hold in the main the opinions which Mr. Norton has often expressed in public here. Latin and Greek falsely called dead, for they have long been our living tyrants, can only in exceptional cases be a proper study for the Indians. Most of what is beautiful and valuable in those languages has been poured into modern European literature. It is of the greatest importance that you should know what the Greeks and the Romans were, what they wrote, what they did, how they grew and fell, and what portions of their philosophy, poetry, jurisprudence and political institutions have passed into modern Society, but you can learn all this from English books or from books translated into English from German and French. The searching light of modern philology and criticism has dissolved the fables of the ancients. Standing on the vantage ground of distance and comprehensive knowledge, we know the Greeks and Romans better than they knew themselves. To learn Latin and Greek in order to understand them would be

Latin and Greek.

like learning the art of weaving to make a coat, when you can buy a better coat ready made.

Works of imagination.

What amount of satisfaction the educated Indians may derive from the perusal of works of imagination in modern languages, it is difficult to anticipate. So much in poetry and fiction depends on nature, manners, traditions, and religion, that we may doubt whether the generality of men will ever find much real enjoyment in productions of the fancy belonging to a distant and different people. There will be, of course, the interest of analysis, comparison, criticism, but not much of tender and intimate participation. It amuses one to hear the boys in an Indian school repeating verses which celebrate the beauty of the snow drop, the comfort of the fireside, the affecting associations of the country church-yard, and the virtues of the ant. It does not seem probable that Shakespear, Scott, Byron, or Tennyson are destined to supersede in the affections of the educated Hindu the legendary epics, which contain the sources of national religion and history, or the fables, apophthegms, and tales in which popular humour and wisdom are condensed. The imagination and the heart of the Hindu will probably remain oriental, however much his reason may become European. But for the reason, gentlemen, how ample is the intellectual circle into which you are now admitted! The natural and abstract sciences, history, political, literary, social, and æsthetic, the study and practice of the fine arts, law and physic, the principles of agriculture, sanitary, penal and economic enquiries, all claim your attention, and all bear upon the phenomena and the interests of your own country. The means I know of prosecuting sustained and independent studies are still defective, but the least manifestation of a desire on your part to enter upon this course, the least exhibition of a liberal spirit in the native community in the pursuit of knowledge, for the sake of knowledge, would be met by the State with generous sympathy.

His (Lord Napier's) advice to graduates.

Now, gentlemen, I bid you farewell. I wish that my feeble voice could impel you fortunately and far on the various paths which are traced before you. Do not forget your teachers. Do not forget the University which has ratified and stamped your efforts. Do not forget your fellow-students. Watch one another. Strive against one another with a friendly jealousy. Let every one be ashamed to do wrong before the face of those who have shared the same lessons of knowledge and virtue. If knowledge is not virtue as well as power, it is a bad power, the power of

doing evil with greater energy, subtlety, and success. Animate yourselves with a passion for the public good. Resist deceit and covetousness. Be firm and frank but respectful and dutiful to those who are in power. Be long-suffering to the poor and weak. The cause of the higher European learning is entrusted to your keeping. You might bring it to disgrace. But I doubt not that you will carry it to higher honour.

THIRTEENTH CONVOCATION.

(BY GEORGE SMITH, M.D., L.R.C.S.E.)

"But chiefly the mould of a Man's Fortune is in his own hands."—*Lord Bacon.*

Practice of Continental Universities.

Graduates in Arts and Law,—Gentlemen, it is said that in the practice of some ancient Continental Universities, it was at one time the custom to present the Medical Graduate, on the day in which he took his degree, with a ring, a barette, an open and a shut book. The ring typified the solemn espousals of the young Graduate to his profession. The barette or cap indicated his consecration as a priest of science. The open book symbolised the things already taught him, and the closed volume was the significant emblem of that larger extent of knowledge which, thenceforward, it was to be the business and labour of his life to acquire.

Not in types and symbols, however significant, but by solemn promises have you this day accepted the responsibilities of your present position; promises which espouse you to your profession; which consecrate you priests of science; and which pledge you to a "daily life and conversation" befitting your position as the members of this University.

To each of the questions put to you by the noble Chancellor of this University you have replied, this assembly being witness, "*I do promise.*" May I entreat of you to realise the extent of the obligations you have taken upon you, and often in after-life to pause and reconsider their terms of solemn import.

The position which you have now attained as members of this University is one, which, with distinguished honors carries correlative duties and responsibilities, and I stand here before you this day as the representative of the Senate of the University, to impress that fact upon your minds, and to encourage as well as advise you to conduct yourselves henceforward

"suitably unto the position to which, by the degrees conferred upon you, you have attained." In fulfilling the duty confided to me, I would more especially address those of you who, having gained the higher honors of this University, are about to enter upon the practical duties of life; though the remarks made will be found, I trust, more or less applicable to you all.

The open book of the past is in your hands, and all can read in it how arduously and how well you have pursued the task set before you. You have fought and won. Your success this day is a source of gratification to the Senate, of honest pride to yourselves and of satisfaction to your parents and friends. In the name of the Senate I congratulate you. May the honorable and successful past be the omen of an honourable and successful future.

Action and duty the guides of life.

At this important crisis of your lives your *Alma Mater* would give you her parting advice. She would speak to you not so much of the past or even of the present as of the future. She would stand as a monitor athwart your pathway, not to obstruct the sunshine, but to moderate its glare; not to damp your joy, but to give it a noble aim by pointing out to you a future of action and of duty. Gently would she take the closed volume from your hands, and opening it inscribe on its earliest page the significant words "the path to happiness is the path of action and duty." The rest of that solemn volume, the record of a useful and well-spent or of a useless and mis-spent life, each of you must con for himself. Often in joy, often in sorrow, often in hope, often in fear, often in perplexity, often in disappointment will the leaves of that book be turned over. Heaven grant that the closing page may be found to bear the assuring words "Action and duty were the guides of his life," and now—

"After life's fitful fever he sleeps well."

Your future career and character will be mainly of your own making, for the mould of a man's fortune is in his own hands; pause therefore and reflect how and after what pattern you will mould yourselves. Your mental training has fitted you more or less as Athletes to run the race of life with fair prospect of success. But the race itself is yet before you, and he alone in that Isthmian struggle will win the nobler than pine-leaf crown, who, to culture and discipline of the mind adds culture and discipline of the heart.

Your true education, that is to say the education of yourself by yourself and your true life-work begin to-day. To-day you

leave the Gymnasium and step into the wide arena of the Stadium. Are you surprised that I speak of this day as the true commencement of your studies, rather than as the day of their true consummation? Do you point significantly to your Master's Diploma and Hood as if these honorable insignia constituted you literally Masters of Arts and Masters of Law. No idea could be more erroneous; no idea could be more groundless and dangerous. Not thus are the Masters of Arts of the ancient University of Oxford taught to regard the standpoint of their graduation day, when, in the old Latin phrase, the Vice-Chancellor confers upon them the right of "commencing in the Faculty of Arts." You are tyros, not proficients, Masters in posse, not Masters in esse. Much of what you have acquired may be compared to "the crops which are raised, not for the sake of the harvest, but to be ploughed in as a dressing to the land."

Choice of a profession.

I take it for granted that you have already selected, or that you purpose soon to select, a profession in life. Let the profession of your choice be emphatically your life-work. Direct to its study the best powers of your mind. In your professional career propose to yourself an exalted aim and put in its service a persevering fidelity. Strive with sustained effort and by every honorable means to succeed in it. Let all knowledge which bears upon it directly or indirectly claim your closest attention, and thus prove to the world, by acts as well as by words, that you are earnest men engaged in an earnest work, and that you are resolved to ground your claims to advancement, not on smiles and favors, not on patrons and friends, but on the extent and value to the community of your professional acquirements. Let your professional character, in short, be the real patron to which *you manfully and confidently look for ultimate success in life.* Every one knows full well that the busiest men, if methodical, have always leisure time for studies and pursuits other than those directly connected with their profession; and as I anticipate that you will all be busy men, economical of time, picking up its fragments that nothing be lost, I may benefit you by a few practical hints as to the manner in which your *horæ subsecivæ* may be spent with profit and advantage to yourselves.

A serious duty.

Gentlemen, a serious duty bearing alike on your professional studies and on the pursuits of your leisure moments is the due and progressive training of your intellectual powers. This training, no longer cribb'd,

cabin'd and confin'd by the imperious requirements of examination standards, involves not only the discipline of those faculties whose powers have been cultivated, but also, and more especially of those which are weak or which have been overlooked and neglected. To secure, so to speak, the symmetric development of the mind, the due balance and training of its several powers should be aimed at. By careful observation alike of the strong and of the weak points of your mental organisation, you will be able to select such lines of study as/shall tend to develop the weak and to corroborate the strong. Whatever of mental training your antecedent studies may have effected for you, you may rest assured that you have intellectual faculties which stand in need of further exercise and discipline. In the earnest effort to "know thyself" you may find, for example, that the faculty of imagination is stronger than that of reasoning; that the power of association is greater than that of generalisation; or that the faculty of memory is developed out of all proportion to that of judgment. And here I may be permitted to observe that the remarkable power of memory which most native students undoubtedly possess is frequently rather a hindrance than a help to them in making the results of study their own. Materials of thought collected and recalled by memory alone too frequently fail to pass further into the mind. They are consequently/ neither digested nor assimilated. The bare materials of knowledge may be accumulated, but it is thinking alone which makes what we read ours. The philosophic Locke puts this truth forcibly thus,—"We are of the ruminating kind/ and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment." Above all, you may find that your mental training is/defective, not from lack of capacity, but from some remediable or irremediable weakness of the will which robs you of the power of controlling your own minds. Never let it be forgotten that with steady effort, aided by the cumulative power of habit, the processes of the intellect can be brought under the control of the will. Set out, then, with a determination not only to comprehend but also to master your own minds. Many an educated man passes through life the possessor of a mind of more than average power, which, because unmastered by the will, is useless and dangerous in proportion to its power and impulse. The frivolous, the wandering, the prejudiced, the uncertain, the impulsive, and the vitiated, not to speak of the diseased, are examples among many of minds which have escaped from the necessary autocracy of the will. "This due

Development of the will.

regulation and stern control of the processes of the mind," says a well-known author, "is indeed the foundation of all that is high and excellent in the formation of character. He who does not earnestly exercise it, but who allows his mind to wander, as it may be led by its own incidental images or casual associations, or by the influence of external things to which he is continually exposed, endangers his highest interests both as an intellectual and moral being."

Gentlemen, the broad fields of thought lie before you all unfenced, and the golden time of youth is yours. Choose your plot of ground with nice discrimination, let its tillage be within the compass of your strength; plough, sow, reap, and fill your arms with the sheaves of an abundant harvest. Be not dismayed at obstacles. The vinegar of perseverance will soften the Alps of difficulty. "With labour and patience," says the Eastern Proverb, "the mulberry leaf becomes satin."

Man and Mind are noble subjects of study.

"ON EARTH THERE IS NOTHING GREAT BUT MAN,
IN MAN THERE IS NOTHING GREAT BUT MIND."

Psychology.

The study of human nature on the large scale is as grand and elevating as the study of it on the small scale is petty and debasing. The science of man's nature; the science of his physical peculiarities and geographical distribution; and the sciences which indicate the laws that govern men when grouped in cities and nations deserve your careful study. History, too, "a quarry well worth the hawk," offers to you philosophy illustrated by examples, and the wondrous lessons of mind which moves the mass, of ideas more potent than bayonets. It speaks to you of the justice of an Aristides, the simple life of a Cincinnatus, the respect of a Regulus for his plighted word, the chastity of a Scipio and the virtues of a Cato, and it invites you to a standpoint above the din and excitement of battle, of revolution' and of contending human interests, in order that from that vantage ground you may calmly read the mighty lessons of the world's infancy and manhood, and from them gain a clue to the real aim and end of humanity itself. Or, is your bent towards the science of Language? The classification of Languages is the classification of mankind. A scientific analysis of language proves the unity of the human race. "One blood"! What a wealth of brotherhood and kindness lies hid in that short phrase. The Chevalier Bunsen, an able writer and clear thinker on this subject, gives a classification of the languages of men, and, after stating the two possible hypotheses which have been advanced, first of

Comparative Philology.

actualities of life to comprehend the demands of the day, if they would have their high and honorable degrees to represent realities, not anachronisms.

Daily is it becoming more and more apparent that the position of nations in the scale of civilization depends, mainly, upon their greater or less acquaintance with, and employment of, natural forces as aids to production, and, if this be true, then how deep must be the interest felt by all classes of society in understanding the laws and facts of Physics. The Statesman in Parliament, the Judge on the Bench, the Educationist, the Man of Letters, the Lawyer, the Soldier, the Sailor, the Merchant, the Manufacturer, and the Farmer have, each in his own sphere, a special interest in the momentous questions emerging from or colligated with Physical Science.

Quest of truth.

Gentlemen, whatever choice of congenial studies you may make, enter on the quest of truth with earnestness and modesty. Truth is ever young; she ages not though the world gets wrinkled. There are truths of beauty and of grace which grow along the wayside of life; there are truths bearing richer fruit which grow among the briers and thorns by little frequented paths; there are truths, the most priceless of all, which grow on slippery and rocky places, whose golden fruit can be plucked by those alone who search for it by sweat and toil. Around you lies an ocean of truth, in which the bravest diver may plunge with the certainty of bringing up goodly pearls.

It is true that this world is full of errors, but it is equally true that it is full of the correctives of error. Modestly, therefore, but firmly and faithfully set out on the holy quest of truth. Use aright the reason which has been given you, and honestly exercise your birthright, the inalienable birthright of every man, to prove all things.

Truth will not always be found on the side of the world's majorities The sheep principle is strong in humanity, and it is not every combatant who has the courage, even if he have the will, to ally himself with the world's minorities in upholding the good and true. In saying this I have no desire to see you angular men, erratic in your opinions, needlessly running counter to the views of all around you, but I do desire that you should shew to the world that you are not merely smooth pebbles of the brook with every angle and prominence flattened down by attrition till all individuality is lost, but that you are men who possess, and desire to maintain a distinct individuality, a

thoughtful steadiness of purpose, and a power of moral resistance which shall prevent your being helplessly swept away by the prevailing floods of fashion, of opinion, of frivolity and of mis-judgment.

Be careful in forming your opinions. An erroneous principle once assumed has the power of misleading even the strongest and best informed minds, and of binding them in chains of iron. All history and experience prove this. Beware especially of the tyranny of prejudice, than which nothing is more certain to warp and distort the mind. Prejudice is the very cancer of the soul.

Translate knowledge into action.

Rest not, however, in mere knowledge polished, selfish and sterile, but gird your loins like men to translate that knowledge into action, alike for your own good and for the weal of your brother-man. Life demands of us not knowledge only, but action. Appreciate then your position as the teachers of India of the future, and fulfil as well as recognize the responsibilities which that position involves. Be zealous, wise and humble. The greatest philosophers the world has ever seen have spoken of the pursuit of knowledge as but a course between two ignorances, and the acceptance of this truth is itself an evidence of true knowledge, and true knowledge is the parent of humility and of wisdom. "The bough fruit-laden," says Sadi, the Persian poet, "lays its head upon the ground"; and, as a beautiful sonnet from the "*Memories of Merton*" hath it—

"Knowledge is like an errant knight of old,
Vaunting his prowess; eager for the fray;
Arm'd cap-à-pie: with peacock plumage gay;
Self-confident; adventure seeking: bold;
He roams throughout the world, ready to hold
Tournay against all comers day by day;
He enters magic caves without dismay,
And views strange sights which others ne'er behold.
But wisdom is his meek-eyed lady-love,
Whom if he wins not he is nothing worth—
Now casting down her modest eyes on earth,
Now heavenward, trustful, she herself doth try,
And broodeth o'er her own heart silently,
Timid, but constant, patient, as a dove."

Study all your life.

Be students, then, all your lives. Never abandon that honorable title. Select with care not only your professional studies, but also the pursuits of your leisure hours. Love them and reduce their cultivation to a system. Diligently map out your time, and form with care your mental habits. Do everything at its proper season, and you will have time to do everything carefully and well.

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"Have a duty for every time, and you will have time for every duty." Avoid dream-land, and correct without mercy that habit of indolence which compels some men to float through life

"As idly as a painted ship upon a painted ocean."

Under this earnest cultivation and discipline of the mind labour itself will be transmuted to pleasure, and the symbol of the curse will become the secret of the blessing:—

"Labour is life! 'tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark night assaileth;
Flowers droop and die in the stillness of noon.
Labour is glory! The flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys, wouldst thou keep them in tune."

Apollo, however, as we are told in classic song does not always keep his bow bent, and you too will require intervals of relaxation from professional studies and kindred pursuits. What your recreations ought to be I cannot attempt to define, but this I may say, that they should be selected as carefully and with as much self-introspection as your graver studies.

Games.

I wish I could indicate to you some manly exercise, not altogether foreign to your habits and customs, some noble game like that of cricket which elevates at once the moral and physical tone, which calls forth energy and promptitude, which, with muscular force develops judgment, watchfulness, endurance, courage, generous emulation, appreciation of the merits of others, manly acceptance of defeat and manly modesty of success. More battle fields than those of war have been gained on British cricket grounds. He who braces his muscles, braces his mind.

I gladly point out to you also the genuine pleasures which arise from the love and imitation of the beautiful in Nature and in Art. If we look abroad on this wondrous creation we cannot fail to recognize the beautiful in profusion around us. It is seen in the motions, forms and colours of the animal kingdom; in the variety, grace and delicacy of the vegetable world; in the massing, grouping and grandeur of the objects of inanimate creation. Beauty exists as an expression of the great Creator's mind and love, and would exist, even were there no human eye to welcome it.

Man, however, has been endowed with perceptions specially fitted for the contemplation, enjoyment and imitation of all this beauty; but as other powers of the mind require to be evoked and educated, so does the power of appreciating the beautiful.

When evoked and trained, the contemplation of the beautiful in Nature and Art is one of the most elevating and pure of the pleasures enjoyable by man.

West, daughter of the East.

"Man," it has been well said, "is by nature and universally an artificer, an artizan, an artist"; and no where can this fact be more abundantly illustrated than here in India. In this as in many other respects the West is but the daughter of the East, though each retains her own marked individuality. The mother, however, has charms of her own, charms of antiquity, originality, grace and harmony of colour, which the daughter strives in vain to equal. Look at the textile, manual and mechanical arts of India; the "webs of woven air" spun by Arachne herself; the embroidered fabrics unequalled for delicacy and design. Look at the skill of the workmen of Shemoogah in carving in sandalwood, of those of Travancore in ivory, of the goldsmiths of Trichinopoly, the silversmiths of Cuttack. These and many other of the manufactures of this land exhibit remarkably that instinctive—let me add hereditary—artistic taste, and that artistic eye for form, ornament and bloom of colour which have gained for Indian arts the admiration of the world.

Such national industries you, as sons of India, should learn to appreciate and to cherish, for if you do not, they are little likely to remain your inheritance, or to be improved by Western taste or by Western science.

The past condition of India.

Never forget that India was a civilized, an artistic and an industrial nation when Abraham left his native Ur of the Chaldees, and that it is through you, gentlemen, and others deeply interested in this land, that the latent capabilities of its intelligent and teachable people are to be evoked, so that your native land may once more take her ancient and most distinguished position among the philosophic, the artistic and industrial nations of the world.

Pleasures.

Other rational enjoyments for leisure hours there are, many and varied, but these I cannot now stop to consider. Pleasures of harmony, imagination, taste and genius. Pleasures, too, of wit and humour. "The man who cannot laugh," says the quaint author of Sartor Resartus, "is not only fit for treasons, stratagems and spoils, but his whole life is already a treason and stratagem." Make not a business of mere recreation; enjoy it like men of sense and pass on:—

"Sicut canis ad Nilum bibens et fugiens."

Gentlemen, man has a heart as well as a head, moral principles as well as intellectual powers, and in forming the human character this fact ought never to be overlooked. Comment would only weaken the impression of the following suggestive passage from Bacon, which Lord Bolingbroke has pronounced to be one of the finest and deepest in his writings, and which Sir W. Hamilton has quoted with admiration; it is indeed full of significance and truth. "In forming the human character," remarks the great philosopher, "we must not proceed as a statuary does in forming a statue, who works sometimes on the face, sometimes on the limbs, sometimes on the folds of the drapery; but we must proceed (and it is in our power to proceed) as Nature does in forming a flower, or any other of her productions; she throws out altogether, and at once, the whole system of being, and the rudiments of all the parts."

The heart and the head.

I must conclude. Many are the temptations which are likely to beset your path in life; temptations from without, temptations from within, to resist which will require the energetic action of all the better elements of your character. Walk therefore the path of life warily, wisely; recognize the weakness of self, and never for a moment forget the golden saying of the brave Duke John of Saxony, "the straight line is the shortest road."

Guard against temptations.

If your studies, imbued as they have been with high principles of honor and of truth, fail to make you men of honor, truthfulness and integrity, they have failed to influence for good your moral nature, however much they may have succeeded in sharpening your intellect, or in adding to the stores of your knowledge. Your *Alma Mater* will fail to recognize in you her own success, unless you exhibit to the world an incorruptible integrity, chivalrous honor, unswerving truth, genuine sympathy with your brother-man, and an enlarged mind free alike from pride, prejudice and selfishness.

Cultivate then a tender conscience, a conscience which shall have power to rule alike your thoughts and actions. In one word, be gentlemen in all the feelings, principles and chivalry of gentlehood. Let the world see that with informed heads you have reformed hearts, and that your intellectual training has been no one-sided system which has done all that is possible to be done for the mind, while it has left untended and untrained the heart, whence are the very issues of moral life.

Cultivate a tender conscience.

Good example is a language all can understand. There are footsteps and footsteps on the sea shore; footsteps which the returning tide sweeps away; footsteps which ocean's waves cannot efface. Let me point out to you the footprints on the sands of time of one who translated faithfully into daily life the "true and fest" of his princely shield; of one who lives alike in the hearts and memories of a grateful and sorrowing people, as the personification of all the courtesy, wisdom and nobleness of soul of the poet's ideal knight. Amid "that fierce light which beats upon a throne" he stood before a blot-seeking, blot-loving world, noble yet humble, wise yet gentle, learned yet modest, bearing on his breast "the white flower of a blameless life," and in his heart the love of all that is good, and true and beautiful. In your much narrower sphere of duty seek to imitate a gentle, true life like his; like him, strive to leave to your children that noblest of all burdens to carry, an unstained and honored name, and, above all, reverence, as he did, your conscience as your king.

In looking back, whether from the near or distant future, upon this eventful day of your lives, your satisfaction will be deepened by the reflection that your honors were conferred by one who bears a historic name, a name synonymous in the annals of Britain with promptitude and power, no less than with loyalty and duty; by the reflection also that your success has been witnessed by a sovereign Indian Prince, whose enlightened rule will be pointed to with admiration by generations unborn; and more than all, will your satisfaction be deepened by the remembrance that your much-coveted degrees have been proclaimed in the presence of a Prince of the Blood-Royal of England, whom with loyal hearts we welcome to our shores for his own sake, for the sake of Albert the Good, and for the sake of her, the gentle Lady, who reigns, not more by right of ancient descent over the persons, than by right of queenly love in the hearts of a free, a manly and a loyal people.

FOURTEENTH CONVOCATION.

(BY THE REV. WILLIAM MILLER, M.A.)

Gentlemen,—After long continued study, after trials through which you have passed successfully, and after promises which before so many witnesses you have deliberately made, you are now admitted to the honour of ranking while you live as members of the University of Madras. It devolves on me to exhort you, according to its statutes, "to conduct yourselves suitably unto the position to which, by the degree conferred upon you,

you have attained." It is but natural that before you pass finally from beneath her fostering care, your *Alma Mater* should wish to address to you some parting words of counsel. Some of you, it is true, are not yet to sever the tie that has so long bound you to her. Some of you—and I hope not a very few—will endeavour to obtain still higher honours at her hand after another period of submission to her guidance; but most of you in any case have completed the portion of your lives that you can afford to devote to academic pursuits, and even those who seek for a higher place in the rolls of the University must henceforth be much less than hitherto under her direct control. They must journey on, not indeed unguided but at least unwatched by her or by any of her delegates.

In greater or smaller measure, therefore, you all stand from this day forward in a new position. You pass from the toils of learning to those of life, from the acquisition of knowledge to the higher task of working into the texture of your history on earth, the knowledge that has been acquired, from being recipients of the influence of others to positions where your own influence must largely tell upon the generation to which you belong, and through it upon all the generations that shall follow. It is well becoming that, at such a stage, this University should tell you how she expects those to live whom she has stamped with her approval, and who are now her representatives to the world. And, therefore, as you listen to what I say, regard it not as the words of one who has little title to speak with authority in virtue of age, or experience, or learning. Rather in so far, but in so far only, as my words approve themselves to be words of truth and wisdom, regard them, I entreat you, as spoken to you by that University which has conferred on you so many benefits already, and towards which I trust that you will cherish while you live, feelings of mingled love and veneration.

The obligations of many kinds under which you lie are almost infinite in number; but great though the desire of this University is that you should be in all respects noble-hearted and well-conducted men, it is not of the whole round of duty that she calls me now to speak. Inasmuch as you are subjects, inasmuch as you are citizens, inasmuch as you are men, there are countless claims upon you such as you cannot safely or honourably neglect; but these lie beyond the scope of my present task, except in so far as all duty is from its very nature linked indissolubly together. It is the duties arising from your present position that I have to impress upon you—your duties as the sons of science—as those to whom has been entrusted the

lamp of knowledge, and that in the midst of a land that, much as we may wish it otherwise, we cannot deny to be comparatively a land of darkness.

These duties divide themselves naturally into two classes: those that you still owe to yourselves upon the one hand, and those that you owe to your country and your fellow-men upon the other.

Your duty as seekers after truth.

With regard to yourselves, remember that your work as seekers after truth is not ended. We say indeed, and it is rightly said, that you have completed your education; but there are different kinds of completeness, and the sense in which you can deem yourselves completely educated requires to be attentively considered. There is a completeness like that of the giant tree, around whose blossoms myriad tribes of insects sport and whose pyramid of leaves spreads wide a welcome shade from the fierceness of noonday sun. That tree has reached the highest development of which its nature makes it capable. It stands complete. But there is a completeness too like that of the seed, which, whatever it may become hereafter, is far from having realized the ideal of its being. Yet in its own fashion, the seed too is complete It has so drawn in the life of its parent stem that it is fitted to become in the common course of nature such in all respects as that parent is. The germ of all is already in it. Every organ that is needed to make it complete even in the fullest sense, may now be developed out of it. Let it only be placed in the proper conditions, let it only in these conditions preserve its own vitality, and it is certain to grow into all that it was designed to be, without any new external aid. It is the latter completeness, not the former, that can be affirmed of your education. Complete in the widest sense it certainly is not; but we trust that you have within yourselves all that is essential for enabling it to become so. The years you have spent under the care of this University have left in you, as we hope, not only a certain small stock of information, but a certain love of knowledge for its own sake, a certain receptivity to truth, and above all the aptitude to grasp and to make your own whatever may become the subject of your thoughts hereafter. If indeed there be among you any whose only care has been to keep in mind the bare facts they have been instructed to attend to, and who are satisfied now to let study drop, because their trials have been sustained and their position is secure, for such these bye-gone years have been, at all events in the highest sense, useless if they have not been worse. Such may,

indeed, by their so-called study have bettered the material prospects of their lives, but as children of the light and seekers in profession after truth, they have but degraded themselves to a lower level than that from which they started at the first. But we hope for better things from all of you. Ideals, it is true, are attained but seldom, and with you as with us all, mental training is far from perfect, and zeal for knowledge far from pure. Yet we trust that in no inconsiderable measure you have a sense of the dignity of wisdom, a sense of your own need of it, and a power at the same time of gathering it henceforward for yourselves. Thus you are complete with the completeness of a seed. As the seed is cast into the bosom of nature in order that its energies may be called forth and its destinies accomplished, so do you cast yourselves into active life, determined in it to exercise, and by exercise to increase those mental powers that the training of the past has given you—determined that by continual accessions to your knowledge, the stream of thought shall be kept flowing constantly within you and bearing health, activity and growth into the very recesses of your being.

And here I am reminded that, in the case of some, the necessity is very clamant that they should thus maintain and increase their knowledge.

Graduates in Law, in Medicine and Engineering, the sciences to which you have devoted yourselves obviously demand the labour of a lifetime. In the case of law, the field is so wide and the possible application of its principles so varied, as to make it very plain that no one should enter on its study who is not content to be ever learning, and ever to confess himself but a learner still. And Medicine and Engineering are sciences that in this age are eminently progressive. The thinking of our time is of such a kind as to be largely auxiliary to each of them. Every addition that is made to our knowledge of the plan of nature—and how numerous and startling are such additions now-a-days—is capable of being pressed into the service of one or other, or of both. You, who have chosen it as your noble function to study, to preserve, and, when need be, to cure the dwelling with which man's spirit is endued:—you who are to have it as your high vocation to subdue the stubborn forces round us to our common use, and to render this earth an increasingly commodious residence for mankind,—you must be ever watchful of what is new and ever labouring to extend the limits of your knowledge, if you would even arrive at or maintain proficiency in your special callings.

But to all of you, gentlemen, I would say:—be students while you live. It is a duty that you owe to yourselves, in order that your intellectual being may be no stunted and miserable thing, but the noble growth that it will be developed into by your faithfully following out the path on which you have creditably entered. Be students of books, as you have been hitherto. In the busiest life you will find some time for this. Draw in and make your own the fruit of the minds of others, and thus keep yourselves ever moving with the stream of human thought that has flowed on, and shall flow on through all the ages. Yet even more, be students of men and of the facts of life. It is in no dreamland of fancy, and in no retirement of studious seclusion, that man's mind and character are fitted to arrive at their due expansion. The men that you meet with in all their variety of intellectual and moral nature, the political and social forces at work around you, the tendencies and aims of current speculation, will furnish to the well-trained mind, food for constant thought—for such thought as may elevate and brace the whole inner life by keeping it in perpetual contact with what is real and enduring beneath the shows of the fleeting hour. And on all such subjects, while you do not despise or neglect the words of others, dare to form an opinion of your own. Only by venturing to think your own thoughts and to acknowledge no authority but that of truth, can you ennoble your minds upon the one hand, or discharge your moral responsibility on the other. And be not dismayed though thinking which thus aims only at the true, should lead you often into perplexity and doubt. That is but part of the discipline of life. Some of you know the quaint old saying adopted as a motto by one of the leading minds of the present century:

Study books and men.

Form your own opinions.

"Truth like a torch, the more it's shook it shines."

These perplexities and doubts are but the shaking which makes truth beam forth more clearly before long. Meet them manfully. Labour on till certainty is reached. Be sure of this, that a fuller insight into any fact whether great or small, but most of all if it be into one of the eternities of human speculation, is by itself a rich return for all the toil and danger of the search, at least to those in whom the sacred thirst for truth has been once effectually awakened.

And though my theme at present be mainly that intellectual character, the growth of which a University must always make its first concern, I may be permitted to point out before passing on, one noble result of a different kind which will have a tendency

to flow from your faithfully pursuing wisdom and knowledge in whatever department of human thought. He that gives himself to this pursuit is raised above the power of some at least of the allurements with which the world is crowded. He that aims at an object thus beyond himself, grows in some degree insensible to the voice of selfishness—the most subtle and most persistent of tempters into whatever is dishonourable and base. Endeavour, therefore, to grow in knowledge for this additional reason—because thus you may gain no inconsiderable aid in living a life of unspotted integrity, so that you shall be missed and mourned for when you walk no more in the ways of men :—so that of you it may be said, to quote language that recent study must have made a household word to some of you,—

"He had kept
The whiteness of his life, and thus men o'er him wept."

Labour for the benefit of others.

But what in the next place of the duties towards others that spring from your possession of that germ of knowledge which is destined as we trust to grow wide and great? This briefly above all—that you use this knowledge, and all the power that in greater or less degree it is certain to bring with it, for the benefit of men, not for the attainment of any personal ends. That you should employ your knowledge thus is the design with which it has been given you. It is the design in so far as regards this University and her subordinate colleges which have been the instruments of your education. It is the design in a still higher sense: namely, in so far as concerns the government of the world itself. On the one hand, you cannot imagine even for a moment that all the expenditure of wealth and time and strength on the part of those who have contributed directly or indirectly to your training, will have attained its end if you arrive at distinction or at power :—you so few, and when considered merely by yourselves, so utterly insignificant compared with the teeming millions around you. No; you have been enlightened in order that through you those millions may be blessed. On the other hand, very little consideration is needed to convince you that if you live and labour only for yourselves, you will run counter to the plan on which the whole world is beneficently ruled.

Service and subordination, the life of the Universe.

Time was when men supposed that the luminaries of heaven moved ceaselessly round this earth, while it in rest and ease was content to receive their ministrations. Now we know that according to the plan of this universe, our planet could receive in no such way as this the light and heat that it requires. It can obtain them

only by obedience to the attracting power of the distant sun. It is not only served; it is itself a servant in the first place. And so of all the other bodies of our system, and apparently of every system that the telescope of the astronomer has revealed. The well-being of each and the stability of the whole are secured by a constant regard in each to a centre and an aim beyond itself. Imagine for a moment this globe breaking away from the order of ministration and dependence in which it is now embraced. How soon would all its beauty perish, how soon would its varied tribes of abounding life sink back into the cheerless chaos out of which they have arisen. And, gentlemen, for those who have acquainted themselves at all with the facts of physical science, I need not add how in every department of every natural kingdom the same law of helpful service holds. Not for itself but for every being that drinks in life and beauty from its beams, does the light return each morning on the earth. Not to rejoice in their own array do the lily and the rose deck themselves in splendour. Not to be an end unto themselves do the fruits of the valley spring. Not for its own sake does the patient ox labour in the furrow. Service and subordination are the life of the universe; isolation and selfishness its death.

The road to glory and happiness.

Listen therefore to the parable which nature daily teaches to those who have penetrated but a little way into her mysteries. Listen and learn that it is in the path of usefulness that you can arrive at, I say not merely the highest glory, but even the only happiness. And doubt not that in the active life before you, you will find abundant opportunity for such service to your fellow-men as the plan of all creation thus summons you to render. Those who have chosen their profession can easily discern the particular benefit that in its exercise they can confer on others. Make the doing of that good your main design. True, it is by your labour you must live, and it would not be right or wise to forget this aspect of the case. But let such personal results of effort be ever with you the second thing and not the first. In the practice of the law let the securing of justice and the setting right of wrong be the object on which your heart is set;—not the mere pocketing of your fee. In the exercise of the healing art, fix all your thoughts upon your immediate task of preserving health or life to those who trust to you for aid. And, graduates in Engineering, let your conscious aim be this,—that the structures of any kind that you erect, or the canals, let us say, that you may dig, shall be a convenience and a joy to the struggling lives of those who are in the world already, and of such a kind that they shall

continue to serve their purpose in the midst of generations that are still to come. If thus you act, then, unless the plainest teaching of nature be a lie, you will not lose by it even in the lowest view, while your moral nature will be ennobled, and you will enjoy what must surely be the satisfaction of believing that, so far at least, you are obedient to the law by which all existence is bound together into this one glorious universe. And whatever be the profession you may choose, you may all in the exercise alike of it and of your personal influence, do much to awaken in others that desire for knowledge which this University trusts that she has been the means of awakening in you. If you are in the least worthy of the position in which you stand, you need not me to tell you that by doing so you will confer on them a greater boon than the very greatest that is merely material in its character.

There was a time when the nations of Europe, too ignorant even now, were sunk in ignorance of the very densest kind. It was by the individual effort of those who had been themselves enlightened, that the darkness began in any measure to be rolled away. A story of the age of Charlemagne, related by Dr. Newman in his delightful volume on the Office and Work of Universities, may serve as an illustration of the spirit in which some of them went about this work. "Two wandering Irish students," he says, "were brought by British traders to the coast of France. There, observing the eagerness with which those hawkers of perishable merchandize were surrounded by the populace, they imitated them by crying out, Who wants wisdom? here is wisdom on sale! This is the place for wisdom." It is an example for you—not in the letter but certainly in the spirit. What was genuine and therefore useful in them, might be in others the veriest affectation; yet the need of knowledge is such in India that those who know its grandeur should hesitate at little if only they can arouse in their countrymen a desire to be sharers in its benefits.

Acquaintance with sons of fame.

In exhorting you thus, gentlemen, to labour for the good of others, I am not unaware that something is tacitly assumed. If you have no personal perception that the object proposed to you is in itself a noble one, undoubtedly the arguments I have used, or reasoning of any kind, will have but little practical effect. But I believe that some consciousness of its intrinsic grandeur is alive within you; and that the only thing needed is that this consciousness should be fanned into a flame. Suffer me, therefore, only to remind you that this University in doing so much directly for your intel-

lectual progress has done something indirectly, yea, has done much, to arouse and guide your moral nature too. Besides the special training that some have had, you have all enjoyed more or less of general culture, in which you have come in contact with the words and thoughts of some among

> "Those dead but sceptred sovrans that still rule
> Our spirits from their urns."

You have surely done more than arrive at a bare intellectual apprehension of their meaning. You have caught something of their spirit too. To you has been unlocked that treasury of invigorating thought of which Shakespeare and Milton stand the guardians. The very tongue that they and their fellows have ennobled, is a channel whereby moral life must flow into those who study it with sympathy. Some portions too of the wide field of history you have traversed. There you have met with men that have contended for freedom and for truth at the danger of life or at the cost of it: with those too that amidst perplexity and peril, unsupported by any breath of popular applause, have toiled on in some righteous cause until its worth grew clear to all, and empires ennobled became the memorials of their lives. Such are the men you have admired, not those whose self-centred existence brought them it may be wealth, or ease, or power, but came to an end without a single impress left for good on the destinies of mankind.

It cannot be all in vain, the acquaintance that you thus have made with

> "The sons of ancient fame,
> Those starry lights of virtue, that diffuse
> Through the dark depths of time their vivid flame."

In the light that streams from them you perceive it to be the lofty thing it is, to labour and to wait for great unselfish aims. Thus we would have you live, according to the pure and holy instincts that these bright examples have from time to time called forth within you. Thus we would have you live, for whether your influence be great or small, and even if little success attend your most devoted efforts, you will thus in inmost spirit "claim kindred with the great of old."

Such then, gentlemen, are the duties arising from your present position that I would exhort you to discharge:—to labour for the acquisition of knowledge and of wisdom, in order that your intellectual being may grow into the glorious thing it is fitted to become; then to see to it that you employ in the service of men and for their good, all the skill and all the influence that through your own development you thus will gain,

And now, in conclusion, what are the considerations by which I can best urge you to discharge the duties that have been so imperfectly pointed out? Some helps you feel that you require, for he knows little of himself who has not learnt by sad experience that man's moral weakness is so great, that, without some powerful aid, the clearest demonstration of what duty is, goes but a little way towards securing that duty shall be done.

But powerful, yes and effectual aids there are, nor are they far away from those who seek them in earnestness with patience and humility. When I think of you, standing as you do with all the hope and strength of youth about you, coming into the world as you have done in a country like this that is beginning to sweep forward along new paths towards unthought-of destinies, the considerations that might be here adduced seem almost infinite in number. From among the many that crowd on me let me select only two. I say not that they are the strongest that might be used, but at least in their own place they may be helpful, and I choose them now because one is a thought that should never be absent from your minds, while the other is specially approriate to the circumstances in which you stand to-day.

Live and labour for India.

The first consideration is that you should live and labour as you have been adjured to do, for the sake of India, your country. Forget not her ancient fame. Forget not that literature and philosophy and art had here their home ere Athens had arisen to keep watch on the blue Ægean, when the seven hills of Rome stood still lonely by the Tiber. Remember that on you and such as you depends whether India is ever to regain the place of leadership that she has lost. Strangers have endeavoured and are endeavouring to do much; but little can their efforts profit, if you, the children of the soil, are not their hearty and enthusiastic fellow-workers. You are the electric chain along which the thought of Europe must travel into the heart of India. You must determine whether re-awakened by heartfelt contact with her long separated brethren of the West, making their thought her own and modifying it to meet her own necessities, India is to become the centre of a higher philosophy and a nobler culture than she knew of old to all the nations of the East.

The fair fame of the University.

The other consideration is the respect that you should cherish for the fair fame of the University of which from this day forward you are members. She deserves to receive from you the reward that she most desires; and that reward is this: that throughout your lives the thought of how your actions will affect her, should nerve

you for the right and keep you from the wrong. True, she has no historic name which she commits it to you to keep unsullied; but she has her name to make, and it is you that must make it for her. True, there are no associations of antiquity clustering around her, such as throng upon the hearts of those who bid adieu to academic life, where placid river and fruitful plain and "tall ancestral trees" enshrine as in a "haunt of ancient peace," the lordly magnificence of Oxford; or where upheaved rock and dark ravine and frowning battlements that carry down into the present the constant memory of a stormy past surround with a beauty that is all her own the humbler halls of Edinburgh. But in the very want of memories like these, is there not a summons to us all to labour together in order that our successors may enjoy them? And for their absence, has not your University something of a recompense in the hopefulness, the buoyancy, and the glorious possibilities of her youth? She may yet be all that her elder sisters are. She may yet effect as much of solid good, and that in a far wider field than almost any of them can boast. But it all depends on you. Her revenues may be large, her Senate may be learned, her colleges may be crowded, yet in spite of all she will win no fame because she will deserve none, if you, who are the outcome of her labours, are destitute of that power to wield the minds of men which nobility of character and nobility of aim can alone bestow. But once let it be found by proof that those whom she stamps with her approval are men of high-toned principle and lofty purpose, to whose influence and guidance their countrymen joyfully submit, and soon will your *Alma Mater* gain for herself far-spread renown, and gain thereby a power unimagined hitherto to carry on successfully the mighty work that has been entrusted to her.

And now, gentlemen, farewell! From the calm heights of study and of thought, descend into the arena of the world, there to live and strive as the sons of learning ought, and so to take an effectual and an honoured part in irradiating with the light of knowledge an ancient and a famous land.

FIFTEENTH CONVOCATION.

(By Henry Fortey, Esq., M.A.)

Mr. Chancellor and Gentlemen,—Barely fifteen years have passed away since the foundation of this University, and during that time it has developed from an experiment into a strong and vigorous Institution most powerful for good throughout the length and breadth of the land. It is indeed almost impossible

to over estimate its beneficial influence. It determines the course of study in our schools and colleges, and its examinations, so conducted as to deserve and command the respect of the public, are looked forward to as the great events of the educational year. Annually the struggle is renewed, and as the close of the academic year comes round, masters and pupils, who have worked hard before, work harder still, and every faculty is brought to bear on the attainment of the one great object in view. And yet the University is not in my opinion open to the imputation that it encourages what is commonly called "cram." Any one who refers to the examination papers will, I think, come to the conclusion, that a very sound acquaintance with the subjects on which they bear must be possessed by those who would answer them satisfactorily. The difficulty of these examinations has certainly of late years been increased, and therefore it is doubly satisfactory to find, that the number of those who pass them has also increased. The results of the Arts Examination are this year altogether without precedent; and I am sure that no one in this distinguished assembly can have seen the long array of the graduates approach your Excellency in almost endless succession, without experiencing the most lively gratification. And, if such are the feelings of those who have had little or no share in producing these results, how proud must be the satisfaction of the Principals, Professors, and Masters to whom they are in a great measure due. We are all of us no doubt impressed with the value of education, but it is on occasions like these that that impression deepens, and we become truly conscious that the Teacher is a great power in the State.

But I am commissioned by your Excellency to address words of counsel and advice to the graduates, and I proceed therefore, as best I may, to the execution of my task. And now, gentlemen, I entreat you to believe that I speak to you in all humility, for it is indeed from my own errors and short-comings in the past that I have gained that experience, which comes late to me, but which yet may be of timely service to some of you. But, before I proceed to moralise, I have a more pleasing task to perform. In the name then of the Chancellor and Fellows of this University, I congratulate you on your success. I congratulate you also in the name of your fellow-graduates, and of all good and liberal-minded men throughout the Presidency. You are young men of intelligence and fair repute, and when you leave this Hall you will carry with you our good opinion, and our best wishes for your future. I trust that honorable careers

are in store for you all, and of so great a number it is not too much to expect that some will attain to eminence, and become men of mark in the country. And now, I will not affront you by dwelling on the ordinary precepts of morality. You have this day solemnly promised that you will, in your daily life and conversation, conduct yourselves as becomes members of this University, and we are bound to believe that, due allowance being made for human infirmity, that promise will be kept. But, gentlemen, the battle of life is a struggle between good and evil, and they who come off victorious are often hard-pressed in the fight. Should therefore, any one of you, at any future time, under stress of great temptation, stand irresolute between right and wrong, his conscience darkened within him, then let him call to mind these words of one of the wisest of men: "What is more heavy than evil fame deserved; or likewise who can see worse days than he that yet living doth follow at the funerals of his own reputation?"

The acquisition and diffusion of knowledge.

And now let me remind you of your second promise, that, '*to the utmost of your opportunity and ability you will support and promote the cause of true learning.*' The due fulfilment of this pledge involves both the acquisition and the diffusion of knowledge. To those of you who have already chosen your professions, I would say consolidate and extend the professional knowledge you have already acquired. We cannot all be Crichtons,—and having chosen your occupation your first duty is to attend to that, and to learn to do your work thoroughly well. On a review of your past studies, you will find many important subjects of which your knowledge is meagre and imperfect, and many difficulties to clear up. Devote your best energies to these objects, remembering that between the young student, however successful, and the ripe and mature scholar, there is a vast space which can only be passed over by years of patient and laborious toil. Remember also that every profession is both an Art and a Science, and that dreamy theorism and vulgar empiricism are equally to be avoided. But attention to your own professional work will not necessitate the entire neglect of those other liberal studies in which you have been grounded; and I would especially counsel those whose occupations may not involve any severe mental discipline to cultivate some one of those magnificent branches of knowledge which are prescribed for the Master's degree, and to return hereafter, and claim at the hands of this University the highest honor which it has to bestow. Such studies as these will bring you into contact with the greatest intellects of this and former ages, and will fill your minds with a pure and unwearying delight.

And now, gentlemen, I turn to a nobler aspect of your promise. You are the very van-guard of the great intellectual army which is destined to drive ignorance out of the land, and your responsibilities are co-ordinate with your privileges. It will therefore be your duty, and I am sure it will be your pleasure, to help all those who are struggling towards the light. Dispersed through the country, and surrounded by those less instructed than yourselves, it will be your high privilege to excite in them a thirst for knowledge, to lead them to take an interest in literature and science, to dispel error, and to inculcate truth. There are, as you know, hundreds of Missionaries in this country,—gentlemen, with whose objects you do not sympathize, but whose characters you are bound to respect. And shall these strangers in the land surpass you in their desire to benefit your own race? Or shall the disinterested benevolence of the Great Company which founded this University be rendered fruitless through your apathy? No! a thousand times no! You will go forth as pioneers and apostles of the truth, and will earn the respect and the gratitude of your country. And, when your ranks are counted by thousands instead of hundreds, as they surely will be before this generation has passed away, your knowledge and influence will penetrate to the remotest corners of the land, and you will inaugurate a glorious day, the light of which almost dazzles the imagination. My words are indeed feeble to urge this noble duty, but listen to those of a great modern writer, and let them rouse your enthusiasm: "Add to the power of discovering truth the desire of using it for the promotion of human happiness, and you have the great end and object of existence. This is the immaculate model of excellence that every human being should fix in the chambers of his heart; which he should place before his mind's eye from the rising to the setting of the sun—to strengthen his understanding that he may direct his benevolence, and to exhibit to the world that most beautiful spectacle the world *can* behold, of consummate virtue guided by consummate talents." Gentlemen, when I read this fine passage I was reminded of an honored friend, who pours such floods of light on every subject he discusses as continually to astonish and delight his hearers: and who, notwithstanding the arduous duties which devolve on him in virtue of his high office, daily adds to the vast store of his learning. To his great erudition it is too much to hope that any of you will ever attain; but in his accessibility to all earnest students, whether European or Native, and in his desire that every one should cultivate to the highest possible degree the faculties he possesses, he sets you an admirable example worthy of all imitation. Gentlemen, I

trust I shall not be misunderstood. I do not desire to exalt the office of the professional teacher above other equally honorable employments. I say only that, wherever you may be placed and whatever positions you may fill, it will still be your duty to diffuse around you the light of your knowledge and in the words of your promise, "to support and promote the cause of true learning." Nor, in speaking as I have done, has it been my intention to imply that this duty has been hitherto altogether neglected. More, no doubt, might have been done than has actually been accomplished, but I could mention the names of several graduates of this University, who have nobly exerted themselves to benefit their fellows, and whose quiet and unobtrusive labors have been "all for love and nothing for reward."

Faithfully interpret aims of Government.

Gentlemen, you have further promised that you 'will uphold and advance social order and the well-being of your fellow-men.' Here as always, your true interest and your duty will be found to be coincident. For, if there is any one truth in morals more clear and indisputable than another, it is this: that the highest good of the individual is not only consistent with, but is absolutely inseparable from an earnest desire for the public welfare. Look abroad and see what men are most to be envied, or, since thus you may be deceived with outward shows, look rather within, examine your own hearts, and consider whether the gratification arising from the attainment of any purely self-regarding object is likely in any way to compare with that exquisite pleasure which will stream in on you with the blessings of all good men, if you nobly devote yourselves to the service of your country. This country is, as you are aware, undergoing a process of transformation, and you will have countless opportunities of aiding in the good work. These I shall not stop to particularize, but I may observe that all reforms are viewed with suspicion and distrust by an ignorant people, and you may do good service in one way by faithfully interpreting the motives and the measures of Government to those with whom you come in contact. The provisions of two important Acts lately passed by the Local Legislature for the raising and administration of local and municipal funds are likely, for a long time to come, to be subjects of frequent discussion. Now, many of those who pay these taxes have little or no perception of the benefits they are to receive in return. Steeped in ignorance themselves, they do not desire improved schools for their children,

Local and Municipal Funds.

and, accustomed from time immemorial to disregard the laws of health, they attach no importance to sanitation. Now, in cases of this kind you may do much good by pointing out the bearing of these measures on the welfare and progress of the country. As I have alluded to these Acts I will venture to add that whatever objections may be taken to parts of them, they are in principle a vast stride in advance of all previous legislation in this Presidency. By the constitution of these Local Fund Boards, spread like a net-work over the land, the people have been admitted to some share in the administration of their own affairs, and the performance of the duties entrusted to these bodies is the best training that they can have for the right use of a larger measure of political power. But these Acts are, after all, but the skeletons, the dry bones, which the people must infuse with vitality by their public spirit, and if they fail of their due effect the blame will rest, not with the originators of these measures, but with you. Gentlemen, other noble aims and objects will suggest themselves to you which I have not time to discuss. One of these is Female Education. Beauty of form is at best but a fleeting quality, and, when divorced from culture and refinement loses half its charm; and I venture to say that you will never have the faintest conception of the happiness of an English home until the women of this country are so educated as to sympathize in all your pursuits and all your aspirations.

Female education.

And now let me reiterate a warning which has often fallen from the lips of previous speakers. I trust that you are not all of you looking forward to employment in the Government service, for, if so, many of you are probably doomed to disappointment. Of the Universities in Europe but a small fraction of the graduates are thus employed, and the great majority take to the learned professions, to agriculture, and to commerce. There are many wealthy and respectable merchants in this city and in the provinces, but I fear there are but few who have those enlarged views which follow from a liberal education. I trust that in a few years' time there will be several gentlemen of this class who will take their seats in the Chamber of Commerce and be listened to with respect by the European members. Gentlemen, I have said but little of the profession to which I have the honour to belong, but I do feel that in the present stage of the progress of this country able men and men devoted to the work are urgently needed. And be sure that, if you enter on this profession in an earnest spirit, not actuated by merely mercenary motives, you will meet your reward. There are, as you know, many of

your own countrymen and many Europeans now thus employed who have so labored as to gain the respect and attachment of all who know them. But if I would single out for your admiration one bright particular example of a long life honorably spent in noble work conscientiously performed, then I must needs speak of him who entered on his labors long before you were born, who educated many of your fathers, and whose stainless purity of character has always been so recognised as to hush even the very whisper of malice. If there is any one of us now living and laboring amongst you who deserves that, after he passes away and returns to his own land, his honored form should remain as an imperishable memorial, pictured to the life or sculptured in enduring stone, then I say advisedly that it is he who was many years since Head Master of the High School and is now your Director of Public Instruction. And now, gentlemen, it only remains for me to thank you for the patience and courtesy with which you have listened to me. With small pretensions to knowledge and none to eloquence, I still could not resist the temptation of His Excellency's kind invitation to address you. For I wished to inspire you with some of my own enthusiasm in regard to the good time coming. Faith in the future makes life worth having, and I trust it will so operate on you that your lives hereafter may be characterized by the same high qualities which have contributed so much to your present success.

Mr. E. B. Powell—a bright example.

SIXTEENTH CONVOCATION.

(By W. A. Porter, Esq., M.A.)

Gentlemen,—It is now my duty, at the request of His Excellency our Chancellor, to congratulate you on the honors you have achieved, and to remind you that the position you have gained in the University raises some expectations as to your future career. I think these expectations are not without solid grounds. You have learned more than others of your countrymen, and you have gone through a severer training, and therefore more is expected from you. And, I confess that, in anticipating for you an honorable and useful career, it is chiefly on the discipline you have undergone that my hopes are grounded. He who has led the real life of a student has practised no mean virtues. He has pursued with devotion a single worthy end. Self-denial has been his daily companion. He has closed his ears against siren voices on every side. To use words that have become

Virtues of a real student.

famous, he has scorned delights and lived laborious days. And this moulding and pressure has been continued for many of the most impressionable years of life. It will be strange indeed if a person came out from this process unimproved and unstrengthened. I have described a real student. But I have a right to assume that you have to some extent practised these virtues, or you would not be standing here. Those of your companions who have made no approach to this character do not appear among you to-day. For them the race has been too severe and they have dropped from your ranks.

Student, the father of man.

I have now to mention for your encouragement that the same qualities, mental and moral, which give success at College, will in general be attended with a like result in the severer struggle on which you are now entering. And, though alas! there are cases in which the future contradicts the past and a blight comes over the promise of youth, the ordinary rule is otherwise. The student, if I may parody the words of the poet, is the father of the public man. The habits of ten years are not forgotten in a day. He that is diligent at College will probably be diligent still. Neither on the other hand, are lower qualities suddenly elevated. If the spirit of manliness that triumphs over obstacles be wanting at College, it will be wanting in manhood. The student of many excuses will be a man of small performance. If a cold or a headache was always at hand to keep him away from his class, the same convenient maladies will attend him through life.

Progress of 16 years.

The present year is in some respects a marked one. Important changes affecting the studies and the length of the course come into operation next year, and the present is the last under the old regulations. You conclude what may be called the first period in the history of this University. In this space of 16 years, the progress, if we judge by the numbers that have passed the various University examinations, has been surprising. The advance has been one triumphant progress without a check; and the diminished numbers of graduates in the present year are no contradiction to the statement. For the Bachelors of Arts of this year are not the representatives of the students who Matriculated three years ago, but consist of stray students of various years, who, from one cause or another, did not proceed to their degree at the usual time. Are there equal grounds for congratulation when we look not at the numbers but at the qualities of the students. Such critical enquiries are natural at

a time which is marked however slightly as an epoch, and they are moreover in a manner forced upon us by a hostile tone of opinion which, for some time past, has been very marked.

Opposition to Higher Education.

The policy of establishing Colleges and conferring degrees, the policy in fact of the higher education has lately been a good deal called in question. The cost, it is said, is very great, and the results are of little value. Nay—for to this length the opposition sometimes goes, the effects, it is said, are often mischievous. Morally it produces conceit and politically it is a blunder. Sometime ago when criticisms of this kind were more than usually rife, a friend of mine who held these views asked me if Educational officers had nothing to say in their defence. I replied that I did not think the attack very dangerous. When a policy is new it may be necessary to defend it against attack. Its continuance may otherwise be in danger, and, to secure it a fair trial, those who think it valuable, must array arguments in its defence. But in the present stage of education in India, I am willing to leave the matter to the silent testimony of facts which in my opinion, are steadily accumulating in its favor. The higher education has been now in operation in this Presidency for more than 20 years. The earlier pupils of our schools have reached or past their prime of life, and many of them now hold high posts in all the departments of public life. Among these are men whose names are widely known among their countrymen and who are honored where they are known. The pupils of later years have also in large numbers found employment in official life. Of these young men whose work is carried on in comparative obscurity, I am not in a position to speak with authority. That must be left to the officers who have the immediate supervision of their work. One thing, however, is clear to me. A great change has gradually come abont in the feeling with which they are regarded by those who have charge of the administration. In opposition to much prejudice—a prejudice that to some extent, no doubt, was due to their own failings, among which may be reckoned an unwillingness to begin low enough on the official ladder—they have gradually made their way in the Courts and Cutcherries, and I believe it is generally admitted that especially in method and regularity, and I believe also, in the tone of morality, the public service has in recent years vastly improved. And this result is only what might have been expected. Method and system are the characteristic marks of intellectual training. You can see it in the simplest narrative as told by different men. The uneducated man is dominated by

An educated man and an ignorant man.

accidental circumstances of time and place, and follows every incident, however irrelevant it may be. The man of culture sees the relations of things and the art of arrangement is habitual to him. And it is impossible for a student to master anybody of reasoned truth without acquiring some tincture of method and orderly arrangement. Everyone has heard of the remark once made of Burke, that one could not stand under the same archway during a shower of rain without finding him out. The comment of Coleridge on this observation is not perhaps so commonly known. I gladly quote the substance of it, as it bears on the point I am seeking to enforce. That which strikes us, he says, in such a casual meeting with a man of superior mind or culture is not the weight or novelty of his remarks, for that is precluded by the shortness of the intercourse. Still less will it arise from any peculiarity of his words and phrases. For unusual words he would avoid as a rock. Only one point of distinction remains; and that is the habitual and unpremeditated arrangement of what he says. However desultory the talk, there is method in the fragments. This habit of mind is more needed at present in the public service of this country than at any previous time. The administration has become in recent years more elaborate, and it is certain that, for the working of our present system there are needed men who have received a somewhat extended course of intellectual training.

I have already given the reason why I did not rise to the challenge of my anti-educational friend, and stated that I should be ready to leave the matter to the slowly gathering weight of opinion which seems to me unmistakably in its favor. At the same time, I do not wish to discourage our critics by treating them with apparent neglect. I trust they will persevere. Satire and ridicule have their uses. But, as they would be still more useful if they were guided by knowledge and sympathy, I will venture to make one or two remarks that may tend to a more friendly and charitable view of educational work in this country. The critics of the Hindu student set up too high a standard. They compare him not with the graduates of England or Scotland or Germany, but with an ideal man who loves culture purely for its own sake and into whose mind there never enters, in connection with his studies, any idea of personal aggrandizement in the shape either of money or of fame. This perfect character, of which perhaps rare specimens may be found, is not, I venture to say, the type of the ordinary graduate in any country known to geographers. To find this high ideal, you must make

The fault of our critics.

a voyage to the kingdom of New Atlantis—that glorious dream of Bacon's where, as we are told, they trade not for silver and gold, nor for silk and spices, but for knowledge and light. One evil of this impossible standard is that with a want of logic which is not uncommon, people are apt to conclude that because there is a large balance of alloy, there is no precious metal whatever. The failure to reach the lofty ideal being conspicuous, it is argued that the nobler elements are altogether wanting. Thus it has happened that the commonest reproach that is flung at our students is that they have no real interest in knowledge for its own sake. Let us look at this matter fairly. It is perfectly true that the hope of advancement is the original motive which sends so many boys to our schools. It is equally certain that the majority of our students have to turn their knowledge to immediate use as a means of living. But after both these admissions, which I make in the frankest manner, I emphatically deny the inference commonly made from them that there is no love of knowledge. Knowledge must be gained before it is loved, and the fact, that it is turned to purposes of utility, is no proof that it is regarded in no higher aspect. I will put a parallel case. Most men who study law or medicine do so with a view of making a living by their profession. And, as soon as they are qualified, they are ready, may I say eager, to exchange their knowledge for money. Yet no one would say that in the rank of these two great professions there is no disinterested regard for their respective pursuits.

The reason for the unfounded charge.

How then has it happened that the injurious opinion I am combating is so widely spread? The reason is not far to seek. The contention for place and profit is in public and all men can see it. The effort after knowledge and self-improvement is made in retirement and known only to their associates. That every avenue to office is painfully crowded with applicants, that the doors of every court and cutchery are besieged by youths who have passed examinations is a sight plain enough to every one. But the silent and studious hour is not passed in the public eye. Thus it has happened that one particular phase which happens to be prominent has been accepted for the whole character, and the voices of the few that knew better were too feeble to be heard amidst the general chorus of depreciation. In fact, the character of our students has been painted by persons who had only a superficial acquaintance with them. And as in the absence of exact knowledge, there is plenty of room for the fancy to work, their delineators have in this instance imitated the spirit of the old geographers, who, in mapping the unknown interior of Africa, filled it with deserts.

Difficulty of solitary studies.

I refrain from making any sweeping assertion as to the genuine interest felt by our students in science and literature, lest I should fall into an error on the other side as great as that I am combating. I content myself with pointing out that, whatever be its amount it is necessary in judging it to take account of any special circumstances that tend to diminish it. One of these is the recent introduction of English education. It has not yet been in existence even for a single generation, and, except in a few centres, there is not a sufficient number of educated men interested in the new studies to form an intellectual society. I lay great stress on this fact. Every one knows the difficulty of solitary studies, and, on the other hand, how powerfully we are attracted towards subjects which interest the society in which we move. I believe it explains, in a great degree, the practice too common I admit, but by no means so common as is often stated, of dropping English studies after the degree is obtained. Even in England, we do not find all our graduates solacing their leisure with the differential calculus or a Greek play, and it is not to be wondered at that the student in this country, with so much less in his surroundings to draw him to study, should show too much alacrity in dismissing his books.

Foreign Politics.

In another point that is commonly made a ground of censure, there are special circumstances that ought to be kept in mind. I have heard it often imputed as a failing to the educated youth of this Presidency, that they take no liberal interest in the great transactions that are taking place around them. And by great transactions is generally meant what is happening on the European stage. Let those who make this complaint consider in what degree we ourselves take an interest in the politics of foreign countries. I believe it is in the main limited to those questions to which there is something similar at home. Apart from war, which appeals to elementary passions and will be eternally interesting, I believe it is limited, as I have stated. A struggle between labour and capital in France interests us because it is a vital question in England. And it is much the same with the politics of ancient times. The history of Greece owes much of its interest to the resemblance between the parties of Greece and the parties of our own time. A recent writer has called Mitford's history a party pamphlet, and of the same historian Mr. Arnold said ,"He described the popular party in Athens just as he would have described the Whigs in England. He was unjust to Demosthenes because he would have been unjust

to Fox." It is plainly unreasonable to look for any vivid interest in European politics when the questions that agitate the Western nations are so different from those that present themselves in the East. If our students were not too polite to descend to so obvious a retort, they might ask with some pertinence if educated Englishmen were in the habit of taking a deep interest in the land tenures of India.

Defects of Indian students.

While I urge these pleas for a more kindly spirit of criticism as regards the higher education in this country, I concede that there are many imperfections which cannot escape the most friendly critic. Perhaps, it would have been better if I had directed attention to some of these. To do so would be useful both to you and to me, to you before whom there lie, I hope, many years of further progress, and to me whose duty it is, as one of the body of teachers, never to be satisfied with what it has already done if anything better is within reach. Permit me, though late, to refer to a single defect. Speaking then from my own experience, I believe it is true, looking to the great body of our students, that while there is plenty of industry there is too little thought. They are prone to satisfy themselves with words without realizing clearly to their own minds an exact image or picture of the thing, and, in a complicated group of facts, they are too often content with attending to the parts separately without studying their relation to each other or the whole. Of the latter defect illustrations are easily given. In examinations it is seen in the frequent mistakes as to the exact point of a question. It has been said that it requires some knowledge to ask a wise question. It is equally true that it requires a good deal of knowledge to understand the purport and drift of a question. Any body of reasoned truth or any group of connected facts is like a complicated machine and a knowledge of the bearing and connection of the parts is necessary for an intelligent comprehension of a question. From a want of this comes the charge of vagueness so frequently made against a particular paper. The vagueness for the most part is in the student's mind and not in the question. The same defect is seen in the want of power to separate material things from immaterial when a brief statement is required of a complicated story. A wise traveller, after visiting the points of interest in a foreign city seeks some lofty point, tower, or minaret, from which the whole lies before him ; and the student by a mental effort, which may not inaptly be likened to the toilsome labour of climbing, should seek to get a wide survey of every subject he studies. Labour

of this kind is painful, and this fact in some degree accounts for its being so little practised. But I believe there is something in our system which tends to encourage this kind of mental indolence. It has the defect of having been framed for an earlier stage of education. Our schools have gradually developed into colleges and as was natural enough, the system remained unaltered. The schoolboy was under instruction for six hours a day, and the student to the last day of his course attends his professors for the same number. For all these hours, he is listening to instruction and is left without sufficient time for preparation or subsequent reflection. We are now beginning to find our mistake, and the question has attracted the attention of the highest authority. What in fact is the lesson taught by this system? Is it not that the student's chief business is the passive one of receiving and not the active one of finding. We act as if his brain were an empty hull into which each professor in his turn was to tumble a science. By this system of over-teaching, we deprive our students of the pleasures of search and leave them none of the spontaneity in the pursuit of their studies which springs from being left to themselves. I remember an apologue quoted by a distinguished literary man, at once novelist and orator, whom we have recently lost. A certain Greek writer tells us of some man who to save his bees a troublesome flight to Hymettus cut their wings and placed before them the finest flowers he could select. The poor bees made no honey. I think that by our system we imitate this foolish man. We cut the wings of our students and give them the flowers they should find for themselves.

The system of our teaching.

Let me conclude by urging you to make use of the advantages which a knowledge of English offers you. It is the most valuable of your acquisitions. It opens to you a great literature. It places you in communication with modern thought. The treasures of a foreign tongue are guarded by difficulties as hard to be passed as the dragons of ancient story. You have made your way through them, and you are now within hearing of the great poets and sages whose writings adorn our tongue. These are now your inheritance. I wonder when I hear the strange limitation sometimes placed upon the moral power of what is called secular education. We have in our service that vast literature of power whose influence on the character by acting on the emotions none can measure. Who has not felt it?

A new current given to the thoughts, a new purpose implanted. It is often, as it was with the Anthony of our great

dramatist when in the company of the Egyptian Queen he was giving a kingdom for pleasure.

> He was disposed to mirth, but, on the sudden,
> A Roman thought struck him.

Thus often some noble thought, a note flung from the harp of some mighty singer, strikes across the pettiness of our lives and sets us on a path of a new endeavour.

SEVENTEENTH CONVOCATION.

(By The Hon'ble H. S. Cunningham, M.A.)

My Lord, Mr. Vice-Chancellor, and Gentlemen,—The ordainers of to-day's ceremonial have decreed that a part of the programme should consist in an address by a member of the Senate to those who have taken degrees, exhorting them to conduct worthy of the honour conferred upon them.

The objects of the University.

They thought, I suppose, that some one acting as the Senate's mouth-piece should express to you what is, I am sure, the Senate's common feeling—our deep sense of the importance of the objects for which the University exists, our earnest hope that those objects may be attained, and our hearty good wishes, gentlemen, for yourselves. And in wishing you well, we wish well to the country at large, for with you and such as you lie the hopes of the India of the future. It is here, in the educated classes, in the thinking, knowing, reading portion of the community, that is to be found the real outcome of our administration and the true test of its success. It will be in vain that year by year the machinery of Government is rendered more elaborate and complete—in vain that the last discovery of science, the last triumph of art, each new invention, each fresh device for enriching and embellishing life, is transported to your shores and India brought into the full blaze of European culture,—all will be in vain if there is not meanwhile growing up a class of sensible, intelligent, sound-thinking, and right-feeling men, with vigorous judgments and high aims and pure tastes, who will know how to use these many advantages to good effect, how to cause that the contact of East and West shall be a blessing instead of a disaster—who will act, as it were, as the interpreters and heralds of knowledge to their less instructed countrymen, and be the medium through which knowledge, and the many blessings which knowledge connotes may filter down to the strata of society which lie below them.

We must take care, then, that our culture is practically useful with respect to the circumstances of those who get it. Otherwise learning degenerates into pedantry. Let us remember the apologue of the French savant who was caught, so historians assure us, by an Arab tribe. His captors proceeded at once to turn their prize to good purpose. They asked him if he could ride? He answered, "No"; could he fight? again a negative; could he run? No. He said, he was accustomed only to sedentary pursuits. Thereupon they tarred and feathered him and set him to hatch eggs, that being the only strictly sedentary pursuit with which they happened to be acquainted, and of the practical utility they were at all convinced.

Practical usefulness.

And not only must our culture be practically useful, but those who receive it must beware of the dangers and responsibilities which it entails. In the first place there is the danger incidental to all great unsettlements of thought and sudden inroads of new ideas, and the shock which is thus given to society. In this respect the History of India has been exceptional. In most nations the progress of a nation in culture has been gradual; knowledge has been learnt line upon line and letter by letter; the whole community has gone more or less along with the leaders of its thought; society has become accustomed to altered forms of life; new ideas have permeated and leavened the whole structure before being adopted by any one fraction of it. In India, it has been far otherwise. We look back to a remote period in the very dawn of history, and we find her in the van of civilization. We find a branch of that happy and noble Aryan community from which you and we, gentlemen, take our rise, practising many of the amenities and all the virtues of civilized life at a time when most of what is now regarded as the civilized world was sunk in barbarism. India, however, appears at an early date to have entered upon a cycle of national existence in which progress found no place, and to have remained stationary while the nations of the West sprang into being and took up the running. The structure of society admitted of little change, and the prevailing theologies discouraged the desire for it. India was one of the stationary powers of the world. Then at last the spell was broken, her long sleep was ended. She was caught by a wave of the turbulent European life, at one of its most turbulent moments, and hurried along on that resistless current to that future which awaits us all. Henceforth India had to be a member of the

History of India and its exceptional nature

modern world. Henceforward all was change, new ideas poured in apace. Enlarged knowledge made havoc of the old traditionary beliefs, and great revolutions of thought came about. The most august and venerable institutions began to shake and crumble. All the old paths of life were broken up. Now this is a process, in the highest degree perilous to all concerned. Change of course there must be; we can none, even the most conservative among us, be exactly as were our forefathers:—

> *What custom wills, in all things should we do it,*
> *The dust on antique Time would lie unswept,*
> *And mountainous Error be too highly heaped*
> *For Truth to overpeer*—

But still there is a great danger as well as great pain in leaving the old customary paths in which so many preceding generations walked. The old belief, with all its venerated associations, learnt from our childhood, seems to form part of a man's very heart, and, true or false, to lose it, is to lose a portion of himself. Life looks cold and dreary and hopeless without the graces that the piety and fancy of younger generations have thrown around it. "If"—we feel inclined to cry with the poet—

> *"If the sad grave of human ignorance bear*
> One flower of hope, ah, pass and leave it there—"

Leave at any rate the hopes and beliefs, which, all illusive as they may have been, served yet to irradiate a darkling life and to guide some wandering spirit across the trackless ocean of existence! It is for those who encounter these dangers not to ignore them, but to face them at once with modesty and courage. Let them beware of lawlessness, cynicism or arrogance of thought;

> Make knowledge circle with the wind,
> *But let her herald, Reverence, fly*
> Before her to whatever sky
> Bear seed of men or growth of mind;

Be slow to use your liberty as a cloak of licentiousness. Be slow to abandon those traditionary rules of a temperate life, which come to you, with all the sanction of religion and experience of ages. Come to the new world of thought that has opened upon you, but come with cautious steps and a reverent mind. Do not forget that if, from the circumstances of the case we are debarred from offering you instruction in many of the deeper, graver, and more serious aspects of life, none the less do those aspects exist, and none the more safely can they be ignored by you. Underneath these different religions, yours and ours, and nearer the surface perhaps than theologians would have us believe, lie certain common aspirations, common cravings, common pangs, and the man who

What is common between the East and the West.

ignores them, ignores the highest part about himself and is on the high road to a degrading materialism. It is a fine conception of the poet which represents man as coming at his birth fresh from celestial abode with all the signs of it about him, which gradually, in rude contact with the world, fade away—

> With something of a mother's mind
> And no unworthy aim
> The homely nurse doth all she can
> To make her foster child, her inmate, Man,
> Forget the splendors of his home
> And that imperial palace whence he came.

But they must not be forgotten. Art in its fairest forms, science with its train of wonders, literature with its thousand delights, will to the man without moral sense but make the absence of that moral sense the more apparent. And remember that while there is endless diversity as to dogma, that diversity does not extend to the world of morals, and while theologians are hopelessly at variance about their respective creeds, there is no such variance among good and reasonable men as to how we ought to live and what objects we ought to propose to ourselves. Virtue and vice have the same meanings to us all. Honesty and justice and truth—that much neglected virtue, candour of intellect—purity of soul and body—magnanimity on the one hand, and mercy and generosity and self-devotion on the other—these are the same to all alike, these are the real landmarks by which our course must be steered; and while these remain intact, the shock of dogmatic systems, though it may perplex, need never overwhelm. It is not when men doubt the dogmatic and philosophical parts of their creeds, but when moral truths are obscured that individuals become corrupt and nations sink into infamy. Education may, and probably will, make a man question his creed—it never need make him doubt about his conduct. Let a student remember this, and that everything he learns should tend towards ennobling himself and bettering the world about him, and there need be no fear for the result. Let him remember Lord Bacon's warning :—" I would," says he, "address one general admonition to all ; that they consider what are the true ends of knowledge and that they seek it not either for the pleasure of the mind, or for contention, or for superiority to others, or for profit or power or any of these inferior things ; but for the benefit and use of life; and that they perfect it and govern it in charity."

Ignorance "the curse of God."

But it may be said, why educate at all ? It is, perhaps, hardly respectful to so lettered an audience as that which I address even to consider such a question. But if an answer were necessary, the first would be

that ignorance is a highly expensive luxury, and that India, having only fifty millions a year and a great deal to do with them, cannot afford to be ignorant. It is "*the* curse of God;" it costs lives, it costs money, it costs happiness. Men, when first the curtain rises upon the stage of history, are wretched, trembling beings, a rather inferior sort of wild beasts, snatching a precarious livelihood from shell-fish or berries, exposed to untold hardships, brutalized by the most degrading customs, frequently exterminated in the unequal conflict with disease, misery and wild animals more powerful and courageous than themselves. By slow and painful degrees the race mounts up and culminates at last in the fully civilized man. Each step in the ascent is a piece of knowledge, a further acquaintance with the working of the world's machinery and the rules according to which the world around us proceeds, and so a better mastery over natural results.

A knowledge of laws of nature.

Whenever we violate the laws of nature, whether intentionally or not, we suffer at once. For half the ills of life there is a remedy or a protection could we only find it. Take the simplest of all matter, the water we drink. Calcutta was at one time the perennial home of cholera, one of the fountain heads from which that fell disease constantly started to devastate mankind. The water available for drinking was, every scientific man declared, sufficient to dispose everyone to disease, and to spread, if not to originate it. A supply of absolutely pure water was brought in. After a great deal of discussion the Brahmins decided that it was not irreligious to drink it. What was the result? The very first year the deaths from cholera sank to less than half the number of the previous year and to very little more than to half what had ever been known in the very healthiest year on record. And a corresponding diminution occurred in other cognate diseases. Much the same was experienced in Bombay, and I have no doubt, though happily we have no cholera here, that a similar improvement in the public health will be experienced here. But these are only three among all the thousands of cities and towns in India, and in many of them, Delhi is one I remember, the death-rate is awfully high, and the cause has been distinctly traced by men of science to impure water. Generally you may be sure that wherever you have a town population, drinking out of wells, a considerable percentage of them is poisoned every year, and a still larger percentage condemned to the misery of enfeebled health. This is a needless waste of life to be debited to ignorance. Then I will take another matter, small-

pox ; it is not such a scourge here as in some parts of India, but it cost the Presidency 39,000 lives last year. In the Punjab and N. W. Provinces it is almost universal. In 1866, no less than 66,000 persons died of it in the Punjab. Altogether in 1871 over 100,000 people died in India of small-pox—no, not of small-pox, they died of ignorance. Small-pox was the blade that struck them, but ignorance was the destroying angel who wielded it, and they might be well and alive now but for the ignorance which shut their eyes to the safeguard which science offers. The best proof of this was that when strenuous vaccinating operations were set on foot, in the Punjab, for several years past the annual average has sunk to 29,000.

Cost of ignorance.

Then as to cost of money, look at what ignorance costs the ryot. Take Mr. Robertson's most interesting report on Indian Agriculture, and see how science, which is only a grand word for common sense and accurate information, would enrich him if he would let her; how he might have bigger crops and more of them, and better and more productive cattle, and how ignorance makes him attempt what he never ought, and leave unattempted the thing he might do with profit, and do the right thing in the wrong and costly way, and in fact, commit all the blunders that ignorance and empiricism must, till science comes to lend her aid.

Pleasures of knowledge.

Then as to happiness, what pleasure lost, what beauties unperceived, what a stupid, brute-like, uninteresting affair does life become to the man who walks through it with his eyes shut to its wonders and beauties. To the real student, of course, to ask him why he likes education, is to ask him why he likes light rather than darkness and life than death. With his books he lives a higher and nobler life than the present gives him. His untrammelled soul communes with the wisest and best men of his own day, and with them both in their happiest moments : he feels the pleasant excitement of intellectual effort : he experiences the charm of difficulty grappled with and overcome ; he climbs, exhilirated with past success, from one vantage ground of truth to another, sees an ever-increasing area at his feet, and welcomes new light into his soul. Fired with the noble acts of other men, he resolves that he will do something to benefit and ennoble mankind ; he thrills with the promptings of an honourable ambition, that last infirmity of noble minds. These are the pleasures for which he is content to live and labor, for these he rejects the ignominious joys of sense ; for them he scorns delights and lives laborious days, or rather in them he finds his greatest delight and his best repose.

Gentlemen, these are the pleasures which knowledge has to give, and for the encouragement of which the Indian Universities were designed. They have already done good work. And it is a fact of happy augury for India that the people so generally recognize them, and that the leaders of Indian society are so aware of the importance of education that one of the first gentlemen in the country (the Rajah of Vencatagherry) is now urging on Government a scheme for the public education of all the sons of the Zemindars of the Presidency, and has backed his proposal by an offer of a munificent donation. Already the Universities have done much, but they are still infant institutions. I wish I could give you an idea of an English University. Imagine a venerable city, standing amid sweet English meadows, embowered in immemorial trees, washed by the waters of a classic stream—picture to yourselves her streets flanked not by the emporia of trade but by solemn shrines and time-encrusted colleges, redolent with the piety and learning of 1,000 years; here are cool cloisters and long arcades and the trim gardens where learned leisure walks and thinks: youngest but not least fair among the sister edifices is the Temple where the votaries of physical science may study and adore: towering amid the rest, and presiding over them is a noble Library rich with gathered treasures of the literary world; there is a sweet stillness in the air, for it is learning's chosen home; the genius of the place breathes calm around; here you will find a thousand students, the flower of England's youth, all busy with the exploration of some field or other of learning's wide domain—you will find mind opening to mind in the healthy commerce of opinion, competition without a touch of envy, and controversies unlike those of later life, without a drop of gall. "How sweet to linger here," one cries

Education of Zemindars.

Description of an English University.

> "With fair philosophies,"
> That lift the mind!

How natural the great poet's vow,

> "Let my due feet never fail
> To walk the studious cloister's pale,
> And love the high embow'd roof
> With antique pillars massy proof,
> And storied windows richly dight
> Casting a dim religious light;
> There let the pealing organ blow
> To the full-voiced choir below,
> In service high and anthems clear
> As may with sweetness, through mine ear,
> Dissolve me into ecstacies
> And bring all Heaven before mine eyes."

in other conditions than our own," are highly important elements in education, the culture got from these alone would be narrow and one-sided. And the defects can only in part be remedied by Mathematics.

Mathematics.

In their own place Mathematics are invaluable. There is no better discipline for the mind than that close and continued thought, that strenuous and voluntary application, to which the distinguished Mathematician must have submitted. But his sphere of labour is after all a narrow one, and the symbolical language he uses is by no means calculated to promote acquaintance with his own vernacular.

Value of Science.

The education cannot now be regarded as complete, unless natural knowledge has received a large share of attention. The great fact of our age is the advance of science. It numbers among its votaries many of the greatest intellects of the day. It leads to the possession of the most elevating ideas. It brings us face to face with physical nature and with the relations of cause to effect. It develops the powers of reason and observation, and enables the mind to draw accurate general conclusions from particular facts. "It removes those superstitions, those fantastic persuasions and prepossessions, which are the fog and pestilence, the mist and malaria of the mind." It is an indispensable preparation for the more complicated problems which meet us in the science of life. But not only is the knowledge gained in the pursuit of science wide and elevating, and excellent as a mental training, but it is also essential to success in life; and this, gentlemen, is what the most of us cannot afford to overlook, in spite of the objection which may be urged against it that it is a low standard to set up. Whatever your trade or your profession may be, you will encounter keen competition and will assuredly be left behind in the race, if you are not alive to the movements of the scientific world and ready to press scientific discovery into your service.

Search for truth.

You cannot expect to reach the lofty peak untrodden but by the foot of Newton, nor yet perhaps the lower level of a Faraday or a Kirchhoff. But you can imitate these illustrious men in their earnest, their untiring, search for truth. The path will not always be smooth and level, sometimes it will be rough, angular, leading through dense jungle and over pathless rocky mountains, but at every stage disclosing beauties [illegible] yield a lifelong pleasure. In words which do much more [illegible] to the subject—" who can contemplate our globe in th[illegible]

system of the universe with all the delicate adjustments that astronomy reveals, and all the splendid mechanism of the heavens; contemplate our atmosphere with all its mechanical, chemical, and physical properties—the distant sun darting its light and heat and power on the globe, and fostering all the varied and beautiful animal and vegetable life, giving rise to winds and showers and fruitful seasons, and beauties of form and richness of colour, filling our hearts with food and gladness; who can know something of the inexorable sequences, see something of the felicitous combination of the varied forces of nature that are employed,—and not feel awed and impressed by the view,

> "To see in part,
> That all as in some piece of art
> Is toil, co-operant to an end,"

is to see that which he who sees it not is as incapable of estimating as the deaf man is of judging of music, or the blind of enjoying the glories of a sunset."

Do not be discouraged at difficulties. The value of the discovery will, in most cases, be commensurate with the difficulty of the search, and the difficulty itself, the healthful exercise of your mental powers, will form not a small portion of the pleasure.

Hitherto your course has been shaped and your education directed by others; now you must think and act for yourselves, and realize the rules and principles you have been taught. You are able to appreciate in some degree the merits and defects of the culture you have received. Your knowledge of the laws of matter, force and mind, rudimentary though it may be at present, is yet sufficient to place you on the ladder of intellectual progress, and your own efforts well directed, will enable you to ascend. Try to find out more of the mode of operation of these laws and to bring your whole life into harmony with them. This is the aim and end of all real education, and cannot be gained by desultory or intermittent efforts. Habits must be formed.

> "For use almost can change the stamp of nature."

Action.

Let action ever be your watchword. The man of energy and decision takes at the flood the tide which leads on to fortune. He seizes every opportunity to gain the end he may have in view, and not unfrequently is able to bend to his purpose the very accidents of life apparently most calculated to defeat it.

"Who breaks his birth's invidious bar
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star.

Who makes by force his merit known
And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne:

And moving up from higher to higher,
Becomes on fortune's crowning slope
The pillar of a people's hope,
The centre of a World's desire."

The road to eminence.

Whatever be your occupation, you will find in it ample scope for all your energies. Your honest endeavour to master it and everything connected with it will open out for you a field of knowledge which is literally boundless. While thus aiming at complete mastery over the one thing which is to be your chief work in life, you should also endeavour to counteract the prejudicial influence of a narrow line of thought by acquiring a sound general knowledge of the leading subjects of human interest. "A man of the highest education knows something of every thing and every thing of something." It is by this combination alone that you can hope to become trustworthy leaders of public opinion in the great questions with which your generation will have to deal, or produce anything really great in any department of human thought. It is thus that great statesmen, great poets and great philosophers have attained their eminence.

In a University like ours, whose characteristic feature is its system of examinations, there is a danger, which such of you as adopt the profession of teaching should guard against, of subordinating learning to education. The teacher naturally directs every effort to secure the success of his pupils at the University examinations, and in training them for their battle with the examiner is in danger of sacrificing high learning and original research, and of leading the student to regard success in an examination as the chief aim of study. You will endeavour to correct these tendencies, to lead the student to value culture for its own sake as well as for what it brings, to despise mere position in University lists in comparison with his higher interests, and to look beyond the glittering and evanescent honours of a College career to the requirements of after-life.

When can we look for original research.

When the higher education is still in its infancy, we can scarcely look among you for the highest learning or for original research. But when your ranks are numbered by thousands, instead of hundreds,

when the endowments of the University, largely increased by private munificence, are given in part to help the successful graduate to cultivate his favorite branch of knowledge, when the University itself is more of what every University should be—"A School of Universal Learning"—where the student finds a teacher in every department of knowledge,—then we may look, and look not in vain for a contingent from India to the intellectual benefactors of humanity.

We cannot, gentlemen, accept the view "that most of you are likely to find University distinction a disadvantage rather than an advantage in after-life." You cannot, of course, all expect to get situations under Government or rise to high worldly position. But what then? "I am certain," said the great Spinoza, "that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which we can all possess alike, and where one man's wealth promotes his neighbour's." In almost every part of the immense field of human labour, from the obscure corner in which toils the manual craftsman to the arena of the enlightened statesman, the highly educated man has incalculable advantages. The outlets for his ambition are numerous and are ever increasing. The immense machinery requisite for the purposes of primary education in Southern India must be provided by the University. Without the higher education the lower becomes impossible.

Strive to be true and enlightened patriots.

Gentlemen, on you and such as you depends the future of India. In the bustle of professional life you may have little time or opportunity to give much thought to the higher concerns of humanity. But use your time well, and each of you without stepping out of his way to do so will find it in his power to increase in some degree the stock of human happiness and wisdom. The extent of the good you can accomplish will depend on your acquaintance with the momentous social changes ever going on around you, on your familiarity with the thoughts of the leading minds of the age, but mainly on your own energy of character. Never forget that your own work, however humble, forms a real part of that present from which the future is evolved. It will assuredly be your own fault if you fail to be recognized as centres of moral and intellectual life; as men who under all circumstances will stand up for what is right and true; as true and enlightened patriots who will not uphold the institutions of their country, right or wrong, but will develop to the uttermost

what is good, eradicate what is bad, and borrow from abroad advantages which are not to be had at home.

> "Self reverence, self knowledge, self control
> These three alone lead life to sovereign power
> Yet not for power (power of herself
> Would come uncalled for), but to live by law,
> Acting the law we live by without fear:
> And, because right is right, to follow right
> Were wisdom in the scorn of consequence."

NINETEENTH CONVOCATION.

(By The Honorable Mr. Justice Innes.)

Gentlemen,—By desire of His Grace our Chancellor, and in his name and on behalf of the Fellows of the University in general, I have the pleasure of congratulating you on the honours you have won, and of expressing our hope that your future career will not be without a rich fulfilment of so fair a promise. You have, as it were, entered a quiet haven at the close of a successful but anxious voyage. The troubles and difficulties of it you can now look back upon with a calm indifference, added to a not unworthy pride that you should have so completely overcome them. Believe me that we have sympathized with you in your long labours, and experience, in common with all who value education, a heartfelt delight in being thus able to congratulate you. While some of your body will no doubt enter upon a fresh academical course, with a view to further honours, others of you will probably at once enroll yourselves in some honourable profession. But whatever your future may be, you this day enter upon an independent career; and remember that the manner in which you comport yourselves will affect the estimation in which the teaching of this University will be regarded.

Prejudices against higher education.

By illustrating in your lives the advantages of the higher education you have the opportunity afforded you of removing, or at least diminishing, the prejudices which in some quarters, unfortunately, it still encounters. Many of the grounds for condemning it have in the course of years been shown to be devoid of foundation; but it has been admitted to be open to criticism in some respects. Thus one who has had great experience in tuition, and whose opinion would on other grounds, always claim respectful attention, has said, "I believe it is true, looking to the great body of our students, that while there is plenty of industry, there is too little thought." He traced this defect in some measure to the amount of time devoted to teaching, which left the students

little leisure for considering the parts of a subject in their several relations to each other and to the whole, and digesting and assimilating what they had learnt. This defect is probably not peculiar to the teaching of the graduates of this University. After a good deal of labour spent in the mere reception of knowledge, there is a very natural shrinking from the further mental task of taking that thorough survey of the subject which is suggested as necessary to the proper comprehension of it; and the requisite habit of mind is not very readily acquired. The study of Physical Science now made compulsory for the Matriculation, and which I hope will henceforward be more generally pursued in the University course, is calculated I think, though indirectly, to supply this defect in some degree, as it must tend to arouse and stimulate the mental faculties, and endow with reflective activity minds which are now only too content with a mere passive reception of what they are taught.

Study of Physical Science.

I look upon the study of Physical Science as very important on account of the mental discipline which it necessitates. It entails steadfast labour and accurate observation, and the development of the perceptive faculties is one of its most prominent results. But what is its *most* distinguishing feature as a study, is that it is based on freedom of thought and opinion; and insists upon verifying all its conclusions by original research. It may indeed be said that this is necessary for the full and complete prosecution of every branch of learning, though not perhaps for elementary studies, and that Physical Science offers therefore after all no such exceptional advantages as those attributed to it. But in fact, very few pursue their studies in other branches of science to the point at which original research requires to be resorted to, and the superiority that Physical Science claims in this respect is that from the very first rudiments of the study it allows you to take nothing on trust. You stand at once face to face with the forces of nature. Every step taken must be verified, and familiarity with its secrets is closed except to immediate contact and experiment. It is to Physical Science that we owe the greatest triumphs of man over inanimate nature; and to it is mainly due the vast expansion which civilization has attained in the last hundred years. It has been successfully applied to the advancement of innumerable industries, and has especially opened to us a better knowledge of our mineral resources and of the means of multiplying the earth's productive powers.

To Physical Science is also due the faculty which we now possess of the rapid transmission of thought, which makes no

the country as institutions sanctioned by human and divine laws. General and equal laws have been enacted by the British Government, the habit of official tyranny has to a great extent been extinguished, inhuman practices have been repressed. Slavery is no longer recognized by law, and though in the relations between the agricultural labourers and their employers in some parts of the country, the spirit of it may still be seen at work, it survives no longer as an institution. A system of education, with the Universities to guide it in their several Presidencies, has been initiated with a successful effect upon the administration of the territory under the British Government, and of not a few of the Native Principalities. The national mind is also being brought into familiar contact with a class of ideas which may facilitate the eventual introduction of further constitutional measures. Juries, Municipalities, the management of local affairs, Honorary Magistracies, and seats in the Legislative Council are all means to this end. It is rather a process of naturalizing than mere sowing, and your rulers are no doubt compelled to proceed cautiously on a path which may abound with pitfalls, a path to which history affords no guide, and which the light of political science fails to irradiate. A constitution is most efficacious, when, like branch from trunk, or like fruit from tree, it issues from the natural or acquired "tendencies, the general belief and the collective consciousness of the people." To obtain a hold on the popular mind the growth of the fundamental institutions must be slow and gradual. Those who are impatient for changes of a more crucial and obvious character, should not forget what has been already effected. While bearing in mind the advance in social order and well-being which they have themselves witnessed in their own day, they should not lose sight of the condition of anarchy into which the country had fallen when first the English took upon themselves the functions of Government.

Condition in which England found India.

It may be well to consider what that condition was. From the commencement of the sixteenth century we see the process of absorption of the less by the more powerful Governments in a gradual but constant state of progression. In the North, the Afghan dynasty succumbed to the Mogul. The territory of the Bahmani dynasty of the Deccan became apportioned between three States, of which the Mogul was the acknowledged superior. To the allied armies of these three States fell the celebrated Hindu Kingdom of Vijiyanagar. In the middle of the seventeenth century Sivaji commenced his course of organized robbery,

and his race divided for a while with the Mogul the competition for India. At what was practically the fall of his dynasty in 1760 and the wreck of the aspiration of the Mahrattas for a Hindu empire, there remained, except Tanjore and the ancient kingdoms of Travancore and Cochin, no independent sovereign but the Mogul. For Orissa had been absorbed by the Mogul armies late in the seventeenth century, and Mysore was being ground under the heel of Hyder, who himself avoided assuming the position of royalty. The Mogul was sovereign of India from the Himalayas to Cape Comorin; but the best energies of the dynasty had long been spent, and when strength was put forth at the seat of Government, the extreme boundaries of the empire, if they felt it at all, were sensible of but a feeble vibration. The imbecility of the Government let loose the license of the Governors of Provinces, and the country was patrolled from end to end by bands of pitiless marauders. As Macaulay said in one of his speeches, "The people were ground down to the dust by the oppressor without, and the oppressor within; by the robber from whom the Nawab was unable to protect them; by the Nawab who took whatever the robber had left to them. All the evils of despotism and all the evils of anarchy pressed at once on that miserable race. They knew nothing of Government but its exactions. Desolation was in their imperial cities, and famine along the banks of their broad and redundant rivers. It seemed that a few years would suffice to efface all traces of the opulence and civilization of an earlier age."

Look at that picture and on this.

It was at this juncture that the English entered upon that career which has resulted in the union of most of the numerous peoples of this vast empire under one strong and orderly Government. Four generations have passed away since then, and I believe that the tales of the lawlessness and misery of the preceding period are beginning to live but faintly in oral tradition. But in all its appalling features History still hands it down to us. The picture is fore-shortened, indeed by the perspective of time, but still conveys to imagination a sufficiently expressive contrast between those days and the present. The system which the English Government is cautiously pursuing may eventually disclose a considerable aptitude for local self-government which, duly fostered, may lead in time to the fullest development of representative institutions. But what that sagacious Historian, Mill, when examined before the Committee of the House of Commons in 1832 thought then "utterly out of the question," can scarcely even after the lapse of 44 years be very near at

hand. Now the Government is in this position, that while it is not possible for it to withhold from the young a knowledge of the principles of free Government, it may for a long period be incapable of bestowing in its completeness what the students of history find held up to such well-founded admiration.

Responsibilities of Graduates.

To you who have enjoyed the advantages of the higher education, the State may well look to disseminate just views on these matters, and to make it clear that if slowly, yet surely, England will impart to her great dependency of which she is so justly proud, all that measure of freedom which is compatible with orderly Government. And your education will not be in vain if you employ the knowledge you have acquired in dispelling the suspicion and jealousy which ignorance upon this subject may engender; and so add strength to that Government which alone is capable of preserving to you the security of person and property. Now, gentlemen, the University has stamped you with its approval, has testified to your qualifications, and sends you forth as its representatives of this year to the many millions of India. You have solemnly promised to comport yourselves as becomes members of this University. See that you do so. The honor of the University is committed to your keeping. See that your life and conduct reflect those high principles, that lofty tone of thought, which the instruction you have received is designed to engender; and show that your education consists not merely in the acquirement of a certain limited amount of knowledge which may be useful in procuring a means of livelihood or may recommend itself by an intellectual display, but is an active principle bent on further conquests and ever seeking to enlarge the boundaries of the domain of science. And this not solely 'for the gain it gets'; still less 'for the praise it brings, or the wonder it inspires'; but 'for the relief of man's estate'—the promotion of the welfare of our common humanity. Surely, gentlemen, you have an admirable field for your exertions, whether they lie in legislation, in disentangling and illustrating the mazes of the law; in administering justice; in taking part in the executive government; in clothing the parched landscape with a network of fertilizing and wealth-gathering agencies; or in that noble profession which addresses itself to the relief of physical suffering. To all of you I would say in conclusion work well and earnestly in your several professions. Much that is attractive and absorbing will be found in every vocation by an earnest worker. And it is a mistake to suppose that it is not given to the men of this day to engage in heroic contests and take part

in venturous toils such as enchant us in ancient story. The Present—the living Present—abounds in opportunities for heroic self-sacrifice such as a demi-god might envy, and you will find ready at hand much work that is alike arduous and honorable; much of chaos that still waits to be reduced to order; many an Augean stable that still calls for no unworthy hands to cleanse it.

A fresh detachment of the army of human progress.

But time presses. Your work is waiting for you. You go forth as a fresh detachment of the army of human progress in India, and we wish you God-speed.

TWENTIETH CONVOCATION.

(By Colonel R. M. Macdonald.)

Gentlemen,—The Statutes of this University require that an address shall be made to the newly-admitted graduates by a member of the Senate, and this duty has, on this occasion, been entrusted to me by His Grace the Chancellor. In his name, and in the name of the Senate, I congratulate you on the success which has crowned your long labours. A few of you have reached the goal of your studies, so far as University examinations are concerned. Others, although Bachelors of Arts, have still before you the higher, but rarely sought, degree of Master, as well as the various degrees which this University confers in the Faculties of Law, Medicine and Civil Engineering. But every student knows that all that he has learned of any subject forms but a small portion of the whole, and that Literature and Science are Alpine regions, in which the horizon extends as the pilgrim ascends. Whatever department of knowledge you may have selected, or may hereafter select, you will find a lifetime too short for the work which lies before you.

Knowledge's Alpine regions.

Some of you have yet to elect the path which you are to pursue in life. A great writer has given us a sketch of an imaginary poem, entitled "The Youth at the Cross Roads," in which his hero depicts two female characters personifying the Tragic Muse and Commerce, as contending for the possession of his person. You stand, as Wilhelm Meister did, at the Cross Roads, but most of you are probably balancing between the service of Government and the profession of law. Both, no doubt, offer an honorable career, but it is to be regretted that more do not endeavour to find other outlets. One of the

"The Youth at the Cross Roads."

noblest of all professions is that which alleviates pain, arrests disease and prolongs life. That beneficent profession is wholly unrepresented here to-day. In twenty years the Faculty of Medicine has produced three doctors, half-a-dozen bachelors and one licentiate, and among these there has as yet been only one Native. Medicine has many prejudices to combat in this country. Sir Charles Trevelyan has described the victory which was gained in Bengal, when the first Brahmin student was seen handling the knife in the dissecting room, and "the Shasters, with the elasticity peculiar to them, were made to declare that the dissection of human bodies for medical purposes was not prohibited." But in this Presidency, as already remarked, scarcely any progress has been made. It has been calculated that seven or eight thousand medical practitioners are needed to take the place of the Hakeems and Vydians, whose ignorant treatment is so often dangerous and even fatal to their patients. The circumstances of the country render the general employment of highly educated men in such posts out of the question, but it seems probable that in some of the larger towns there is field for practitioners who have taken the higher medical degrees, and that, in many of the smaller towns, medical men of a somewhat lower grade might find remunerative employment. The degree of Licentiate of Medicine and Surgery has, accordingly, been recently revived, and as some young men are now studying for this degree, it may be hoped that in a few years some progress will be made in this important direction.

Total absence of Medical Graduates.

Another poorly represented Faculty.

The Faculty of Civil Engineering is also one which has generally been poorly represented, but it is satisfactory to find that, during the last three or four years, graduates in Arts have been beginning to graduate in Civil Engineering. The openings for persons who have passed these examinations have as yet been few, and have practically been circumscribed by the requirements of the public service. In this respect India differs at present from England. There, it has been remarked, "Government is usually nothing to the Civil Engineer, unless it be looked upon as a foe, from whom recognition and remuneration" must "be won by sheer hard fighting." The great works which have changed the face of Europe and America—the roads, the railways, the canals, the bridges, the harbours—have been often made with little or no aid from the State. Even here, however, changes are taking place, and it is probable that, in course of time, there will be more outlets than there are at present for local professional talent. The great famine which is now desolating the

land is one of those calamities to which India has always been liable, but the prevention of which does not seem beyond the reach of engineering skill. The last speech from the Throne leads us to hope that a series of well-considered schemes may be devised for the prevention of such visitations in future. In the execution of such schemes you may render useful and valuable services. How much may be done in this direction by the genius of a single man has been already shown in this Presidency. Sir Arthur Cotton has scarcely received all the local honors which he deserved, but he has left enduring monuments behind him in the great works, which have made the Deltas of the Cauvery and and the Godavery the granaries of Southern India. Some have trod, and others may tread, in his footsteps, but Sir Arthur Cotton's task was more difficult than theirs, for he was a pioneer, and had not only to subdue the forces of nature, but to battle with prejudice and ignorance in high places. It is impossible to gaze on the rich fields of cultivation with which he has enriched those districts, or to watch the long lines of boats plying their busy traffic along the navigable canals devised by him, without feeling that much of the future wealth and prosperity of India lies in the hands of the Civil Engineer. The Faculty of Law is the only one of the professional faculties which has as yet produced an unfailing annual supply of graduates. The sentiment which animated Milton when, in a poem addressed to his father, he thanked him for not making him a lawyer, is one which will meet with no response in this country. The study of law is congenial to the Hindoo mind. Every study has, however, some drawbacks, and every profession has some dangers incidental to it. Archbishop Whately points out that an advocate, who is called on "to plead various causes, to extenuate to-day what he aggravated yesterday, to attach more or less weight, at different times, to the same kind of evidence, to impugn and to enforce the same principles, according as the interests of his clients may require," is in some danger of gradually growing indifferent to the ascertainment of truth and may be tempted to resort to specious sophistry or even more questionable devices in the interests of his clients. Some of you will, perhaps, not be advocates, but ministerial officers. These I would remind of the admonition of Bacon, that "the place of justice is a hallowed place, and therefore not only the bench, but the footpace, and the precincts and purprise thereof ought to be preserved without scandal or corruption." The attendance of Courts, he says, is subject to certain bad instruments. Among these he enumerates the "sowers of suits which make the Court

Sir Arthur Cotton.

A congenial study.

swell and the country pine;" the men whom he calls "the left hands of Courts, persons who are full of nimble and sinister tricks and shifts, whereby they pervert the plain and direct courses of events, and bring justice into oblique lines and labyrinths," and, lastly, "the poller and exacter of fees, which justifies the common resemblance of the Courts to the bush, whereunto while the sheep flies for defence in weather, he is sure to lose part of the fleece." Much has been done of late years to improve the administration of justice in this country, but it is probable that some of the evils depicted by Bacon have not disappeared in the Mofussil Courts. I trust that some of you will become the right hands of those Courts, and that if, in course of time, you are called to higher functions, and have to preside over Courts of your own, you will emulate the example of some of your predecessors, and show that the natives of this country are capable of filling with credit posts which demand the exercise of the highest faculties.

The main function of Universities.

I must, however, remind you that the main function of Universities is not to train men to become physicians, or engineers, or lawyers, but to discipline the whole moral and intellectual being. You all graduated in Arts before you were permitted to graduate in Law, and although a somewhat lower test in Arts is accepted at present as a preliminary condition for graduating in Medicine and Civil Engineering, the same principle is recognized in all the professional degrees. Every profession has a tendency to narrow the mind, and if a physician, a lawyer, or an engineer allows himself to be wholly immersed in the details of his calling, and does not, from time to time, visit those higher regions in which it is permitted to the living to

"...hold high converse with the mighty dead,"

he may rise to eminence and be a valuable member of society; but the absence of that elevating and ennobling culture which it is the peculiar province of literature to bestow will leave its stamp on him. In one respect the training of this University is less favourable to general culture than that of any other University in India, or perhaps in the world. All other Universities require an acquaintance with at least one classical language. This is not essential to a Madras degree. You have, however, all acquired the key to one of the noblest literatures in the world. The master-minds of England, her poets, her philosophers, her orators, her historians, will, if you summon them, take up their abode with you. Their most

One respect in which the Madras University is less favourable to general culture than other Universities.

precious thoughts, their loftiest speculations, their wit, their wisdom, all belong to you, if you choose to lay claim to them.

The profession of teaching.

The culture of which I am speaking is especially incumbent on those among you who intend to adopt the profession of teaching. I fear that the number of such will be small. We hear a great deal of graduates being turned out annually in such multitudes that they are unable to find any kind of suitable employment. As a matter of fact, however, there are, at this moment, several hundreds of educational posts which ought to be filled by graduates, but which are occupied by persons of humbler attainments, because, in the present state of the market, the services of graduates for such posts cannot be secured, and, as education advances, situations of this kind will be numbered by thousands instead of by hundreds. Such employment need not necessarily be in connection with Government. Already in several large towns schools have sprung up under the management of young graduates, who, without any aid from the State, are beginning to find remunerative employment. Unfortunately, however, it is the case in this country, as it is the case in many other countries, that the dignity of the teacher's vocation is not properly appreciated. It is in reality one of the most important of all offices one to which it is the interest of the community that the most gifted minds should be attracted, but the profession is a laborious one, and the prizes are at present few.

Educated natives and independent walks of life.

It is much to be regretted that the educated natives of this Presidency have, as a general rule, kept entirely aloof from agricultural, manufacturing and commercial pursuits. India is, at present, a poor country, but with intelligence, enterprise and capital, she might become rich. In Europe, America, and the Australian Colonies much of the success which has attended such pursuits has been due to the influence of educated men. Many persons consider that the state of feeling which prevails on this subject here is partly due to the great preponderance which has, until recently, been assigned to literary and mathematical studies in the curriculum of the University, and to the entire absence of the intellectual discipline afforded by the natural and experimental sciences. In this respect, however, great changes have been recently made, the ultimate effect of which remains to be seen. Physical Science is no longer the dead letter which it once was. It is now as compulsory as English and Mathematics for the Matriculation and First Arts examinations, and those students who wish to pursue the study of Physical Science up to the

B.A. degree are permitted to drop their Mathematics altogether during the last two years of their course. Government has aided the efforts of the University by the appointment of a professor of Physical Science, whose lectures and laboratory are open to the students of all Colleges, and we already see the first fruits of the new system, as seven of those who have graduated to-day, have taken up Physical Science as their optional subject. The recent establishment at Sydapet of an institution in which systematic instruction is given in the science and practice of agriculture is also an event which may lead to important results hereafter.

The Sydapet Agricultural College.

Other openings.

But besides the various openings to which I have referred in connection with Medicine, Law, Civil Engineering, Teaching, Agriculture, Commerce, Manufactures and the public offices, it is certain that in course of time many other outlets will suggest themselves to you or to your successors. We have had among us not very long ago a Parsee gentleman, who has proved that even the stage is not an impossible career for a highly educated native gentleman. The drama has, in all civilized nations, been a source of much intellectual entertainment, and the Hindoos at a very early period produced dramatic works, some of which have been the admiration of Europe. But the drama may exercise an evil, as well as a good influence, and its tendency in this Presidency has been at times of so pernicious a character that I should rejoice to see some well-directed effort on the part of native gentlemen of position and education, to purify and elevate the taste of their countrymen. The revival of the ancient Sanskrit drama and the creation of a modern vernacular school are objects in no way unworthy of your ambition. One of the gentlemen who appears here to-day has, in the intervals of his law studies, achieved the somewhat difficult task of presenting the Merchant of Venice in a Tamil dress, and another, who has not succeeded in establishing his claim to a degree on this occasion, but who will, I hope, be more fortunate next time, has still more recently brought out a Telugu adaptation of Shakespeare's Julius Cæsar, written entirely in Iambics—a bold but successful innovation in Telugu literature. It is not at all likely that Shakespeare will ever be naturalized in this country, but such attempts as these may, I hope, be regarded as indications of the dawn of that day of literary activity, for which we have been so long looking. If a new school of vernacular literature is to arise at all, it must be created by you or by such as you. It is sometimes said that we are premature in our

The Drama.

expectations, that the higher education is a plant of recent growth in this Presidency, and that there has not been sufficient time for the production of any great work. Thirty or forty years may be a short period in the history of a nation, but it is a long period in the life of a man, and the fact remains that one generation has grown up under the influence of European culture, and is passing away without having left any permanent mark on the literature of the country. About twenty years ago, Dr. Caldwell remarked that for the last one hundred and fifty years the Dravidian mind appeared to have sunk into a state of lethargy, scarcely any Tamil poem or treatise of any real value having appeared, except such as had been composed by European Missionaries, and he ascribed this stagnation to the "natural tendency to decay and death, which is inherent in a system of slavery to great names."

The tyrant custom.

There is no greater foe to human progress than the tyranny of custom. You stand in a peculiar position. You have on the one hand inherited the traditions of one of the most conservative nations on the face of the globe, and on the other you have been brought under the influence of new ideas, which must make you long to see India take her place in the march of civilization. History teaches us some lessons on this subject. Montesquieu remarks that one of the causes which contributed to make the Romans masters of the world was that, in the course of their successive conflicts with various nations, they always gave up their own customs, as soon as they discovered any that were better. One of the most remarkable instances which he enumerates occurred in the first Punic war. Montesquieu is, I believe, wrong in saying that the Romans had at this time no knowledge of navigation, but their skill was small, and such ships as they had were no match for those of the Carthaginians, who were at that period the best seamen in the world. A Carthaginian galley was about this time accidentally cast ashore on the coast of Italy. The Romans took this vessel as their model. In a few weeks they built a fleet, supplied the want of sailors by men drilled to row on scaffoldings, and defeated the Mistress of the Seas on her own element. Rome afterwards showed the same aptitude for imitation, when "captive Greece took captive her rude conqueror," and Roman literature became almost an echo of the literature of Greece. But unhappily she copied much that was bad as well as what was good. She lost the simplicity of her ancient manners. The Epicurean philosophy corrupted the hearts of her citizens, and Eastern conquests brought in their train the luxury and

dissolute manners of Syrian cities. One of the causes of the rise of Rome was also one of the causes of her decline and fall. Changes should be always well considered before they are carried out. "It were good," says Bacon, "that men in their innovations should follow the example of time itself, which indeed innovateth greatly, but quietly, and by degrees scarce to be perceived." But in this country especially, great caution is necessary in adopting the manners and institutions of foreign nations. There is much in the present state of European society which is admirable and deserving of imitation, but there is also a good deal which, although unobjectionable in itself, is not suited to India in its present stage, and there is not a little which is wholly unworthy of being copied at all, and which Europeans themselves deplore. I shall quote in connection with this subject a passage from a lecture in which Ruskin discusses before an Oxford audience the causes of the degraded state of Art in Great Britain. "Gentlemen," he says "there has hitherto been seen no instance, and England is little likely to give the unexampled spectacle, of a country successful in the noble arts, yet in which the youths were frivolous, the maidens falsely religious, the men slaves of money, and the matrons of vanity. Not from all the marble of the hills of Luni will such a people ever shape one statue that may stand nobly against the sky; not from all the treasures bequeathed to them by the great dead, will they gather for their own descendants, any inheritance but shame." I shall offer no comment on this passage, beyond observing that if there is any truth at all in the portrait, it is obvious that some discrimination is needed in copying European models. The best mode of forming an opinion as to the extent to which European institutions and customs should be introduced into this country, is to go to Europe and study them on the spot. Travelling is an important part of education, but it is one for which no provision is made in this University, although travelling fellowships are not unknown elsewhere. To many, however, if not most of you, the expense will prove an insuperable obstacle, and others will meet with the difficulty which I believe still remains unsolved, as to whether such journeys are permitted by the Shasters. Those who are untrammelled by either of these obstacles may be reminded that a great deal has been done of late years to make the position of the Hindoo stranger in England as little irksome as possible.

Innovate quietly and by degrees.

Study institutions on the spot.

I trust that you will, in your several avocations and spheres of life, endeavour to fulfil the engagements into which you have

now publicly entered, that you will maintain the high character for which the graduates of this University have, as a body, been distinguished, and that you will remember that one of the duties which you owe to your countrymen is that of influencing thought. If I were called on to name the Hindoo whose career has made the deepest impression on my mind as exemplifying the beneficial effects of European culture, I should have no hesitation in fixing on one who lived at a period in which there were no Indian Universities, who never sat on the bench of a High Court or at a Council Board, whose only title was one which the East India Company refused to acknowledge, whose life is unnoticed in the histories which are read in our Colleges and Schools, and whose memory has received but scanty honor at the hands of his countrymen. In speaking of Rajah Rammohun Roy, I do not forget that half of those now present think that he went too far, and that the other half regret that he did not go farther. We are not called on here to consider how far he may have been right in his opinions, but men of all creeds may agree that in his earnest and fearless pursuit of truth, in the modesty and simplicity of his character, in the purity and benevolence of his life, and in the high intellectual powers which he brought to bear on his self-imposed task, the great Hindoo Reformer is entitled to no mean place in the history of his age and country.

Rajah Rammohun Roy.

TWENTY-FIRST CONVOCATION.

(By M. C. Furnell, Esq., M.D., F.R.C.S.)

My Lord Duke, Mr. Vice-Chancellor and Gentlemen,—

"Salus populi est suprema lex."

It is customary to close this interesting Convocation at the Madras University with an address from one of its Fellows, and we owe it to the practical sagacity of our most noble and distinguished Chancellor, of which since his advent to power over us we have had so many examples, that on this occasion it is delivered by a Physician. You can well believe me when I say that when I remembered the many eloquent orations that have been heard on those occasions, especially from members of the Bar, whose vocation it is to speak, and speak well, I might, and did shrink from accepting the role of Public Orator. Yet when the reason of the choice was made plain to me, that each profession, especially of those engaged in teaching the youths of this country, should, in turn, say what it had to say on Education,—given as it were its "raison d'être," I hesitated no longer.

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Doctors, half-a-dozen Bachelors, and one Licentiate in a population numbering some 50,000,000 of people! Some future Historian looking at these figures might jump at the conclusion that this continent, during the commencement of the 19th century, was singularly fortunate as regards health, and that the fell pestilences which in some other parts of the world proved so disastrous, were here unknown. Yet what a fallacy such a conclusion would be! As the Principal of the Medical College, this fact is of singular interest to me, and it has often been present to my mind not only that the number of Native students who presented themselves to study Medicine, apart from those entering the service of Government, was singularly small, but that the Brahmins practically held altogether aloof. What was the cause of this? If we turn to the ancient History of India, we find that medicine, far from being a despised science, was one of the most honoured. Next to the vocation of Priest, that of the Doctor seems to have been the most respected. Nay, I am not sure it was, in the most ancient times, second even to that of the Priest, for I find in your ancient books that one of the fourteen "ratnas" or precious objects which the gods produced by churning the ocean after the deluge was a "Learned Physician." In the Mahabharata is an account of this ocean churning for the recovery of lost treasures, and the one most desired and sought for was the Ambrosia which confers life and health. "The gods had failed, but when Ananta, the Serpent King, bid the great snake Vasaki wind himself as a churning cord around the mountain Mandara, all the gods pulled vigorously at the living cord, until from the agitated floods uprose the Moon, and the Goddess Lakshmi; the white Horse and the wonderful gem called Kaustubba;

Medicine in Ancient India.

And lastly from the troubled waves,
Amidst the glorious cheering,
Uprose Dhanwantari the sage,
The lost Ambrosia bearing.

This was the famous Physician, bearing in his hand a white jug containing the coveted Ambrosia."* This Dhanwantari is said by some to have obtained the Ayur Veda—the ancient Medical Record of the Hindoos—from Brahma direct, by others to have been instructed in its mysteries by Indra, the God of Heaven, where Dhanwantari practised medicine with great success. But witnessing the ignorance and misery of mankind, he descended upon earth to cure their maladies and to instruct them in the means of preventing as well as curing diseases. This Dhanwantari became King of

Dhanwantari.

* Hindu System of Medicine by T. A. Wise.

Kasi or Banares, the most holy city of the Hindoos—a city well worth the pilgrimage of any one, Hindoo or English, merely to gaze upon. Here he became so famous from his many cures, that, at last, a deputation of divine sages, or Munis, waited upon him to petition instruction in the divine art of Medicine. "Deign Sovereign Ruler," these sages thus addressed Dhanwantari, "to bestow upon us the power of preventing and curing the many diseases under which mankind are suffering, afflicting their bodies, tormenting their minds, and which, with the numerous accidental and natural diseases, distress them so much that they seem to be without friends. We pray that you will bestow upon us a work to instruct us in the causes, the nature and cure of diseases: for retaining health and for promoting the welfare of the soul in another world. Like scholars we come to receive the information from you." The King-Doctor's answer was favorable. "Your wishes shall be granted," replied Dhanwantari,

Sasruta.

and one of the sages, Sasruta, son of Visamitra, a contemporary of Rama, was chosen to be the person to be instructed in medicine. The book which Sasruta, from the dictation of Dhanwantari, compiled, was an abridgement of the Ayur Veda, that itself being far too voluminous and heavenly for the present degenerate race of mankind: but if I understand my authorities correctly, Sasruta's work is still preserved, and is still a high authority among good Hindoos. I will not take up your time in describing the work at any length, but I wish to draw your attention to this curious fact, that the third book treats of

Religious scruples about dissection.

Anatomy and gives a description of the body, and I learn from it that your present prejudice against dissection had no existence in those good old times when kings and sages were doctors. Sasruta enjoins that "the teacher shall seek to perfect his pupil by the application of all expedients which he may think calculated to effect "his proficiency," and he gives directions for the use of instruments. Again he writes: "Those men who, in ignorance of the "human frame, venture to make it the subject of their experi-"ments are the murderers of their species." Charaka, who in

Charaka.

the opinion of some is even more ancient than Sasruta, writes: "A Practitioner should know all "the parts of a body, both external and internal, "and their relative positions with regard to each other; without "such knowledge he cannot be a proper Practitioner." What says Menu, your great Lawgiver: "Should a Brahmin touch a "fresh human bone, he is purified by bathing, and if it be dry, "by stroking a cow, or looking at the sun, having sprinkled his "mouth duly with water." It is evident the great lawgiver

passed no prohibition on the matter. I find also that in Bengal the opinion of learned Pundits was given on this point in Lord William Bentinck's time, and the Shastras made to declare that "Dissection was permissible to a Brahmin seeking Medical knowledge." My own opinion had always been that this was the insuperable bar to the study of our Western Science of Medicine by good caste Hindoos, and I had commenced some time ago a paper on this subject for submission to Government, recommending that Brahmins wishing to study Medicine might be excused the study of Practical Anatomy. And yet it would seem that your holy Vedas hold no such prohibition, and that this, like many other superstitions—and I use the word with all respect—has grown up in these later and more degenerate days of your religion. What a strange subject this for reflection that we who pride ourselves in having quite lately overcome this prejudice of humanity—for it is only in the commencement of this present century the study of Anatomy has become legal in Great Britain—should have been anticipated by Natives of this country some three or four hundred years ago, and that I, a humble representative of the Western Aryan races, should stand here trying to persuade you to go back to your old ways of knowledge! Verily! Verily!! saith the Prophet, "The thing that hath been, is that which shall be; and that which is done, that which shall be done; and there is no new thing under the sun." But we are not obliged to trust merely to the fable legends of Hindoo Mythology for the assertion that medicine in this country is an old and honored science. When the Greeks came to India with Alexander, they found, amongst the traces of civilization which raised their astonishment and admiration, the practice of medicine far advanced. Thus Arrian informs us, "The Grecian Physicians found no remedy against the bites of snakes; but the Indians cured those who happened to fall under that misfortune." And again Nearchus informs us, "Alexander, having all the most skilful Indian Physicians about his person, caused proclamation to be made throughout the camp, that whoever might be bitten by one of these snakes should forthwith repair to the Royal Pavilion to be cured." This was 300 years before Christ, and now in 1878, more than 2,000 years after, we have the Government of India and Dr. Shortt vainly offering a reward for the precious but lost knowledge! These Physicians are also said to have made other cures. "If any among them feel themselves much indisposed," says Nearchus, "they apply to their Brahmins, who, by wonderful and even more than human means, cure whatever will admit of it." Not only did the Greeks derive

Evidence from foreign sources.

much information direct, during Alexander and his successor's invasion of India, but from the Egyptians subsequently, and they owed their knowledge to some mysterious nation of the East, India no doubt. But our indebtedness to India can be more directly traced somewhat later. When Bagdad, under the Caliphs after the destruction of Alexandria, became the great seat of learning, medicine was cultivated with much diligence and success. Hindoo Physicians were invited to settle in Arabia, and the works of Charaka, Sasruta and the treatise called Nidana were translated and studied by the Arabians in the days of Harun and Mansur, A.D. 773. With the great wave of Mussulman conquest which spread along the shores of the Mediterranean, Medicine and Mathematics were brought by the Arabians to Spain and found a congenial home in the Saracenic Colleges of the Iberian Peninsula. The Arabians were not only great Physicians, but famous alchemists, and to their teachings we owe the foundations of those sciences which have now grown to the fair dimensions of Modern Medicine and Chemistry.* They seem, however, to have neglected Anatomy, and were more particularly famous for the introduction of numerous Oriental remedies. Rhubarb, Tamarinds, Cassia, Senna, Camphor and various other gums, which, as they are entirely the products of Asia, fully attest that their knowledge of remedial measures came from the East.

What is this art of Medicine?

And what is this art of Medicine, for the study of which your ancestors in far off times were so famous? Which your heroes and your gods cultivated so assiduously, but you deem beneath your notice? It is, I think, one of the fairest and most entrancing of the pursuits which can occupy man's time. The sciences allied to Medicine—Anatomy, Physiology, Chemistry and Botany—are of endless interest and beauty, and for this reason, that the laws which they disclose are the laws of Nature; and the crowning studies of Medicine and Surgery, which they lead up to, are they not equally interesting? They bring comfort and assistance, after restored health and strength, to suffering thousands of our fellow-creatures; and the laws of one, if properly understood and applied, are capable of saving whole nations from epidemics more devastating far than the most fatal wars. Jenner's discovery of vaccination alone, has saved more lives than even the victories of Genghis Khan, aye twenty Genghis Khans, have deprived the world of; and chloroform has assuaged more pain than perhaps

* It has been said, "Whilst the Byzantines obliterated science in Theology, the Saracens illuminated it by Medicine." (Draper.)

even the cruel Spanish Inquisition ever inflicted. I am not romancing. I am making, I believe, no tropes or figures of speech, but talking plain facts. I could cull from history examples without number of fair cities and even provinces destroyed and blotted out, from man's ignorance or neglect of what are now the most obvious hygienic law. Turn to the history of the Middle Ages, and we find one succession of famines and pestilences, pestilences and famines, sweeping over Europe. Come down to times nearer, we find in 1656, 240,000 people were destroyed by a pestilence in Naples alone, and upwards of 400,000 perished in the Neapolitan territories, a comparatively small place. In 1663, pestilence prevailed throughout England, culminating in the great plague which carried off hundreds of thousands until the fire of London, by destroying the dirty, ill-drained, and badly ventilated houses, put an end to the pestilence. Now what was the state of things then existing? The celebrated and learned Erasmus, not very long before, in a letter to a physician of Cardinal Wolsey, says of Englishmen, "There is a degree of uncleanliness and even filth "of which I could have formed no conception. "The floors of the houses are commonly of clay, strewed with "rushes which are occasionally removed, but underneath lies "unmolested an ancient collection of beer, grease, fragments of "fish, spittle, excrement of dogs, cats and everything that was "nasty." Was it any wonder we had pestilence and plagues? London of the present day is most probably thirty or forty times the size it was then, containing nearly 4,000,000 of people, but it is now one of the healthiest cities of the world, and why? simply because the people have learnt to wash, drain their houses and streets, and use comparatively pure water, for much remains to be done even now. But a wise regard for sanitation has borne ample fruit even of late years; and great epidemics, such as at one time it was periodically visited with—and which were ascribed to the direct manifestation of divine wrath—have practically disappeared. Am I wrong in saying that a state of things very much as described by Erasmus, if not worse, obtains amongst the dwelling-places of many of your towns, and bears practically the same fruit? Need we be astonished at our recurring epidemics of fever, dysentery and cholera? Take this very plague cholera, with which we are so familiar, for is not India its home? It is one of those pestilences, bred of filth and dirt, which should disappear from amongst us. Already is it beginning to shew chinks in its armour and has ceased to be the dread, mysterious, unknown, and unconquerable enemy it was in my early days; before which man

English homes in the time of Erasmus.

Cholera.

had nothing to do, but to fling down his arms in abject terror and despair, and pray piteously to an avenging God to pardon him his sins, and avert the dread punishment he had so richly merited! Bold science—not impious,—far from it, bold only in its determined search for truth, and modest ever—has pushed home some searching questions concerning water contamination, and infection of different sorts, which begin to throw much light on its diffusion, and will, before long, I think, make cholera visitations in India as few and far between as they are now in Europe.

These are the fair realms of study and usefulness medicine opens up to you. She has to do with every thing that concerns man's material comfort and safety, not only to cure but to prevent disease, and thus the very elements form subjects of its investigation. Your ancestors here again seem to me to have forestalled modern civilization. Pure water enough and ample enough for all man's wants, is the great cry now of our large cities in Europe, thanks to the teachings of Modern Hygiene. If I am not mistaken, your ancestors, especially the Brahmins, had grasped this fact ages ago. The careful preservation of their own wells and tanks from contact by inferior and unclean castes, the scrupulous cleanliness of the vessels used in carrying and preserving water, and the habit of frequent bathing enjoined as a religious observance, all demonstrate the great value your forefathers attached to supplies of pure water. And now science, with its chemical tests and the microscope, demonstrates as clearly as any problem in Euclid can be demonstrated,—that in impure water lie the contaminating germs of fevers, cholera, dysentery and other diseases. Unfortunately, you have, at least many of you, long lost the value of this wisdom, and not only are your wells in many places less scrupulously clean, but your habits in all large religious gatherings of contaminating the streams and water-supplies, tends in this hot climate to originate and spread the dreadful epidemics for which India is so famous. Air as well as water falls under the immediate attention of the physician. It is more essential even that man should have pure air to breathe than pure water to drink. Floating in the atmosphere are myriads of contaminating germs against which knowledge may defend us; and simple contrivances of admission or exclusion of certain winds may make all the difference in this country of health or sickness in a household. Food, of all sorts; the abuse or rightful use of alcoholic drinks; impurities in food, their detection and methods of removal—all fall in the present day under the

Importance of pure water recognised in Ancient India.

Pure air.

Food.

province of the intelligent physician. And how usefully such knowledge may be turned to the benefit of mankind I need not, I am sure, remind Madras, which has not yet forgotten how the bold and sagacious words of its Sanitary Commissioner spoken in time saved, during the past famine, most probably hundreds and thousands of lives of our poor fellow-subjects.

The late dreadful Famine.

But can I pass over the subject of food without making some allusion to the late dreadful famine which has visited this land? Pardon me the wretched platitude, but without food we cease to exist; this is too self-evident, but what does not seem so self-evident, although equally true, is that man can, by his ingenuity and the right application of science, do much to avert, if not altogether prevent, these calamitous visitations. I am not going to suggest we can put spots on the sun, if it is really owing to the non-maculation of that luminary, we are indebted to the failure of our monsoons. But the sun is not an invention of to-day, and I may be allowed, with the greatest respect for my friend Mr. Pogson, to say I am with those who hold that that theory is not yet proven. But what history indubitably teaches us is that, whereas in the dark ages Europe, as I said before, was one recurring scene of pestilences and famines, famines under improved means of cultivation have practically ceased to exist. Some harvests, of course, are less plentiful than others, and occasionally there is partial distress, but famines such as we have had, are now, I may say, unknown. In the British Isles we have had no famine since 1847-48, when the potato failure caused such distress in Ireland. Now what was the course pursued by the people of England after this famine? I don't remember that they troubled themselves much about spots on the sun, but spots on Irish cultivation were very effectually rubbed out—the whole system of agriculture was changed. Agricultural Colleges were started and an amount of attention directed to the food supply of the people which eventuated in almost changing the face of the country. Nor must you suppose that, in the British Isles, farming, as in this country, is relegated to the lower classes only—as

Possibilities of an improved system of Agriculture.

"In ancient times the sacred plough employed
"The king and awful fathers of mankind:
"And some, with whom compared your insect tribes
"Are but the beings of a summer's day,
"Have held the scale of Empire, ruled the storm
"Of mighty war! then with unwearied hand,
"Disdaining little delicacies, seized
"The plough, and greatly independent lived."

So our great nobility, our Dukes, Earls and others, even Royalty itself, are many of them admirable farmers, and take the liveliest practical interest in the development of all that concerns the soil. Here it seems to me you have a most splendid opening for the educated youths of this country, and as Government has instituted an Agricultural College in Madras (and if I had any voice in the matter I would make the teaching of agriculture compulsory in all our Normal schools) there is no excuse for some of you not following this science. Of what may be done in this way two examples occur to me as I write, and had I time I have no doubt numberless other instances could be adduced. Thirty years ago, Wynaad was a jungle, the home only of elephants, wild boar, sambur and fever. It was almost a "terra incognita," save to the adventurous travellers who made a short cut through it from the Western Coast to Mysore. It is now the home of hundreds of venturesome and intelligent Englishmen, who employ thousands of your fellow-countrymen *in the cultivation of coffee and cinchona. The dense jungles* are gradually being converted into fruitful plantations, and I presume the value of the property may now be estimated at millions! And from cultivation fever flies! Are there not countless tracts of land in India waiting only industry and science to be thus converted into smiling gardens, amply repaying, as Nature always generously repays those who cultivate her? How cultivation affects even climates and calls down as it were rain from Heaven, I may cite to you the singular change which has come over that tract of land through which the Suez Canal has been cut. Hitherto rain was quite unknown there, but now ever and again the astonished Arab is witness of what to him would have been formerly a strange phenomenon, a refreshing shower. Is it not possible, and even probable that well-directed industry in planting forests, damming our rivers, opening up irrigation works and making tanks, would thus beneficially change our climate in Southern India, and avert our Rain Famines?

Wynaad.

From cultivation fever flies.

But time will not permit me to pursue the subject further. I have said enough, I think, to convince you that medicine is not a science which the people of India, of all people, and especially the Brahmins, should despise or neglect. It originated with you, and the prejudices which now debar you from its study had no existence in your olden age. It is essentially a study worthy of the noblest faculties of man, and one which the

shrewd, patient, clear intellects of the people of this country, especially the Brahmins, would master and adorn. But is there not something else which keeps the bold intellects amongst you from choosing medicine as a career? I am afraid there is; and here, as a servant of Government, it behoves me to be careful in what I say, but I take courage from the Viceroy's witty figure of speech on a late occasion, and feel sure that no English Government would wish to be treated as the Parsees treat their dead; *to be surrounded by a Tower of Silence.* Medicine is not an honored calling amongst Englishmen. There is no use blinking the fact. It is the Cindrella amongst professions. It wears the poor clothing and does the drudgery, whilst its sisters, Law and Divinity, and in this country Arms and the Civil Service, are clad in purple and fine linen and obtain all the honors. You hear it called an "honorable profession," a "noble" profession, but this alludes to its work not to its rewards. *No English physician, ever so famous, was ever ennobled.* In this country no English physician has ever been deemed worthy a seat in the Legislative Council. If the English gods churned the ocean for lost treasures, I am afraid it's not a "learned Physician" they would bring up; or if by chance they did, they would not make him king of Benares; they would most probably pop him in again, and go on churning, until a lawyer or a clergyman came up to fill the place and be made a Chancellor or an Archbishop. It would be waste of time on this occasion my offering any speculations as to why this is so. I must content myself with simply mentioning the fact and pointing out how, in my opinion—open, I feel acutely, to the misconstruction of professional jaundice—this state of things is injurious to the commonwealth. In the first place it deters the men who would honor and benefit medicine with their acquirements and social influence, seeking a career in this most useful and intellectual profession. All men of any worth are more or less ambitious of distinctions, and such men avoid medicine and overcrowd the ranks of other professions. You do it in this country. But in other ways of even more importance it is injurious. How many fair enterprises of our country have been shipwrecked, because the feeble voice of medicine (feeble from its position) has been contemptuously silenced or set aside? Many of us in this room remember miscarriage of our first winter in the Crimea; how our poor wounded soldiers died from mere want of ordinary comforts and attention; and the siege of Sebastapol was made a lingering sacrifice, on which a holocaust

Medicine not an honored calling among Englishmen.

Our first winter in Crimea a proof of the importance of medicine.

of brave British soldiers was offered up; simply and solely, I verily believe, because after Alma the Commander-in-Chief, hampered by wounded and uncared-for soldiers, was unable to advance and snatch the prize their bravery had won for our Queen and country. It was afterwards discovered that what was wanted, and which was subsequently supplied twentyfold by a generous and indignant country, had been asked for by the head of the Medical Department, a Peninsular Veteran, who knew well the needs of an Army on Service, but his requests had been treated with scorn and neglect. Only the other day, a prize England has long set her heart on, and was within an ace of seizing, escaped her sailors from this contemptuous treatment of professional advice. I allude to the expedition to the North Pole, which miscarried from scurvy amongst the men, because lime juice in direct contravention of medical advice was omitted from their rations. But let me turn from this ungrateful feature of my subject. Just as in the fairy tales, the resplendent Prince appears at last with the glass slipper and elevates poor Cindrella to her proper sphere, so some far-seeing and benevolent statesman, some Lord Herbert of Lea, will come and place medicine in her proper place, so that not only its sons shall be honored, (which is after all a secondary consideration,) but the voices of its "ancients" listened to when they speak of what they know, and the subjects of our Gracious Empress saved from unnecessary suffering and pestilence.

And the expedition to the North Pole.

There is now left to me last, but not least, the most grateful portion of my task. I have to congratulate you who have to-day been capped upon becoming members of this University, and I do so on behalf of our noble Chancellor and the Senate most cordially. May your lives be happy, your careers useful to yourselves and to your country, and creditable to the University of which you have this day become members. You stand here, to my mind, like soldiers who have been dismissed their training. Arms are in their hands, and they are looked forward to henceforth as the defenders and warriors of their country. The arms placed in your hands are the keen weapons of science; like faithful soldiers keep them ever ready and bright by use. Be the peaceful warriors of Southern India, and though the combats you may go forth to wage are bloodless, and there is "no glorious pomp and circumstances of battle," yet are the victories, if possible, more splendid, the result to your country more important. If any among you take up the paths I have indicated, medicine or

Peaceful warriors of Southern India.

agriculture, your foes will be pestilence and famine, and they slay myriads compared to the puny efforts of man's bloodiest wars. These be foemen worthy of your steel, and if there shall arise amongst you some one who, by his genius and acquirements, shall shew his countrymen how to avoid, or amply mitigate these evils, he will, even should he escape decoration, be amply honored in the plaudits of a grateful posterity.

TWENTY-SECOND CONVOCATION.

(BY THE RIGHT REV. DR. CALDWELL.)

In promising to deliver the address to the Graduates on this occasion, it appeared to me that there were two reasons why any remarks I might venture to make might deserve to be received with indulgence. These were, first, my known sentiments of good-will towards the Natives of India of every class, and, secondly, my grey hairs, which bear witness to the more than forty-one years during which I have endeavoured, as far as lay in my power, to promote the best interests of my adopted country.

What educated Indians may do.

Educated Natives may fairly be expected both to contribute to the enlargement of the bounds of human knowledge in every thing that pertains to their own country and also to endeavour to exemplify in their intercourse with society and their public duties the benefits of the education they have received. The study of the history, ancient literature, and archæology of the country will never reach any thing like completeness of development or realise results of national importance till it is systematically undertaken by educated Natives. Learned Natives of Calcutta and Bombay, trained in European modes of thought and vieing with Europeans in zeal for historical accuracy, have already made a promising beginning in this department of research. I trust that the Native scholars of the South will resolve that they will not be left behind in the race. The most important aid educated Natives can render to the study of the history of their country is by means of a search after inscriptions, many of which, hitherto unnoticed and unknown, they will find inviting their attention on the walls of the temples in almost every village in the interior. The only ancient Indian history worthy of the name is that which has been spelled out from inscriptions and coins. Popular legends and poetical myths, by whatever name they are dignified, may be discarded, not only

In Archæology.

without loss, but with positive advantage. No guide but our own intelligence is better than a faithless guide. Something has already been done in the direction of the search for and decipherment of inscriptions by Europeans, though less systematically in Madras than in Calcutta and Bombay, but much remains to be done and will always remain, till educated Natives enter upon this branch of study with the zeal with which so many people in Europe have devoted themselves to it. Natives possess various facilities for this study which are denied to Europeans living in India. They have no reason to fear the sun. They can generally stop in their journeys without inconvenience and examine any antiquity they see; and whilst Europeans must be content with examining only the inscriptions on the outer walls of temples, inscriptions in the interior also can be examined by Natives. They will also be allowed to examine inscriptions on copper plates in the possession of respectable Native families which would not readily be allowed to pass into the hands of Europeans. A humbler, but still very important branch of archæological work lies open to every educated Hindu in the Tamil districts in this Presidency. Let him set himself, before it is too late, to search out and discover the vernacular works that are commonly supposed to be lost. The names only of many Tamil works of the earlier period survive and many works must have been composed at a still earlier period of which even the names have been forgotten. Tamil literature seems to have known no youth. Like Minerva, the goddess of learning amongst the Greeks, it seems to have sprung, full-grown and fully armed, from the head of Jupiter. The explanation of this is that every work pertaining to, or illustrative of, the youth of the language appears to have perished. Probably, however, a careful search made by educated Natives in houses and *mathas* would be rewarded by some valuable discoveries. What an extensive and interesting field India presents for the comparative study of languages, and nowhere will ampler scope be found for this study than in the districts, directly or indirectly, under the Madras Government. The Dravidian family, which has its chief home in this Presidency, includes, according to the most recent enumeration, 14 languages and 30 dialects; in addition to which, Sanskrit, Hindustani, and English claim attention. The comparative study of the languages of India has remained up to this time in the hands of Europeans, but it is a branch of study to which educated Natives might be expected to apply themselves with special zeal, and in which, if they applied themselves to it, I feel sure that they would attain to special excellence. The people of India have surpassed all

In Philology.

other peoples, ancient or modern, in the earnestness and assiduity with which they have studied the grammars of their various tongues, and to this must be attributed the wonderful perfection several of those languages have reached as organs of thought and much of the acuteness for which the Indian mind is famed. But the study of the languages of their country by Indian scholars has never become comparative and, therefore, has never become scientific. It has fallen behind the scholarship of Europe in grasp and breadth, and consequently in fruitfulness in results. If, however, educated Natives resolved to apply themselves to a study so peculiarly suited to them, I consider it certain that excellent results would soon be realised. If they began to compare their vernaculars one with another, ancient forms with modern, and both with Sanskrit, they would soon find that Language had a history of its own, throwing light on all other histories, and that instead of being the driest of subjects, it was one of the richest in matters of wide human interest. A further advantage of priceless value might also, it is to be hoped, be realised in time in the commencement and development of a good modern Vernacular Literature—a literature equal—if that were possible—to the ancient literature in beauty of form, and superior to it—which would be possible enough—in the value of its subject-matter. A most interesting, but hitherto in India almost untrodden, path of progress opens itself now to the educated Native in the study of Nature. In this branch of research, Hindús in all ages have fallen as much behind other nations as in the study of grammar they have excelled them. The only branch of natural science heretofore studied in India was Astronomy, and that had fallen from its high position and been compelled to do menial service to a silly Astrology. Several branches of natural science have had a place given them of late in the curriculum of Indian University studies, and there seems reason to hope that a considerable number of educated Natives will henceforth learn to observe. To see is not to observe, and to learn up and pass examinations in the observation of others is not to observe. You are surrounded in the tropics with facilities and incitements to observation which do not exist in Europe. All nature is constantly in a state of excitement, librating between excess and defect, and constantly calling upon you to observe its changes. The habit of observation will prove of the greatest possible advantage to the Indian student, in checking that too ready belief in authority and that fondness for dreamy speculation which are so natural to Natives of the tropics. It may also be expected, if maintained for a sufficient length of time, and by a sufficient number of

In the Natural Sciences.

persons, to contribute to the solution of many questions which now appear insoluble.

An anxious question with every educated Indian.

It should be an anxious question with every educated Native how he can best exemplify the benefits of the education he has received. The first answer that rises to the mind is that he should endeavour to do to others what has been done to himself by labouring for the promotion of education all around. The lamp of knowledge which has been placed in his hands should be held aloft for the enlightenment of others. The well of knowledge which has been opened in his mind should be kept sweet and pure by copious communications to others of its healing waters. This rule applies not only to things known, but to principles also. The methods of thought and principles of action in which he has been trained should be propagated. Wherever he goes, in whatever situation he may be placed, the educated Native will find ample scope for his efforts in the cause of enlightenment. He need not go far—probably he need not pass the limits of his own family circle—to find scope for carrying into effect those ideas respecting the importance of female education, which in theory at least seem now to be generally admitted, and which seem steadily passing, especially in the great towns, from the region of theory to the region of practice. There is another department of educational work of great national importance which has not yet come to be regarded by Natives of the better classes with as much favour even as female education. I refer to the education of the labouring poor. Here is a noble and most extensive field for the exercise of that enlightened, large-hearted philanthropy which it is the great ultimate aim of the higher education to foster; and if this field has generally hitherto been left uncultivated and uncared for by educated Natives—if their efforts for the diffusion of the benefits of education have too generally been confined within the limits of the classes to which they themselves belong—all the more credit will be due to those generous spirits who break through the barrier of class exclusiveness and set themselves to promote the greatest happiness of the greatest number. Here I must appear to diverge for a moment to another subject, which nevertheless is not another, but the very essence of the subject in hand. In studying Mental Philosophy you have doubtless been taught the philosophy of morals. You have made your acquaintance with various theories of moral obligation and doubtless some one of those theories has been specially

Education of the masses.

Absence of Indian Philanthropists.

recommended to you. But why were you taught the theory of obligation? Not surely for the gratification of your curiosity merely, but that you might be enabled to realise the loftiness of the position occupied in the economy of human nature by Duty and the fitness of following where Duty calls. Man's highest duty to man—his highest moral obligation—is the duty of beneficence—the duty of doing good to others. The obligation not to do evil belongs to a lower stage of morals than the obligation to do good. "Thou shalt not," is only introductory to "Thou shalt." There is much high moral teaching—not unmixed with teaching of a different character—in the books with which some of you probably were familiar before you came in contact with the moral teaching of Europe. In particular, with regard to the highest development of beneficence—doing good to others though it be to our own hurt, doing good to those who do us evil—Indian literature is rich in maxims and illustrations of the highest excellence. There are two great defects, however, in Indian teaching on this subject. The first defect is the absence of an adequate motive. The second is one which I trust the educated Natives of our time will do their best to remedy. That is, the absence, or at least the extreme paucity, of real, not mythical, examples of this justly-lauded devotedness in doing good—the absence in India of anything corresponding to that long list of philanthropists whose names have made the annals of England so illustrious. I now return to that branch of beneficence with which I commenced—the education of the lower classes, especially the lower classes in the rural districts, and I think I may say without exaggeration that the world does not present a finer sphere for turning theories of doing good into practice than that which educated Natives will find opening before them in every direction, if they set themselves to help forward the education and elevation of the hitherto neglected masses. It may safely be said that one-fourth of the rural population in this part of India belongs to classes for whose improvement nothing has ever yet been done, except by Europeans. One set of rulers after another has arisen and fallen, but the condition of the labouring classes has remained unchanged. They themselves did not care for education. Even the wish to become wiser or happier than they were at length died out. And if by any chance any of them did entertain a wish to rise they were precluded from rising by the prejudices of the upper classes. I ask now what nobler object educated Hindús can propose to themselves than that of teaching these myriads of "dumb, driven cattle," that after all they are men. Dispel their ignorance, strike off their fetters, allow them to entertain some

hope of bettering their condition, and even the horrors of those periodical famines, from which they suffer more than any other class, will be found to be capable of mitigation. If you do good only to the members of your own class and order who can requite you again, "what reward have ye?" The truest beneficence consists in doing good to those who are beneath you, who cannot requite you in any way in kind, and who possibly may have sunk so low as to be unable to requite you even with gratitude. But though the lower classes may have sunk very low, morally as well as intellectually, it must not for a moment be supposed that they are unimproveable, as they are sometimes said to be by those who do not wish them to improve. How is it that their social life is much superior to that of the savages of the Andaman islands, who are probably in the same condition now that the Indian aborigines were originally? Is it not because they have been able to appreciate and appropriate those elements of civilisation which have percolated down to them from the Aryan higher classes? The degree in which they differ from the barbarous aboriginal races in other parts of the world exhibits the degree in which they are capable of improvement. And if they have reached the condition in which we find them without the help of education—a condition which probably they reached two thousand years ago—how much higher might they not be expected to rise if they were taken by the hand and helped forward by the educated classes? I may here add, that I do not admit that there is anything contrary to caste rules in the course I recommend. There are certain Sâstras, it is true, in which the observance of the rules of one's own caste is represented as virtually the highest morality; but the teaching of such Sâstras is neutralised by that of others, and there is no Sâstra in which members of the higher castes are prohibited from promoting the education, the civilisation, the moral well-being of the lower. The only exception to this—the prohibition of Brahmans teaching the Vedas to Sudras, is an exception which relates only to a particular function of a particular class. In pleading that educated Natives should endeavour to exemplify the benefits of the education they have received by philanthropic labours, especially by labours for the promotion of the education of the long-neglected masses, I do not forget that the time of many of them will be largely occupied by their official duties. A certain proportion of them, however, will doubtless elect to be employed in education, and in their case official duties and philanthropic labours will lie in the same direction. The promotion

The truest beneficence.

Enlightenment of the masses not prohibited by the Sastras.

of education in various ways and amongst various classes of people, in the town or district in which he is employed, in addition to the ordinary work of his own school, will be quite in accordance with a good educationist's conception of his duties. Without ceasing to teach he can encourage others to teach. He can also with special propriety urge the uneducated classes to show themselves desirous of learning. A still larger proportion of educated Natives will doubtless be employed, as hitherto, so in future, in the public service. I do not ask or wish such persons to neglect the duties they owe to the Government they serve, whose pay they receive, for the sake of unpaid philanthropic labours for the benefit of the community, nor do I expect them in any good work they undertake to promote it by large donations of money. If they resolve to content themselves with their salaries and their unstained honour, they will find that they have not much money to spare. What I may fairly ask and wish them to do is to use for the good of the community whatever influence they possess or may acquire. Though their salaries may be small, their influence in the Native community is very great. It is an influence much greater in proportion than that of any officials holding similar positions in England. We see from time to time in the rural districts not only tanks and choultries, which are in accordance with the ideas of charity which are traditional in India, but also schools and dispensaries erected by wealthy Natives, mainly through the influence of local Native officials. That influence would also doubtless lead to excellent results, if it were exerted, as I have recommended, in behalf of the education and elevation of the labouring poor. Any advice in this direction given by Europeans would probably excite only jealousy and suspicion, but an enlightened, public-spirited, zealous Native official might persuade the Zemindars and wealthy ryots residing in his district to do almost anything he wished for the public good.

Official influence in India.

It may be objected that in the remarks I have now made you have heard nothing new or original. Very true. There is no originality in anything I have said. But what India requires, as it appears to me, is not originality, but a firm resolution on the part of each educated Native to make himself useful in the sphere in which he finds himself placed, to act up to his convictions of duty, to caruve powectice those theories of obligation—those theories, in even perhap theobligation of beneficence, of the obligation ofraints of the law aus—which have constituted the highest oleroice, so will it be years has received. It does

not much matter in what department of things, or in what direction, people first begin to carry their convictions of duty into practice, provided they actually do begin somewhere. Duty is like the circumference of a great circle of a sphere, such as that which girds the earth, passing through both poles. Wherever you commence, if only you steadfastly go on, you will touch in succession every point in the circumference, and unite at length in one majestic, unbroken circuit the two poles of life, the human and the Divine.

A beautiful simile.

TWENTY-THIRD CONVOCATION.

(By His Grace The Duke of Buckingham and Chand

Gentlemen,—In addressing myself to the task of i on those who have this day received their degrees which they owe to the University, and to society, I shortly notice the position of education, secondly, t of the University thereon, and thirdly, the prospects who have attained the rank of graduates.

or custo nation's life ris acti, but he will bri historic times to aid him.

First.—As regards the present position of education. not here speaking of the mere elementary kno ledge of reading and writing the Native tongue, but of that higher training and more extended learning which should constitute an educated mind and fit its recipient for guiding and controlling others to the advantage of society and the good of the State. That there is an ample desire for education in this Presidency must be admitted; whether that desire springs from a thirst for knowledge, for knowledge sake, or whether it may not largely, perhaps more largely than is to be wished, spring from a desire of gain, time only can decide; but the desire existing, without which all educational efforts would be comparatively barren and futile, is that desire well directed?—so directed as to encourage a sound and well-grounded knowledge, rather than a showy, but superficial teaching. In the extended acquisition of the first by its people, there is safety to the Commonwealth. In the spread of the latter is danger. He who has acquired the first will judge calmly, and weigh with care the consequences of changes proposed and consider with thoughtful judgment the measures to be taken or modification of law upied by ms necessary to meet the ever-varying phases ,, f. a over, will don. He will be no unchanging *laudator tempo* their case official dung the facts, and experiences of bye-gone ' the same direction. in judging the

The present position of education.

events of the present, and the prospects of the future. In such men are found strong and decided convictions, but it is among *such* that we *must look for those whose counsels should guide* Governments and direct and influence the people. Does then the present education of this Presidency tend to produce such men? I have no doubt in answering this question in the affirmative and to say that although there is no doubt much of the *mere showy and superficial sort* of learning *easily recognizable*, pretentious in style, unsound in argument, ever displaying carefully-culled phrases, gathered from the pages of a glossary, not by study of the author; frequently misused from utter ignorance of the context, although there are many such yet there are also a large proportion of sound and *well-taught men doing* honor to the Presidency from which they have sprung and to its University. The most powerful influence of an University on learning and knowledge must ever be an indirect rather than a direct influence: depending on the value attached by *the country* and the people to the stamp of its degrees, by a careful maintenance of its standards of test of admission, at a point obtainable with certainty by reasonable ability combined with fair diligence in study. It doubtless exercises a direct influence, sifting out the idler and the dunce and fixing a standard below which at least the affiliated and other schools must not fall if they would maintain their usefulness and character and retain their pupils. But in the maintenance of the standards of admission and of degrees, it is upon the attention and ability of the Examiners in their different duties no less than upon the ability of its professorial teaching that the University depends, and thus the care displayed in their selection will ever be a mainspring of the direct influence which the University exercises on the education of the Presidency. If the standards are allowed to fluctuate *uncertainly* a depreciated value will attach to the examinations, and the influence for good will be more or less lessened.

The influence of an University indirect rather than direct.

What are the prospects for its graduates? Many an able man, trained to weigh facts dispassionately and able to maintain his opinion in argument, will be needed to aid Government with advice and counsel. For essential as it may be for the good, for the safety of the people that executive power be wielded with promptness and decision at times even perhaps with dictatorial power, restrained only by the restraints of the law and the powerful influence of the country's voice, so will it be yearly more and more essential

Prospects for Graduates.

that for its advancing legislation Government shall gather to its councils, in increasing numbers, men who can worthily represent and stoutly advocate the interests and the wants of the people. For such duties are needed men, who have studied the history, not only of their own country, but of the nations of the world; who have weighed the various causes which have made Governments to fall and nations to prosper or decay and who have traced in the annals of the past the dangers to be feared either from encroaching despotism or unbridled liberty. In the faculty of law there is apparently no need to dwell upon the nature of the prospect, for the ranks of the law seem to swell rapidly, even perhaps too rapidly, for the good of the people, but there are open to the graduates of the law the honorable position of judges of the various courts, and thus distinctions are perhaps more readily attainable in that faculty. In the faculty of medicine the demand is rapidly overtaking the supply. The services of good men for Local Dispensaries, now numbering 170 in our 20 districts, are every day more appreciated in the districts. Hospital accommodation, which is already being supplemented in several places by special subscriptions with accommodation congenial to the customs of caste privacy, must be increased. The old-fashioned village doctors must give way before the higher education, the skill and trained ability of the graduate; while as hospitals and dispensaries develop the opportunities of medicine and surgical instruction will increase; and that skill which can only result from the experiences of constant practice will increase also the benefits of an educated and skilful treatment in alleviating pain and mitigating diseases being more widely spread will bring sufferers in increasing numbers for relief, demand additional dispensaries and additional officers, and thus open a wide field for the student in medicine. In the faculty of Civil Engineering, I confess I have been surprised that so small a number comparatively appear for degrees therein. In a country where from its climate and its circumstances, engineering knowledge is essential to the management with profit and safety of almost every farm where the one problem of the cultivator is how to economise, and how best to utilise the essential fertilising element of water; to confine the streams to supply the tanks, to arrest and detain the maximum quantity of the periodical floods, and only allow a minimum to pass away to the ocean at the same time guarding against disastrous flood damage, there is a field for engineering science hardly elsewhere to be found. The science of irrigation should be almost indeed the

in Law,

in Medicine,

in Engineering,

monopoly of the Indian races. But while I point to the conduct of irrigation, and to hydraulic engineering as one prominent field for the Indian engineer, yet it is by no means the only one. The line which separates architecture from Civil Engineering is but indistinctly drawn. Indeed, in all structural work the combined skill of both branches is essential to perfection. Without a considerable amount of engineering knowledge the architect will find himself in constant difficulty, while a shapelessness and absence of all grace in the outlines will mark the works of an engineer devoid of architectural skill and taste. Well, now in India, new buildings of various sorts from palatial residences and courts to the humbler buildings of an elementary school, or Tahsildar's cutcherry are constantly needed. How is it that we have to seek designs from European architects? Not because the Indian races by nature, are deficient in taste or skill; we have but to turn to the relics of the past, to the works of the latest age, for a contradiction to such a suggestion. Whether we look at the now unearthed relics of Buddhist architecture at Amaravati, at the beautiful monoliths now adorning the esplanade of Pondicherry, at the pillared halls of Chelembram, Srirungum and Tripatty, the highly finished sculpture of the ruined temples of Humpi, the grotesque phantasies of the Southern Indian carvers as exemplified in the still advancing aisles of the Madura temples, with their vast and massive structures and granite roofs or the almost ruined halls of Thirumal Naick's palace, now being I trust secured from destruction. In all we see works vast in conception, beautiful in outline, graceful in execution. From such models at hand for instruction, architects should spring forth who should hold their own in competition certainly for any Indian buildings. Architects are not taught in a day, the more reason for commencing study therein. The recent changes in the Public Works offices, the placing of local fund expenditure under the officers of the local fund boards, opens to you a large field of future employment, and to my mind a more healthy field for the development of the ability of professional men, than the cramped field of ordinary duty in a public service. The most efficient engineers of England who have made her railways, her canals, her harbours, have earned their character, their position in private employment and been trained in youth in hard struggles for their daily bread. The harbours growing under our eyes in this very port are under the guidance and on the design of engineers trained equally in private work and selected for their experience in marine work. The chances of independent employ are now opening to you, and as you rise there

in Architecture.

should develop a healthy rivalry, not in magnitude of works or in expenditure, but in their substantial nature, aptness of design, and economy of cost. Such should ere long produce efficient engineers, and although as in the most advanced European countries, special talent or special experience will be ever sought for some great works in which a false step cannot be risked, yet all ordinary work should fall to the people of the country and may, I believe, do so with efficiency and economy if they only seek to qualify for the duty.

Duties of Graduates to the University and to the State.

Now I come to the duties which you owe to the University and to the State. First. To the University which has fostered your education and stamped you with the mark of learning, you owe every support that you can give. From the graduates must hereafter be sought members of the Senate of the future. To some of you therefore must in time be entrusted the guidance of University matters, in fact the maintenance of its influence. Recollect then this feature in your studies, ever bear in mind that everything which tends to exalt the status, to increase the influence of the University, increases also the value of the degrees, you have yourselves this day obtained. To society, to the State you owe the duty of making the best use of your acquired knowledge, and of the various positions in which your degrees may place you. For the doctor to heal the sick, the lawyer to win his client's case, the engineer to bring to a successful end the work entrusted to him, no doubt may seem plain and simple duties, but each in your several faculties will find other and important duties to be performed before you can really say with truth that you have given to the State the best use of your talents, and each will find that he may and will frequently be required by his duty to act at variance with that which may seem his apparent interest. The doctor's duty in a fever-stricken village is not merely to cure disease in a stricken patient. He has a higher duty yet which will bring no pecuniary reward, to prevent the healthy from being stricken, to seek out, to remove or to eradicate the causes of disease, and take as much or greater pride in the continued health and good sanitary condition of his station or village as in the number of his cures. His preventive duties are due to the State as well his curative duty to his patients. Then if we turn to the young lawyer struggling through with difficulties to attain a practice. Let him remember while his duty to his client to argue the case entrusted to him to the best of his ability and to do his utmost to win his cause, yet his duty to the State and to society requires that he shall set himself

steadily against any thing approaching to corruption, to repel false evidence or evidence which he believes to be false although rendered on his own side; remember that his calling, his duty, is to procure justice not to foster litigation. The engineer must remember that if his work be brought to a successful issue, a part only of his duty to his employer is thereby performed. If in carrying out that work he has allowed waste or overlooked peculation he has failed in a most important duty. A careless estimate, lax supervision by the engineer are as direct frauds upon the employer as false accounts or the abstraction of money.

I have now pointed out some of your duties. I have pointed out to you the class of men that the country needs—statesmen, judges, physicians and engineers. Have we them now? Yes; while I have held the post of Governor when statesmen or judges have been needed they have been ready to my hand. And in nominating the Hon'ble Sashia Sastri to the Council of the Viceroy, in placing the Hon'ble Mr. Justice Muthusawmy Iyer on the Bench of our own High Court, and in adding, as I hope in a few days to do, the name of another learned man, Mr. Ranganadha Sastri, who has this day completed a long and honourable service, to our own Legislative Council, I know that I have advanced them to no honor which was not well deserved or to a post which would not be well filled. Such are the men of whom we shall hereafter need many more—keep them in your minds as studies for your emulation. This vast globe on which we live is rolling through space with all its human freight bearing us all from the days that are, to the days that are to be—aye, carrying us all alike whatever our creed, whatever our race, from the world that is to the mysteries of the world that is to come. We cannot delay its revolution or stay its progress, but we can take measures to ensure that ever as needed there shall be men fit and trained for every station, a ready supply of sound-thinking, right-minded and learned men, whose councils shall strengthen Government with that strength which the concurring support of the people can alone give and shall guide legislation for the people's welfare.

Hon'ble Sashia Sastri, Hon'ble Mr. Justice Muthusawmy Iyer, Mr. Runganada Sastri.

TWENTY-FOURTH CONVOCATION.

(By The Hon. Sir Charles A. Turner, Kt., C.I.E.)

"Gentlemen,—The statutes of the University prescribe that the ceremony of admission to Degrees shall conclude with an

address to the newly admitted graduates, inviting them to conduct themselves suitably to the position they have attained. It is the pleasure of His Excellency the Chancellor to depute that duty on this occasion to me. Seeing that you have served faithfully an apprenticeship to this guild of learning, and now present yourselves for a public recognition of your merits, it may appear incongruous that you should not be allowed to depart without words of advice or warning. The incongruity disappears when you call to mind it is a condition of admission to membership in this guild, that the candidate should not only produce proof of his diligence in the past, but undertake obligations as to his conduct in the future. You have pledged yourselves in your life and conversation to conduct as becomes members of the University: to the utmost of your opportunity and ability to support the cause of morality and sound learning: to uphold and advance social order and the well-being of your fellow-men. These obligations are not the less binding on your consciences, because they are ratified by no oath, nor will their infraction be devoid of consequences to you. A University degree is not to be regarded as a mere certificate that the graduate has undergone a certain course of instruction, or has acquired a certain amount of knowledge; it is an assurance he has undertaken responsibilities to society which will accord or refuse him distinction in proportion to the fidelity with which his obligations have been observed; not even a barren honor will any one of you derive from the ceremony of to-day, if his life is undistinguished by the conscientious performance of those duties which the education imparted under the auspices of this University was designed at once to inculcate and enable him to discharge.

The obligations of Graduates.

In an address recently delivered to the University of Calcutta, the Vice-Chancellor, Mr. Justice Wilson, has disposed of the erroneous notion that a system of education is to be valued only in proportion to its pecuniary results. "The true value of education," said he, "consists not in the wordly profit it may enable you to make, but in this, that it awakens the love of truth as a motive of action, that it stimulates and gratifies the desire for knowledge: that it calls into activity the dormant powers of the mind; trains and strengthens them by exercise; teaches you to know the relative strength and value of your several faculties, and to subordinate all to the control of your judgment; that it accustoms you to observe and to reason, and so to know good from evil, the true from the false, and thus leaves you stronger, wiser and better men than it found you." In the Southern as in the Northern Presidency, the

The value of Education.

schoolmaster may, I fear, sometimes complain that his lot is cast

> 'Among a people of children
> Who thronged me in their cities
> And asked, not wisdom,
> But charms to charm with,
> But spells to mutter.'

Yet another objection is taken. The instruction imparted under the auspices of Universities not being certainly productive of pecuniary results, there will be created a class of discontented men who will abuse their education to subvert social order. It cannot be denied there have been men educated probably in our schools, whose writings suggest,

A class of discontented men.

> 'You taught one language, and the profit on't
> Is, I know how to curse.'

But if our education, as is asserted by the Vice-Chancellor of Calcutta, and as it certainly should do, makes men stronger, wiser, and better than it found them, the men who give a semblance of foundation for the objection are, such as they are, not *in consequence* of but *in spite* of the education they have received. The Government of British India, conscious of the integrity of its motives, and impatient of no honest criticism of its measures, has gained far more than it has risked in educating the intelligence of the country to take an interest in, and apprehend its measures. There are, in every Presidency, professional exponents of native opinion, and gentlemen of independent position, who, in virtue of the education they have received, are enabled to render substantial assistance to the Government. May they long

Exponents of native opinion.

> 'survive
> To frustrate prophecies, and raze out
> Rotten opinion.'

If the sole end of education were the intellectual benefit of the individual student, and still less if it were his pecuniary benefit, the Government would have no justification for expending on higher education a larger sum than would be necessary to produce each year the small supply of trained men required to fill vacancies in the several departments of the public service. The justification for the present expenditure by the State on such education is to be found not in any pretension on the part of the State to provide a remunerative career, or an intellectual training, for a select few of its subjects, but in the avowed purpose, by giving, as far as it can do, a thorough education to the few, to benefit, influence, and elevate through the instrumentality of the educated few those, whom higher education cannot reach. The pledges which

Expenditure on higher education justified.

have been demanded of you range themselves under two categories, according as they bind you to duties to yourselves, and duties to others, and they are conformable to the aim of the State in the foundation of this and of other kindred institutions. To secure to yourselves the intellectual benefit resulting from education, you must necessarily cultivate many faculties which serve the larger purpose of rendering you useful citizens, and enabling you to benefit your fellow-men. Although I know that the first impulse of many a student, when he has completed the educational test, for which he proposes to offer himself, is to say as Prospero said,

The first impulse of a Student.

> 'Deeper than did ever plummet sound
> I'll drown my books.'

I also know that, when the thirst for knowledge has been excited, and the irksomeness of compulsory study withdrawn, there are few who do not feel,

> 'He that made us with such large discourse
> Looking before and after, gave us not
> That capacity and god-like reason
> To fust in us unused.'

It is not, I believe, a rare experience that the student applies himself more diligently to study after he has completed the course for his degree, than he did before, and if I did not fear you might find some difficulty in mastering the peculiarity of his diction, I should recommend you to give some of your leisure to the study of the writings of a great man, who has lately passed to his rest. It is somewhat difficult to assign to Thomas Carlyle his just place in literature. He was an idealistic philosopher, but it is said his philosophy does not admit of systematic exposition, and I believe it to have been imperfect, because he did not fully accept the only possible solution of the phenomena he observed. He was a poet deeply touched with the beautiful in nature, but using this power and sense only to illustrate and enforce his philosophy. He was a minute investigator of the facts of history, but wanting the impartial judgment of a true historian. Pre-eminently he was a moralist, he employed his vast and varied gifts of thought and expression, his humour, irony and pathos to inculcate truths he felt to be eternal, and insist on the practice of virtues of which it seemed to him the nation needed urgently to be reminded. It is an often mooted question how far great men are formed by the age in which they live, and how far they form their age. They cannot be insensible to the influences which surround their youths; and those influences, if of a national character, must be operating at the same time

Thomas Carlyle and his Works.

on thousands. The minds of men are moved unconsciously by the events around them, and the more sympathetic minds are the readiest to formulate their thought. At last the thought finds utterance, and the first to give it voice is hailed as the founder of a new philosophy. His teachings receive the immediate assent of those who are pre-disposed for their acceptance, and supported by the apparent logic of facts, convince others who had theretofore reached only the stage of speculation. The philosopher is recognised as a power. In Carlyle's youth and middle age, the nation was passing through a period of profound change. It was his mission to convince his fellow-countrymen, neither through a blind conservatism to prop up institutions which had survived their utility, nor, through an unreasoning radicalism to deny principles surviving the institutions by which at one time they had been truly expressed. Truth and justice are eternal verities; in the long run, these will triumph not only over all that is mittedly opposed to them, but over all that enjoys authority as admere counterfeit of them. Government is but a means to an end and even the most absolute form of Government is to be approved, if for the time being, it alone can secure truth and justice. There is a brotherhood among men and it is a universal duty to recognise it; but this does not imply an equality in the faculties with which each man is endowed that he may co-operate for the good of all. The equality which in fact subsists is the equal dignity of all honest labour. 'All true work,' wrote Carlyle, 'is sacred; in all true work, were it but hand labour, there is something of divineness. Labour wide as the earth has its summit in heaven.' And again: 'There is a perennial nobleness and even sacredness in work; were he ever so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.' To do his work well, the self in man must be annihilated. And when the work is done, ay, and done nobly, the worker is not to look for his reward here. 'The wages of every noble work do yet lie in heaven or else nowhere.' The true worker will not necessarily be rewarded with happiness, for what is our 'whim of happiness?' 'By certain valuations and averages of our own striking, we come upon some sort of average terrestrial lot: this we fancy belongs to us by nature and of indefeasible right. Simple payment of our wages, our deserts, requires neither thanks nor complaint; only such surplus as there may be, do we account happiness; any defect is misery. Now, consider that we have the valuation of our own merits ourselves, and what a fund of self-conceit there is in each of us, do you wonder that the balance should so often dip the wrong way,

The days of Carlyle.

and many a blockhead cry, See there—was ever worthy gentleman so used.' Nor will any political panacea procure for man happiness. Man's unhappiness comes of his greatness. 'Will the whole Finance Ministers, upholsterers and confectioners in modern Europe, undertake in joint stock company to make one shoe-black happy? They cannot accomplish it above an hour or two, for the shoe-black has a soul quite other than his stomach—the shoe-black is infinite.' 'But there is in man a higher than love of happiness, he can do without happiness, and in lieu thereof find blessedness.' To attain this, he must devote himself to the service of truth and justice, substitute for every selfish motive benevolence, and apply himself to the work he finds at hand with manliness the Roman *virtus*.

Great Social Changes.

We cannot shut our eyes to the fact that great social changes are in progress in this country, 'The old order changeth, yielding place to new. The intercourse of Europeans and Hindus in official, commercial and public life, I would fain add also in social life, cannot but act and re-act on those who come within its influence, and that nationality will certainly be the most affected, which has least kept pace with the progress of ideas. Education too opens the literary stores of modern thought to a people who have been ever fertile of imagination and not timid in speculation. Though the past of each nationality precludes for many centuries what, were it possible, may not be desirable, a complete harmony of ideas, it is certain that, sooner or later, the conservatism of India must give ground at all those points of the battle-field where it cannot bring up to its support the eternal verities by which the fate of all civilizations must be decided. Men's minds are already stirred, some with apprehension, some with desire of change, and it may be there is even now preparing himself an Indian Carlyle who, with the like intolerance of the false, the like earnestness for the true, and with equal fertility of thought and power of expression, will persuade his countrymen to preserve all that is worthy of preservation in their principles and their institutions, and to yield without regret whatever reason proves must sooner or later be surrendered. Modern India has proved, by examples that are known to and honoured by all in this assembly, that her sons can qualify themselves to hold their own with the best of European talent in the Council Chamber, on the Bench, at the Bar, and in the Mart; the time cannot be far distant when she will produce her philosopher, her moralist, her reformer. Meanwhile, in the great social changes that are in progress, some of the lessons of Carlyle may be as useful to you as they were to your fellow-subjects, my

An Indian Carlyle.

countrymen. It is impossible but that there should be change. Do not then by any prejudice obstruct reforms commanded by truth and justice; do not, on the other hand, from unreasoning desire of innovation, abolish, in favour of some foreign fashion, institutions or customs appropriate to your country, or still subserving a worthy purpose. The emancipation of your wives and sisters from what is at present almost a condition of bondage is a reform that time will surely bring about. Prepare them by education to be at once the companions of your intellectual life and the ornaments of your homes. Let the sanctity of your hearths be secured by the example of your own continence and temperance. Preserve the pristine virtue of respect for parents which has survived so many centuries. If in the interests of your children, or from a prudent regard for the welfare of the family, it becomes necessary to dissolve community of property, be ever beforehand in offering in brotherly love what can no longer be claimed as of right. In your intercourse with your neighbours, observe the rules of caste so far only as is demanded by a generous interpretation of the tenets of the religion still imperative on your conscience. In the transactions of commerce, revive the times when a merchant's word was his bond and debt regarded not only as a disgrace but as a sin. If you would serve yourselves or your countrymen in your conversation with those whose good will you desire to conciliate, seek it by the honest avowal of your convictions rather than the unappreciated flattery of inconsiderate assent; never demean yourselves by condescending to that pitiful weapon of the coward, the anonymous slander of a neighbour. If, after due inquiry, you have satisfied yourselves that there is an injustice that calls for remedy, denounce it openly, but in terms that evince just resentment and not vindictiveness. Though you may have no direct part in the administration of the State, it is within the power of any subject of our Sovereign to offer his counsel, and it will be respected if he can show it merits respect. Deem no honest work beneath you, and do whatever work you have to do thoroughly; you will rarely find that there is no work for you. Whatever the nature of the labour, the market is seldom overstocked with men who are qualified and willing to do good work. It is the men with the ungirt loin that can find no work. If you are tempted to discontent (and at times who may not be)—the irony of the moralist may recur to your memory, and set you with better heart to seek and to overcome the cause. In the prosecution of your studies, let me give you this counsel. Believe that all you know is but a tithe of what you may know; but, while craving further knowledge, do not be too ready to accept as truths infal-

Do not obstruct Reforms.

Sir Charles Turner's advice to Indians.

lible the opinions of those who seem a little wiser than yourselves,

'Give every man thine ear but few thy voice,
Take each man's censure but reserve thy judgment.'

Advance by cautious steps in the acquisition of knowledge, lest you should stray into the wrong path and hopelessly lose your way; and, as a last word of counsel, let me repeat to you a saying of the present Lord Derby, that education to be worth having must aim at accuracy of thought, and accuracy of expression. Without accuracy of thought, your knowledge is dangerous to yourselves and to others, without accuracy of expression, however profitable your knowledge may be to yourselves, you may but confuse the judgment of others by endeavouring to impart your knowledge to them. If a man sets out in the morning to walk from the East to the West, his shadow is projected before him but constantly grows less till at midday it disappears, and thereafter, till the sunset, his shadow again lengthens, but it lengthens behind him. So is it with us, as we and the works we do which are part of our substance, take our ways through life. In our youths there is projected the shadow of the hopes we are destined never to realise; they are the shadows of ourselves, they will be noble if we are unselfish and true. In our middle age, this shadow has departed with the fervid generosity of youth, but as yet no other has appeared; we have given up too sanguine hope, but are still conscious of capacity for action. But thereafter, as we plod on with steps growing more and more feeble, that other shadow lengthens out behind us, the memory of the opportunities we have lost or failed to make the most of, the memory of what we might have done, or have done better, and this too will be the shadow of ourselves. It may be an ignoble shadow of anger at what we choose to term our want of luck, or it may be an ennobling shadow of consciousness of, and contrition for, our failings. Your shadows are before you, to make them what you please, aim at high and unselfish ends; though you may not achieve them, the effort has become a part of your very selves; and when the shadows lengthen behind you, though they be, as all men's must, shadows that tell of failure, you will be able to lay this comfort to your hearts:—

Make your shadows what you please.

'I take to witness
That I loved no darkness
Sophisticated no wisdom
Nursed no delusion,
Allowed no fear,
And therefore, I know . . .
It hath been granted me
Not to die wholly, not to be all enslaved
I feel it at this hour—the numbing cloud
Mounts off my soul."

TWENTY-FIFTH CONV ATION.

(BY THE HONORABLE MR. JUSTICE

Gentlemen,—It is the pleasure o should deliver the customary address this this honor, I have also accepted an obligation, w more onerous than I can/hope to discharge w. success. *You will certainly miss this evening the* learning, and the eloquence with which graduates l... addressed in former years; but I may add that I felt undertook this important work, and I do still feel, that members of the Senate should occasionally come forward and communicate to you the opinions which they have formed from observation and experience/concerning your interests and duties as graduates of this University. These interests and duties have many sides, and may well be considered from several standpoints.

In the name of the Senate, I congratulate you on the success which has crowned your studies, and you carry with you our best wishes for your success in life. You may justly be proud of the position which you have attained amongst your countrymen; but/I should be glad if, by any words of mine, I could induce you to realize the responsibilities attaching to that position. You all know that knowledge is power, and you may have also heard that/it is a wealth which increases as you bestow it upon others, but I desire to impress upon your minds on this solemn occasion, that it is a power which has its obligations as well as its privileges, and that it is a wealth which has its duties as well as its enjoyments.

Advice to Graduates.

The pleasures, the prizes, and the duties of University culture are so many and so varied in their character, that I must pass over many matters deserving of your attention, and I shall, therefore, c remarks to what this University expects from you, to are bound to do for your country, and to a few special o in connection with those professions which you r in life.

The value of your University education the general knowledge which you have alread in the capacity to add to it which you have cultivate. You should continue to study amid and engagements of life, and carefully cul of observing men/and things, in order to le

day of your life something that is new. You should compare yourselves not with such of your countrymen as have not had the adv'ntages which you have, but with men of culture in progr cieties. Whilst you thus endeavour to improve and d by observation and study, you should also re- capacity for sustained mental energy varies which you pay to your physique, and that and strength, add in no small measure to the use- a vigorous and well-furnished mind. It is to be re- ated that from a desire to secure University honors at a comparatively early age, Hindu parents at times allow the energies of their children to be taxed beyond their strength, and you should, therefore, not only set a better example in this respect in after-life, but also take good care that your own growth into the prime of life is like the growth of a healthy plant into a tree which is rich in its blossoms and fruits.

The straight path of duty.

I would next ask you to endeavour to do in all stations and relations of life, what you consider to be your duty, as well in the hour of disappointment and difficulty as in that of success and hope. In its widest acceptation, duty includes every quality and virtue which men of culture ought to cultivate and cherish, and a strong sense of duty is the keynote of a high moral nature. Let neither insidious flattery nor blind censure, nor the contumely and ridicule of interested prejudice or vanity, turn you aside, even when some personal risk stares you in the face, from the straight path of duty; and it is only by clinging to it with fidelity and devotion that you will in the long run best help yourselves and serve this University, your Sovereign, and your country. Remember that he who has no force of character, but who suffers himself to be seduced into false principles by the necessities of on or of self-interest, or by the partialities of relationship ip, cannot respect himself in the sober intervals of however talented he may be, and whatever success he e for a time; and that he who has no self-respect has o expect that others should respect him. Remember hilst you firmly and consistently do your duty, your ld always be modest and unostentatious, and that udiedly avoid self-assertion in all its forms.

tion with the several promises which you have nd with your duty in life to the cause of progress y your attention to one improtant element of cess in relation to national advancement will esent state of the country, not so much on

desultory individual efforts, as on the steady co-operation of various mental energies. In the gown and hood which you have been authorized to wear, you should recognize a badge of common service in the cause of your country, and a bond of brotherhood between you and those who advance the interests of civilization, and you should forget all differences in caste or creed, in social position, rank or wealth. Unless you learn to subordinate what is personal to what is due to the public, and to sacrifice individual idiosyncrasies to the requirements of your country, you will never succeed in materially aiding progress. I desire, also, to point out to you that your labours on behalf of your country should not be irregular and spasmodic, but that they should be steady and consistent, and be guided and controlled by organization and design. You should form in different parts of this Presidency associations of graduates and of men of intelligence, education and integrity for discussing, considering and dealing with questions of social and general interest; for it is only by means of organized associations that you will be able to establish a basis of healthy co-operation, and create an intelligent public opinion which will at once command respect and attention in the country. There is sufficient material in many districts for forming associations such as I mention, and there is also material in the Presidency Town for forming a central association which may give a consistency and unity of purpose to the labours of the several provincial associations. Remember that your value to this University consists not in the official position, or professional eminence you may attain to, not in the fortune, or name you may make for yourselves, but in the extent to which you disseminate the principles and influences awakened in you by culture, and convert them, as well in the case of others as in your own, from mere general opinions into impulses of action and rules of conduct.

Forget all differences.

Formation of associations.

Convert principles into impulses of action and rules of conduct.

And let me remind you of the important duty you owe to the Government, to whom you are indebted for the liberal education you have received, of extending to your less fortunate brethren, in such measure as your opportunities allow, the light of knowledge of which you have had so considerable a share. Several of you will doubtless enter the profession of teachers, and as such, will be directly engaged in carrying on that noble work; but whatever may be the walk of life you may find yourselves in, there will be no lack of means and opportunities for ameliorating, so far as intelligence and knowledge can do, the

condition of the lower classes of people, coming within your influence. It is impossible to conceive a worthier object of life for every one of us, than to endeavour to make the little corner of the world, to which our influence extends, less miserable and less ignorant than it is at present. The light of knowledge imparted to you is not intended for your personal benefit merely, but for diffusion all around, and the Government to whom is committed the gigantic task of providing elementary instruction for millions of people expect to accomplish that object quite as much by creating a body of men such as you, who by virtue of superior intelligence and culture, will take the position of natural leaders of the people and afford material help in dispelling their ignorance and securing to them the light and guidance of knowledge, as by direct efforts towards that end. According as you fulfil these expectations, will the system of higher education, which the Government has so liberally supported, be judged. Already there are signs of impatience in certain quarters at the tardy results produced, and opinions are expressed that Government should recede from the position they have taken up in regard to higher education, and devote their means and energies to providing elementary instruction to the masses. But it is forgotten that 30 years have not yet elapsed since the system of liberal education was inaugurated under Government auspices, and that thirty years is but a brief interval in the life of a nation. Judged by any fair standard, and making allowance for the slow assimilation of the elements of Western culture into the habits and ideas of a conservative people, I venture to think that no candid observer can fail to note that the success hitherto achieved has been remarkable. Any one who remembers the state of the country thirty years ago, will easily realize to himself how much of intellectual activity and of intelligent interest in public affairs has been called into existence, and how much the moral tone of the educated classes has improved. I do not mean that the results obtained can be compared with the state of things in European countries which have had centuries of unfettered development; but I assert that those results have not only not fallen short of reasonable expectations, but they have also proved the wisdom of the policy of which they are the outcome, and they afford promise of still more brilliant results in the future if only that policy be steadily pursued. While there are some who regard the system as a failure, there are others again who admit its success and make that very success the reason for Government disconnecting themselves with it. If the system has taken such a firm root in the country, say they, and is throughly appreciated by the people,

Higher Education a defence.

why then should not Government leave it to be supported by the spontaneous efforts of indigenous agencies, and confine their attention to providing elementary instruction for the masses. Doubtless the ultimate state of things to be aimed at in regard to the higher education would be a model college in the Presidency town, supported by the State, forming as it were a focus of intellectual life, and having on its staff professors of eminence, who would be in themselves the living embodiments of the highest forms of culture; no expense being spared by the State to maintain the instruction imparted in such an institution at the highest level of attainable perfection. Such a college the ordinary laws of demand and supply cannot be trusted to bring into existence. In the provinces would then spring up colleges, supported by the nobility and gentry, and an enlightened middle class fully alive to the advantages of liberal education, and able and willing to make large sacrifices for securing it to their children. These colleges would necessarily be influenced by the high standard maintained at the Government College, but not enslaved by it; they would provide for a variety of forms of culture, according to the importance attached to the several branches of knowledge or methods of instruction in the communities among whom they come into existence. Admitting that this should be the final aim, I must express my conviction that the day is yet distant when such a state of things may be expected in this country. Those who have benefited by the encouragement accorded by the State to higher education hitherto, have not been the Zemindars and the landed aristocracy of the country, so far at least as this Presidency is concerned, and there is no such sharp distinction between the rich and the poor in this country as is said to exist in European countries, and intelligence and refinement do not co-exist with wealth to the extent that it does elsewhere.

State aid.

It is to be feared in the present circumstances, if the State aid be suddenly withdrawn, any movement to replace it out of the private wealth of the country would not in most cases be successful. Higher education will have to be practically left in the hands of Missionary agencies in no sense indigenous. I do not in the least undervalue the important services which they have rendered to the cause of education. They have been very useful auxiliaries to the Government, and by creating a healthy rivalry between Government institutions and their own, have contributed in no small degree to the success of educational efforts; and all honor to them for it. But if all higher education is virtually committed to their hands, will it conduce to the variety of culture and the adaptation to the special needs of the country

Missionary agencies.

upon which so much stress is laid, in recommending the withdrawal of State support to higher education? However this may be, it would certainly seem anomalous that, in a country composed of many nationalities, Hindus, Mahomedans, Budhists, we should trust for the provision for higher education which has such an important influence on national progress, not to indigenous agencies which there is reason to fear will take time to come into existence, not to the private wealth of the country, a considerable proportion of which still remains to be brought under the influence of culture, but to the benefactions of charitable men in England and foreign countries contributed for a special purpose, and to their willingness to permit such benefactions to be applied for the purpose of secular education. Apart from other objections, such a system will be *without the guarantee of permanence and stability which is essential to a scheme of national education.* After all, I find that the State expenditure on Government Colleges or on higher education in this Presidency after deducting the portion of it which will have to be incurred under any circumstances, and the portion which is recouped by fees, donations, &c., amounts to a lakh and a quarter, or at most a lakh and a half, certainly not an extravagant figure, considering the importance of the object. It is earnestly hoped that the decision of the Education Commission with regard to this important question, which is looked forward to with anxious interest by the entire native community, and in regard to which I have only endeavoured to set forth their views, will be in accordance with their sentiments. But whatever may be the decision, gentlemen, your duty is plain. That the State should help those who cannot help themselves, and that those who help themselves should do so, are propositions, the truth of which cannot be denied; and you will fail in your duty to yourselves and your countrymen if you do not steadily keep them in view and do not prepare gradually to find ways and means for giving a permanency to the system of higher education in this country, and to rest it eventually on the basis of national endowments. The Trustees of Patcheappah's charities have set a laudable example in this direction, and it is my earnest hope that as education continues to spread, and as the aristocracy and wealth of the country begin to be sufficiently influenced by the light of culture, the day will arrive when national colleges will take the place of Government colleges.

National Colleges.

In this connection it is peculiarly gratifying to me to note that since the Local Fund and Municipal Boards were organized in this Presidency, those bodies have done much for aiding primary education. I also find that higher education is

already assisting primary education, first by supplying a cheap agency competent to take up the management of primary schools, and next by producing men who start primary schools as a profession. I would ask you and all the educated men in this country to revive in villages the old healthy spirit according to which the school-master, supported by each village, was a part of the ancient village organisation, and to encourage, as your means and opportunities permit, the application of a larger share of the private wealth of the country in the interests of education.

Female Education.

Whilst on the subject of national education, I would say a word in connection with female education. You are peculiarly fitted for organizing and developing the system of home-teaching in this Presidency. Without it the education of the women of this country cannot be sufficiently liberal, for, from one cause or another girls are withdrawn from schools a little too soon. All of you should endeavour to secure the benefit of home-teaching to such young women as may come under your protection and guardianship, and I have no doubt that the prejudice against it will wear away in the same manner in which it was worn away in relation to girls receiving any education at all. During that anxious interval of time which must exist between the commencement of progress, and the introduction of practical reforms, it is no small gain for men whose views are liberal and who are anxious to do something for their country, to be sustained and encouraged by enlightened home-influences. After the close of your college career, you should travel at least through India and acquire some practical knowledge of the country in which you live and of the various peoples that inhabit it. I would advise those of you who can afford to pay a visit to Europe to do so and add to your knowledge the benefit of that social education which residence in civilized countries for a time, with a view to self-improvement, is likely to ensure. While I urge you to further progress, let me advise you not to merit the reproach that the knowledge of Indian students is only book-knowledge, and that their observation does not extend beyond the precincts of their village or town or district.

A visit to Europe.

Graduates in Arts,—

You will find soon, if you do not already know, that the time in which you live is the transitional period, or what I have already characterized as the anxious interval in the history of progress.

Revival of vernacular literature.

How long it will continue, and which of you will come to the front, is more than I can say, but I may state that it is incumbent on you all at such a time to aid the diffusion of knowledge and the revival of literature which must precede the inauguration of lasting reform in every progressive society. Your duty in this direction consists in paying special attention to the development of the vernacular prose literature, and in infusing into it the elements of modern culture, and in presenting to the public through the medium of the vernacular, the mechanism and the advantages of a progressive social system as contrasted with an imperfect social structure which confines progress within prescribed limits. In the later stages of the history of the vernacular literature in this country, it was corrupted by a desire for writing verses and by a preference to a style which the learned alone could understand; and the inevitable result was the partial exclusion of the middle classes from the light and the benefit of such knowledge as existed in the country. It is therefore a source of particular gratification to me to find that, during the last ten years, there have issued from the Press about 800 original works and 400 translations besides 3,500 re-publications of old authors. These figures show something like literary activity, and I would ask you to co-operate with those who are already in the field and add to the number of really original publications and useful translations, and to see that you gain a step in advance every year in the development and enrichment of the vernacular literature. I would ask you to remember at this very early stage of your career in life that the usefulness to your country of the liberal education you have received consists not in writing bad manuals in English, but in writing good vernacular books on the models furnished by English authors. Whilst on this subject I must allude to a matter which has not hitherto attracted the attention it deserves. The study of Sanscrit and the revival of Sanscrit literature are of importance to you, not simply because Sanscrit is your classical language, but also because it contains the key to the history, the philosophy and the principles which lie behind and sustain the outer forms and visible signs of your social and family life. Whatever has hitherto been done towards the revival of Sanscrit learning, has been done principally in Europe, and not in this country. But as you examine the structure of Sanscrit as a language, its capacity for brevity and expansion, the facilities it affords for translating new notions into idioms suited to the country, and the classic modes in which it has been handled by such men as Valmeeki, Kalidas and Bhava Buti and others, you will cease to ridicule the tradition which speaks of it as the language of the Gods.

The Social system.

Again, social progress is, and must be, if I may so call it, a continuous development. The development in the past offers to you a rich inheritance, though it is also attended with peculiar dangers. In the great mass of general principles underlying the social system in this country, and many of which are the products of exigencies felt in archaic and other stirring times of which we can now have but an imperfect notion, there will assuredly be a mixture of error which may operate on men's minds with the traditional power of immemorial prescription, and may, from the very reverence due to their age, easily obtain dominion over you. It would be folly either to abandon from indolence or self-complacency the advantage of your position and to build up an entirely new social system even if it were possible to do so, or to accept what is as the best that can be had on the authority of prescription. To avoid the danger it is necessary to examine anew the whole body of what has descended to you from the past, and to question and trace each element to its origin. The proper spirit in which such work should be undertaken, is, to borrow from a philosophic jurist, one of intellectual freedom, of independence of all authority, but this sense of freedom should not degenerate into arrogant dogmatism, but should be tempered by that feeling of humility which would result from an unbiased contemplation of your limited individual powers. Thus, gentlemen, the revision of the labors of the past, in order to gradually eliminate what is unsuited to the requirements of modern culture and appropriate what is suited to them as your permanent possession, is necessary to enable you to deal with the great problems of social life which will confront you before India is regenerated. In calling your attention to the revival of Sanscrit literature and philosophy in connexion with progress, I desire that you should recognise it as a means whereby you may improve the vernacular literature, and I may say that until this work of revision is taken in hand by the graduates of the University, and until the results of their research and criticism are presented to the reading public through the vernacular medium, it would be premature to talk of regenerated India or of carrying the people with you when you suggest changes for the improvement of your social system. To such of you as may have a predilection for natural and physical science, I have to say a word. It is a general complaint in the country that the knowledge which you pick up at school is neither augmented nor even kept up, and that it is scarcely used in furthering the advancement of the people. The only reason I can imagine for this comparative neglect is, that it is, perhaps, not found to be directly instrumental in securing success in the professions which you

ordinarily choose. But depend upon it, gentlemen, a diffusion of this branch of knowledge is not only a powerful and effective means of correcting error, but will also materially add to the wealth of the country.

Singular apathy of Indians.

Great manufacturing industries have yet to come into existence in Southern India, and as a people, Hindus have done little or nothing towards the application of science to the improvement of agriculture and of the productiveness of the soil. There are again other resources of the country which require to be developed, and which, wherever they are partially developed, are not developed with the aid of indigenous capital or skill. Gentlemen, there is a singular apathy in this respect; and nothing that is worth mentioning has been done during the last 30 years that the system of liberal education has been in existence. I for one should rejoice if you would bear this in mind when you select your profession, and if those among you who may come to own landed property or possess capital, would utilize science so as to augment your own wealth and open the way to new industrial enterprize and new sources of wealth to the country. Even those whose pursuits may be chiefly literary, may aid progress by translating into the languages of the people practical treatises on natural science, and thereby enabling their countrymen to study nature as she is, without seeing a monster dragon in eclipses, or signs of approaching national calamities in meteors, comets and earthquakes.

Graduates in Medicine,—

The profession you elect to follow is second to none in its dignity or in its usefulness to the people, and as, in this country, it is not so crowded as other professions are, it is also likely to prove lucrative. Your professional knowledge and skill will, on the one hand, enable you to drive quacks out of practice, whilst your knowledge of the habits of the people and your sympathy with them will secure you, on the other, a cordial reception in native homes. There is no other profession in which professional skill is so readily and generally appreciated and professional service so gratefully remembered. There is an impression in certain quarters of Hindu society that the medicinal properties of Indian plants are not either fully studied or utilized in the treatment of Hindu patients, and you will, perhaps, do well to refute this impression by a careful study of Indian Botany, and, if necessary, also of indigenous treatises in Sanscrit on medicine, and I am sure that your labours in this direction, if any, will meet with substantial reward.

Graduates in Civil Engineering,—

The profession to which you belong is of considerable importance to an agricultural community like the Hindus. Though I cannot speak to you with any pretension to authority on matters professional, still I may be allowed to say that there are several districts in this Presidency which owe their prosperity to important irrigation works and to their maintenance in good repair. Let those works which you may construct be cheap and durable, and try, as far as your opportunities allow, to suggest schemes for developing the resources of the country; and to check peculation and fraud. Let me entreat you not to despise, in the exercise of your profession, whatever is good and beautiful in the ancient architecture of the country. Remember that you represent a profession which presents to the public view the triumphs which Art gains over Nature, and which often strike the imagination and excite admiration, and that your career in life should, therefore, some time or other, leave a mark on your country worthy of the profession to which you belong.

Graduates in Law,—

The profession which you have chosen is one of the most honorable, but at the same time you should not forget that it is a profession crowded with men of merit, that competition is very keen and professional success difficult to secure without years of close application to study, and a careful cultivation of the habit of speaking with simplicity, readiness and precision. You should remember, if you desire to rise to professional eminence, that law is both a science and an art, and that your success, whether at the bar or on the bench, will depend on the clearness with which you understand the principles of the science, and on the readiness with which you will pass through a complicated mass of facts, in the midst of animated and often eloquent addresses, taking in as it were by intuition each fact, referring it to its appropriate principle, and estimating its legal value within a given time. The study of law, it has been well said, is in its higher sense, the study of the philosophy of social life. The art you have to practise is one of the noblest; its object is the protection of human interest in all the relations of life, and the methods by which rules of decision are deduced must satisfy at once the requirements of legal science and of substantial justice. In the practice of this art, you should also remember that you owe special obligations to the cause of truth and justice. Those of you who may enter the bar ought never to forget that the knowledge you

Law a Science and an Art.

Obligations of Lawyers.

acquire by virtue of your relation to your clients is their exclusive property, and should never be used for unworthy ends. In identifying yourselves with your clients for purposes of advocacy, you should never lose sight of the fact, even in the heat of debate and amidst the prospect of defeat, that you belong to an honourable profession, and that you should never say or do aught that is inconsistent with its dignity. Try always to prevent fraud upon justice, and steadily keep in view what one of your own ancient Law-givers has said. The Court of Justice, says Manu, is a sacred temple, the Judges presiding over it are, though men, humble instruments in the hands of an unseen deity who influences their judgments in the interests of truth, and those who enter this holy edifice with unholy thoughts or desecrate it with unworthy actions, are traitors to their God and country. Those of you who may rise to the Bench should recollect that the power you may be called upon to exercise in the name of your Sovereign is, according to another of your ancestors, a power divine. You should never be hasty or impulsive, and thereby shut out even the faintest ray of light from forensic discussion. You should never heed any appeal to your passion or frailty, and never allow your attention to stray from the legal points of a case either amidst violent declamation or pathetic appeals, and always see before you pronounce your decision that the responsibility rests not with you individually, but either with the Law-giver or with the science of jurisprudence. You should not continue to learn Hindu Law, as is usually the case, solely from English translations. Sanscrit manuscripts are fast dying out in the country, and you should hasten to compare, criticise and publish critical editions of your Smrities, Upasmrities, and Digests, and so much of your ceremonial law as is necessary to their elucidation. Some of you should also publish treatises on the relations of life and on their aims and scope as recognized at different periods, carefully noting the successive changes due to new social necessities, and thus compile an authentic history of the past as supplied by legal literature. Before the bar becomes a power in India, you will have to divide yourselves into two classes of labourers, and bring into existence two schools of thought, the historic and the critical school. I must also note that the Native bar, as it exists at present, is without an organization and therefore, without much power for good. The time has come for the formation of a Vakil's association which may, in the course of time, take up a position analogous to the Inns of Court in England, and thereby bring the whole

The power of the Judge.

Divine power.

Study of Hindu Law.

A Vakil's Association.

body of legal practitioners in the country under wholesome professional control. This association should always stand forward as a public body ever ready and competent to aid the legislature with its opinion and advice, and the administration of justice by throwing light on the usages of the people. It should always endeavour to guard and preserve the supremacy of law in the country, and realize the fact that the empire of law is the keystone of liberty, of intellectual and material wealth, and of whatever is dear and precious to man in this life. To those of you who may enter the Government service, I shall say a word. You must remember that you should learn to obey before you aspire to command. You must go through a considerable amount of what you may call drudgery, for no one who has not some time or other given attention to details is fit to lay down with any pretension to authority, general rules bearing on the administration of the country. It is your good fortune that you live under a Government which offers several brilliant prizes to those of you who may prove themselves capable of sustaining great responsibilities and in the extended sphere of usefulness which is year after year being widened by our Gracious Sovereign, you may have to work side by side with men of English culture who combine in them whatever is great and good in English society, literature and philosophy. If you will only rise equal to the occasion, and add to culture persevering industry and a constant desire to learn and improve, I may say that you will find that there is nothing in this life which is beyond the reach of cultivated intelligence, well-directed industry and honest devotion to duty. I must now conclude. This day marks an epoch in your life, for, it is the day from which you are to enter the battle of life, and your conduct is to be guided and controlled by your own judgment and conscience. It is also the day from which you are to compete with men before Judges who will value your worth not by your good intentions or abortive efforts, but by the actual results of your work and conduct in life in relation to the requirements of your profession and country. The prizes you have to seek consist no longer in books, medals and scholarships, but consist in the gains and honors of literary and professional merit, in the pleasures of an enlightened home; in the rewards of a virtuous and an honorable career in life, and, above all, in the distinction and fame which await those who seek to raise the level of their country in intellectual and moral advancement. How far you will be able to look back to this day in the evening of life with satisfaction and pride, will depend on yourselves and on the way in which you will work and conduct yourselves, and on the aims and ends by which you will direct

and sustain your energies. Remember through life your teachers to whom you owe so much. Let your thought and action be always guided by a profound feeling of loyalty to our gracious Sovereign and to the British nation to whom you owe a debt of gratitude, which you can never adequately repay. Look to the past and compare it with the present, and say to what else you owe, if not to the British rule, the era of peace, of progress, of freedom and of material prosperity which has set in. Gentlemen, as surely as I stand here, the day will come, though you and I may not live to see it, when some one in this country will tell his grateful countrymen in prose or verse how the two branches of the Aryan race once dwelt together in their ancient Caspian home, how they separated, how centuries of separation enstranged them from each other, how each in its turn aided civilization, how they again met in India under God's Providence, in what stirring words of Royal love and wisdom the Mission of England in India, viz., that she would not only rule India well but also raise her in civilization, was announced, what alternations of hope and fear chequered the path of progress, how the grandest of all spectacles, and the noblest of all triumphs, that of one nation raising another in civilization, was eventually realized and achieved by England in India. Meanwhile, gentlemen, toil on. Rely on yourselves for success in life. Let constant industry, honest devotion to duty, simplicity of character, and unflinching integrity of conduct and a modest estimate of your worth be your ladder to eminence. Take care, whether you are rich or poor, whether you are fortunate or otherwise, that you are always gentlemen, and remember for the sake of your own happiness both in prosperity and adversity that it is mind that makes "a Heaven of hell and a hell of Heaven." Never denationalize yourselves, never blush to own that you are Hindus, and never barter the influence which you possess among your countrymen and which you may exercise for their good, for the petty vanities of dress or taste. Remember what an eminent English statesman once said, 'Before all things and above all things I am an English gentleman." Be gentlemen, in the sense in which the great statesman used the word, and take with you as words of farewell the following advice of the greatest of English poets:

Feeling of loyalty.

Do not denationalize yourselves.

> "Love thyself last: cherish those hearts that hate thee;
> Corruption wins not more than honesty;
> Still in thy right hand carry gentle peace,
> To silence envious tongues; be just and fear not;
> Let all the ends thou aimst at be thy country's,
> Thy God's and truth's.

TWENTY-SIXTH CONVOCATION.

(By The Honorable D. F. Carmichael.)

Gentlemen, Graduates of 1883,—I now rise to discharge the duty, which the Right Hon'ble the Chancellor has entrusted to me, of delivering the annual address, in this the last year of my service amongst a people I have known so long and have (if you will believe me) loved so well. With the exception of two distinguished educational officers, who still labor in our midst, and who were created fellows by the Act of Incorporation in 1857, I am, I think, the oldest member of this University now in India. In the year following the Incorporation Act, there was, so far as I recollect, no addition made to the Senate; in 1859, or four and twenty years ago, I was the last of five appointed to it by Sir Charles Trevelyan, whom I had the honor of serving as his Private Secretary.

I am to exhort you, gentlemen, "to conduct yourselves suitably unto the position, to which by the degrees conferred upon you, you have attained." Can I doubt that you will do so?

Habits of study.

The knowledge you have acquired during long years of study, has called into daily exercise your perseverance, your watchfulness, and self-control. These habits must have excluded a host of follies and vices. In the morning of life, when the blandishments of passion take the reason prisoner, these habits, I persuade myself, have sustained and invigorated your mind, have imparted a freshness and a healthful tone to its enjoyments and fitted it for the more arduous purposes of your work in the world.

And, my young friends, the knowledge *you* have gained is to be prized not only for the qualities and serene pleasures which it directly tends to excite, but also for the material blessings which it confers upon society. Look back to the days of the old system of education, under which the students of British India were delivered up to the Moulvi and the Pandit, and you will admit that it is possible for knowledge, when wisdom has not guided her impulses, and false systems have arrested her progress, to damp the ardour of invention, to repress the nobler energies of the understanding, and to result in moral apathy and a stagnant civilisation.

How Education was emancipated in India.

Let me tell you how education in India was emancipated. It is now exactly seventy years ago that Parliament directed the East India Company to set apart a lac of rupees a year "for the revival and promotion of literature, and the encouragement of the learned natives of

India and for the introduction of a knowledge of the sciences among the inhabitants of the British territories." Such was the general apathy on the subject amongst Indian administrations, that nothing was done, nothing attempted, till ten years had expired. At the end of that time a General Committee of Public instruction was formed in Calcutta, whose first step in the direction of progress—as they supposed it to be—was the establishment of a Sanskrit College in that city, in addition to the Sanskrit College established thirty years previously at Benares.

Ram Mohan Roy.

That enlightened Brahman, Ram Mohan Roy, vigorously protested, pointing out that it was "English literature and science" that the people, *when left to themselves*, desired for their sons, as was manifested in the foundation, by the zemindars and merchants of Bengal, of the Hindu College of Calcutta for such pursuits in the year 1816. To Sanskrit literature and its more diligent cultivation, Ram Mohan Roy, himself an eminent scholar and the translator into English of the Upanishads or speculative portion of the Vedas, was willing to give every reasonable encouragement, but if the improvement of the native population was the object of the Government, let it promote, he entreated, a more liberal and enlightened system of education.

The old Vidyalaya.

What a Government College was in those days the journal of Bishop Heber at Benares in the same year shall tell us :—

"The Vidyalaya is divided into a number of classes, who learn reading, writing, and arithmetic (in the Hindu manner), Persian, Hindu Law and sacred literature, Sanskrit, astronomy according to the Ptolemaic system and astrology ! There are 200 scholars ; the astronomical lecturer produced a terrestrial globo, divided according to their system and elevated to the meridian of Benares. Mount Meru he indentified with the North Pole, and under the Southern Pole he supposed the tortoise to stand on which the earth rests. The southern hemisphere he apprehended to be uninhabitable ; but on the concave surface in the interior of the globe he placed Patalam or hell. He then shewed me how the sun went round the earth once every day and how by a different but equally continuous motion he visited the signs of the zodiac."

Well—yet another ten years drag on, and the question is still undecided whether the people of India, whose mother-tongues are generally poor and rude, should have the means of pursuing higher studies by acquiring the Arabic and Sanskrit languages or the English. In 1835 that question was settled as it now stands, by the advocacy of one, who, having already

embellished the literature of Europe, came to its aid when doubting Orientalists weighed its claims with the literature of Asia. I allude to Macaulay, then the legal member of the Governor-General's Council. Listen to his glowing eulogy on the claims of his own language and be thankful for the glorious heritage which his pen secured for you:—

"It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence and trade; with full and correct information respecting every experimental science, which tends to preserve the health, to increase the comfort or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations."

The next twenty years witnessed considerable advancement, including in our presidency the advent of Mr. Powell from Cambridge and the establishment of the High School, which nurtured so many distinguished men. Towards the close of the same period the sanction of the Court of Directors was received for the creation of Universities. Then came the Rebellion of 1857; the fate of Universities, the fate of Public Instruction in India trembled in the balance; but Lord Canning was firm; he felt that it was not liberal education, but the want of it that had raised the storm. Like Columbus, in spite of the mutiny of his crew and the remonstrances of some of his lieutenants, he refused to delay, much less to turn back from his course; but, unlike Columbus, he was not amongst the sea weed nor were the birds fluttering over his head; with the eye of faith he pierced the gloom and discerned the haven where he would be. I recollect that his assent to the Act establishing our own University was given on the 5th September 1857, a time when the seige of Delhi still proceeded under the most disadvantageous conditions.

The rate of success.

It was in 1859 that the degree of Bachelor of Arts was for the first time conferred on students educated in this presidency. Taking the five quinquennial periods that may be counted from 1859 to the

present year, I find that the rate of success has been uniformly about fifty per cent. of the whole. In the professional degrees the rate of success has fluctuated to a remarkable extent, as is too well known, for instance, to recent candidates for the degree in law. Having worked with and watched the work of men, some of whom are proficients of the pre-University High School and others are Graduates of the University, I gratefully acknowledge that I have found both classes equally efficient and equally honorable. The proficients in their day had an advantage which graduates cannot share. They were so few in number that there was a perfect scramble amongst the heads of departments to secure them. Once caught, they were rapidly promoted to be Tahsildars, Deputy Collectors and District Munsiffs. Now—so strong is the general competition—that a Bachelor of Arts is often very glad to get a clerkship on four or five pagodas a month, in which situation he may languish without advancement, for years. But there is more than this to account for the poor prospects of graduates. They would be far more numerous and far better remunerated, but for a direct check, which I trust will be shortly removed, after the consideration which it is about to receive from the Governor in Council. It is the admission of men, without any connection with the University beyond the Matriculation—sometimes not even that—to the Special Test, by passing which the candidates become qualified to hold the more important offices in the country. This system has been injurious to education, the University, and the public service itself. Look at the hundreds and hundreds of young men, who annually matriculate or pass what is best known as the Uncovenanted Civil Service Examination. What becomes of them? Do they go on to F.A., and B.A., and B.L.? Not at all; they have now reached the goal of their miserable ambition as students; they take a petty post as a copyist and set to work to cram, in their scanty hours of leisure, the Special Tests for the Judicial and Revenue Departments. Now, a Matriculate has just begun his education, and of what value to the State is the occupation of the higher appointments by half-educated men? I would say to those, who are satisfied to stop at the Matriculation stage, that they shall get no further than petty clerkships, that they shall remain "hewers of wood and drawers of water." They may cram the Special Tests in time, but it is not good for the country that any but really educated men should become Magistrates, Tahsildars, and Munsiffs. Now that the University has stood and prospered for a quarter of a century, it is surely high time that

Hewers of wood and drawers of water.

we promoted to the more responsible offices in the public service none but those who have taken complete advantage of the education now offered to all; each high official would then be a beacon on a hill, whence should radiate the glorious influences of Western civilisation. There are some twelve hundred graduates in Arts of this University; yet there are only two or three per cent. of the number holding responsible offices in the general administration.

The distribution of graduates.

What becomes of our graduates? The Educational Department readily absorbs some of them; others join the Native Bar, and the remainder, wherever they go to, are not to be found in the higher ranks of the public service. And yet it is just there that they should be found Those who take their notions from England, can have no conception what an immensely powerful engine, either for good or evil, an Asiatic Government is. Time will bring its changes, but in India we know that the Government is everything; its establishments are on the largest scale, and nearly the whole rental of the country passes into its coffers. The mercantile, medical, sacerdotal and other professions, which absorb the greater part of our English youth of the middle class, are either held in comparatively low esteem, or are confined, at present, to particular castes: and except when he becomes a pleader, almost the only idea which a liberally educated native has of rising in life is by attaching himself to the public service. In the early years of British rule in India, the system of Government was based on the principle of doing every thing by European agency; the wheels became clogged; more than half of the business of the country remained unperformed, and at last it became necessary to abandon a plan, which, after a fair trial, had completely broken down; substituting in its stead the present system of transacting the public business by native agency under European superintendence.

Value of Indian Agency.

Having opened such preferment to the natives, is it not the duty, the plain policy of the Government to see that the men whom it appoints to be interpreters between itself and the rude millions whom it governs, shall come from a class which, if Indian in blood and color, shall be English in taste, in opinions, in morals and in intellect? And down the rolls of the Native public service amongst the subordinate Judges I find a single graduate only; one in the first grade of Munsifs; one in the second; a few in the third class, as many as fourteen; while the Deputy Collectors, and other high revenue officials, who are Bachelors of Arts, can be counted on the fingers.

older Universities of Europe, and I have no doubt that when these powers are used by the governing bodies they will be employed wisely, and in the true interest of the Indian Universities.

Classes that take to Higher Education.

Referring once more to the statistics of the Madras University, I find that the higher education is still mainly restricted to that class of the community which for ages past, has been noted for its intellectual endowment. Of the 1,349 Bachelors in Arts, 899 come from the Brahman community, which community represents only one twenty-sixth part of the Hindu population. The remaining twenty-five parts of the Hindu people have furnished only 252 Bachelors in Arts,—a fact which shows that the higher education has permeated but slightly the lives of the greater numbers of the people. Native Christians have obtained Degrees to the number of 117, and these results speak highly for the educational advantages of the class. The number of East Indian graduates is 55, of Europeans 17, and of Mahomedans 7. These facts in regard to the classes of the population furnishing graduates of the University, are full of significance. They show us that certain sections of the population have a desire for, and appreciation of learning, while other classes have not yet felt the need of it. In this connection it is important to note that the large Mahomedan population of this Presidency (numbering nearly two millions of persons,) is represented by only seven graduates, four of whom obtained Degrees in 1883. Amongst the graduates of the present year there are no Mahomedans, and I mention the fact with regret, that so important a section of the community should allow themselves to be left so far behind, in the higher education encouraged by the University.

Wise men build themselves.

To the graduates whose student life ends with the ceremonial of this day, I would offer a few remarks of general application. Your college work and set tasks are ended. You stand upon the threshold of your respective careers, whether your labors are devoted to State service, to the special professions of Law, Medicine, or Engineering, or to any of the numerous callings whereby the material resources of the country are increased, to your own profit, and the benefit of the country at large. In what spirit do you contemplate this new departure in your lives? Has the mental training and discipline of your student life developed in you a love of knowledge for its own sake, irrespective of its utility in fitting you to pass examinations and thereby to enter upon the occupations you have chosen? Has the insight you have

obtained into the several branches of knowledge, created in your hearts a reverence for learning, and a desire to add to your knowledge, day by day and year by year, and to expend your best energies in the pursuit of truth? If you can answer "yes" to these questions, I can assure you that your labors, thus far, have not been wasted, and that you begin the working years of your lives under circumstances most favorable to success and future distinction. A quaint poet* of the seventeenth century has embodied his estimate of men's motives in seeking education in these lines:—

> "Yet some seeke knowledge, meerely to be knowne
> And idle curiositie that is!
> Some but to sell, not freely to bestow;
> These gaine, and spend both time and wealth amisse,
> Some to build others, which is Charity,
> But these to build themselves, who wise men be."

If the education you have received has been acquired in a spirit of love and humility, you will profit by all opportunities of imparting your knowledge to others, and, in the words of the poet, you will be amongst the number of the "wise men" who seek to "build themselves."

Preserve habits of mental discipline.

In Literature, Art, and Science, "the old order changeth, yielding place to new" with such rapid strides, that unless a man remains a zealous student throughout his life, he must be left behind in the branches of knowledge which are needful to his professional usefulness. Let me then advise you to maintain, both in the near and distant future, those habits of mental discipline which have enabled you to obtain Degrees in this University. In every life, no matter how it may be engrossed by professional duty, and care for the things of the moment, some leisure must fall, which you may pass in absolute idleness, and mental vacuity, or in storing your minds with the wisdom of the past, or in following the ramifications of modern thought. The careful and critical study of classical works relating to history, poetry, philosophy, and any branch of science of which you have mastered the principles, will prove the most effectual remedy against that mental hebetude, which is apt to overtake us, when we have attained, as we think, the summit of our ambition. And while urging you to a familiar acquaintance with the thoughts of eminent men of all ages and climes, I would not have you neglectful of modern ways of thought, as represented by current literature, and the periodical and newspaper press. A man to be of use in his generation must not be a mere

Be not a mere bookworm.

* Lord Brooke, "Certaine Learned and Elegant Workes," 1633.

bookworm, fattening his memory with obsolete and forgotten lore, but he must live in the present, and whet the edge of his intellect by friction against modern minds, and the more he studies modern literature, and especially the literature devoted to a record of scientific thought and progress, the more capable will he be of forming a true estimate of the extent of his own knowledge and deficiencies for the work appointed him to do.

Advice to those who seek office.

Most of you, graduates in Arts, have after due consideration, probably formed some schemes in respect to your future means of livelihood. Some will doubtless devote their lives to the education and training of the young, and surely, no noble career can present itself to those having inclination and aptitude for such work, than the influencing for good the character of the infant generation, which shall in due order be the manhood of the next. "The child" being "father to the man," see to it that your teaching and personal example shall always be employed to encourage and develop the finer instincts of humanity, and to keep down all that is ignoble and base, in the tender minds subjected to your leading. Others of you will no doubt aspire to serve the State in various capacities. This is a reasonable object of ambition, and although the State cannot undertake to find work for all those who are qualified to do it, there must always be a field in State service for the highest intelligence the country can produce. One caution I may give in regard to this sphere of labor. I advise you to be content with modest beginnings, and for this reason, that the higher offices in State service are only to be approached by those who have gained departmental experience. Remember that in the varied service of the State each department has its own special work, and that mere general culture and intelligence, as implied by your University Degree, will not enable you to dispense with the special training required for your special departmental duties. You may be inclined to consider it a grievance that men of greater departmental experience, but of less culture than yourselves, are preferred before you; but you should seek to prove to your official superiors that your scholastic training has enabled you to discharge your special duties with greater aptitude and ability; and having so done you may safely leave your claims to advancement in the hands of those who have the best means of judging of your actual and relative merit.

Advantages of employing University men.

I am old enough to remember the time when no educational test was imposed on candidates for the Uncovenanted Service, and I have watched the development of the system, introduced into this Presidency

by Sir Charles Trevelyan in 1859, and increased in stringency from time to time, with great interest, and am satisfied that the wider employment of graduates and undergraduates in the public departments of the State has resulted in better work, and in a distinctly higher tone of the public service. These results might have been anticipated, but the fact that the character of the service has been manifestly improved by the enforcement of general and special tests of competency, will undoubtedly encourage the State to maintain, and increase, rather than relax, the stringency of the tests now accepted.

Sound mental and moral training.

I have advised you to be modest in the estimation of your own value, and to be content with beginning life on the lower rungs of the official ladder. If you possess ability, zeal, and integrity, advancement and promotion must follow, as surely as the night follows the day, because every department of the State has an interest in being well served, and efficiency in lower grades is the best passport to the higher. But let it be borne in mind that the State cannot create offices because graduates abound, and that when the State service, and the learned professions have drawn their supplies of educated labor, there will still remain a number of graduates, who, of choice or necessity, will have to seek elsewhere for occupations suited to their circumstances. Whether you betake yourselves to trade, commerce, agriculture, or industrial handicrafts, there are vast and unexplored fields before you, which, so long as you enter upon them discreetly, prudently, and honorably, will afford you the means of living and enjoyment, and opportunities of demonstrating to your countrymen, that a sound, mental and moral training is the best of all preparations, for any and every pursuit in life.

A grave fault in the Educational system.

Education in India, as you know, is a very one-sided affair, insomuch that until very recently, it was confined to the male sex alone, and at the present moment, the education of the female sex is pursued under grave disadvantages. The truest friends of the people of India cannot but entertain serious misgivings as to the outcome of a system which practically excludes one sex from the advantages of mental training and discipline; and having the opportunity granted me of speaking, I cannot pass over this grave fault in your educational system in silence. The influence of a mother on her offspring is most powerful and far-reaching. Her physical and mental characteristics pass to the fruit of her womb, and her children learn of her instinctively, before they are capable of speech or intelligent thought. It is

the opinion of eminent men who have studied the subject that the transmission of certain mental and physical attributes of a race is more commonly influenced by the mother than the father; and the simple fact that nearly all the men of high eminence in Science, Art, and other pursuits, now living, have descended from mothers of more than average mental vigor and capacity, should be enough to cause us to ponder whether the Indian system is a wise one, or suited to the development of the highest intellectual power of the people. The gulf between the educated man and uncultured woman is very wide, and, if the views of scientists are true, there is some danger that the descendants of unions in which there is great disparity of mental development may favor the mother rather than the father, and that the intellectual powers of the males of succeeding generations may be of the feminine or childlike type, never ripening into the fulness of the higher order of manhood. The late Charles Darwin thought that a similar arrest of mental development followed, when there was great disparity in the ages of father and mother; the offspring, according to his observations, generally showing the child-type of intellect throughout the period of mature life.

Educated man and uncultured woman.

So strongly have the disadvantages of the lop-sided system of culture prevailing in India appeared to me, that I have often thought, and said, that given the position of a Dictator, and with full command of the State purse-strings, I would spend no public money on education, other than the primary teaching of both sexes, and the higher training of the future wives and mothers of India, until the existing disparity between the culture of the two sexes had in a great degree ceased. But, gentlemen, so heroic a treatment of the subject is unnecessary. I am delighted to acknowledge that you have already recognised the evil, and that every graduate of this University is doing his best, consciously or unconsciously, to cure it. Kindly give me your attention to the following figures. Twenty years ago the number of girls "under instruction" in this Presidency was 3,763. In 1873-74 the numbers were 17,113. Nine years later, in 1882-83, the female pupils had increased to 43,671. Thus, in the space of nineteen years, the female pupils in school had increased by about 40,000, and last year, they exceeded, by more than ten times, the numbers at school in the official year 1863-64. These results appear to me to prove, that an important revolution in native thought, as to the position of women, is actually in progress in our very midst, and, seeing that the extension of female education has proceeded

Female education.

step by step, with the dispersion of the graduates and undergraduates of this University throughout the land, I cannot dispossess myself of the belief that there is a close connection between the two phenomena. I believe that the training and education of the women of India is a necessary consequence of your own culture. You will not rest satisfied until the female members of your families are able to meet you on a common intellectual level. Man's imperfect nature craves for sympathy in his toils, aspirations, doubts, and anguish, and where shall he find the sympathy and loving help for which his soul earns, if not amongst the women of his family, who know his strength and his weakness, and love him none the less for his imperfections? The need of intellectual companionship in the home is a powerful motor, impelling you to set the educational system of women on a satisfactory basis. But this is not the only force at work. A stronger one, probably, is the natural desire of women not to be left on a confessedly lower level than yourselves, to say nothing of your own honest convictions that educated woman is best fitted by her counsel, sympathy, and encouragement, to strengthen your own efforts in mental and moral advancement. These forces are silently, but most surely, and irresistibly, influencing thought and conduct. Every graduate who leaves these walls, if he is himself imbued with the true spirit of learning, of necessity becomes an advocate of female education.

a necessary consequence of man's culture.

The difficulties before you in putting your desires into practice are neither few nor unimportant, but I doubt not that the women upon whom the spirit of knowledge and wisdom has already descended, will be your strongest supporters in those domestic reforms which may favor the sound teaching of useful knowledge to the females of India. Your most ancient lawgiver, though his ideas of woman's fitness for learning were not in accord with modern thought, forcibly impresses upon you the obligation of doing honor to woman. He says, "Where females are honored, there the Deities are pleased, but where they are dishonored, there all religious acts become fruitless,"* and again "where female relations are made miserable, the family of him who makes them so, very soon wholly perishes, but where they are not unhappy, the family always increases." How can you honor and add to the happiness of your womankind better than by making them partakers of your intellectual pursuits, as well as the sharers in your domestic joys and sorrows?

It is expected that wherever your duties may call you, you

* **Manava—Dharma Sastra, Chapter III.**

will take an intelligent interest in the management of local affairs. The extension of the principal of Local Government, in accordance with the views of the Viceroy, will give to all graduates of the University, either as electors, or representatives of their fellow-citizens in local assemblies, the necessary opportunities of showing their capacity in leading public opinion or in administration. You will forgive me, if I remind you that

Study of the social conditions.

a careful study of the social conditions of the community amongst whom your lot may be cast is absolutely essential, if you would play a useful part in local administration. In the Census Report of this Presidency, published in 1883, you will find a vast number of hard facts and stubborn figures, over which you may ponder with the greatest advantage. These facts relate not only to the country as a whole, but to every inhabited village and town. They bring before you the numbers, sexes and ages of the people, their civil and conjugal condition, their degree of education, language, religion, caste, or nationality, and occupations. Your first duty should be to make yourselves thoroughly acquainted with the actual condition of the people in these respects, as without such knowledge your personal influence and activity may be employed in wrong directions, and become positively mischievous, instead of beneficial. It is one of the unavoidable

A blemish of the caste system.

blemishes of the caste system peculiar to this country, that men's interests should tend to gravitate almost wholly towards the family, the clan, or caste; but, to be useful and impartial in the administration of local affairs, you must widen your sympathies, and look mainly to the common good of those who make you their mouth-piece. It may be well to caution you that the gift of fluent speech is, in itself, but a poor provision for one engaged in local government. What you want is accurate knowledge, and a fixed determination to do justice to all classes of your local community.

In every town or village, you will find work to be done, which shall benefit your fellow-men. The insanitary conditions abounding everywhere, and which are directly, or indirectly, the cause of much preventible suffering and mortality, call for your thoughtful attention as to the most practicable means of dealing

Take a leading part in reforms.

with them. It is fitting that men on whom this University has conferred Degrees should at all times take a leading part in reforms that may tend to make a community more healthy, happy, and prosperous. The care of the public health should be your first consideration, for a

sickly community, or one in which the bread-winners are cut off in the prime of their days, must always be miserable and impoverished. And when the people shall have been shown the importance of cleanly habits as affecting their health, you may well direct their attention to some other customs which have an important bearing on their happiness and prosperity. Look for instance at the custom, so universal, of profuse expenditure on the occasion of marriages and family ceremonial. The wealthy may indulge in such a custom without hurt to their estate, but see how pernicious is the example to the lower classes, when a poor man, apeing his rich brother, does not hesitate to sell himself, and all belonging to him, into life-long slavery, for the price of a wedding feast! The light-heartedness with which people, otherwise thrifty and self-denying, will incur overwhelming debts, sanctioned by custom and usage, is a matter that strikes strangers to your countrymen with astonishment, and you may well use your personal influence in discouraging habits which lie at the root of three-fourths of the chronic poverty of the Indian people. In these and other matters, in which you would be an example to your fellow-men, remember the advice of the poet:—

Profuse expenditure on marriage.

> "Be useful where thou livest, that they may
> Both want, and wish thy pleasing presence still.
> Kindness, good parts, great places are the way
> To compass this. Find out men's wants and will
> And meet them there. All worldly joys go less,
> To the one joy of doing kindnesses."

And in battling against customs injurious to health, material prosperity and morals, I may remind you in the words of John Milton that

> "Peace hath her victories
> No less renowned than War."

Indian philosophers of old were remarkable for the two excellent qualities of "plain living" and "high thinking." We live now in the days of a higher civilization, and in an age when men spend much of their substance in luxury, or on the non-essentials of existence. I would not have you depart from the simple habits, inherited from a long line of ancestors, and which the experience of countless generations has proved to be best suited to the inhabitants of tropical lands. Food and clothing must vary in different countries, as climate and other conditions vary, but in adhering to the simplicity of life practised by your forefathers, you will have the sanction and approval of some of the most eminent of modern scientists, who have come to the conclusion, hat alcoholic drinks and strong meats are not essential to

Alcohol and meat not essential to health.

health, life, or mental and physical vigor, while the abuse of strong drinks, at any rate, has proved a curse to the Northern peoples. I would have you, in the words of the poet,

> "Keep all thy native good, and naturalize
> All foreign of that name; but scorn their ill."

The simplicity of your habits in eating and drinking, which climatic considerations have imposed upon you, has had the advantage of enabling you to solve a problem which still troubles and perplexes more advanced nations. I allude to the maintenance of the poor. India, to its credit be it said, has needed no poor law. The obligation to feed the poor, and more unfortunate members of a family has always been regarded as a sacred duty by its principal members. The simplicity of your domestic life has enabled even the poorest members of society to fulfil these obligations, and I can vouch for the fact that they are fulfilled except when great natural calamity causes a failure of the food supplies, and there is no bread to give to him that asketh. During the great famine of 1876-77 there were not wanting critics, (chiefly of the carping order) who protested that the wise and humane policy of the Madras Government in State relief would result in the chronic pauperisation of the industrial classes. The prophecy was a cruel libel on the toilers and workers of your countrymen, and women, and has been completely falsified, for the broad truth remains, that immediately on the cessation of the food scarcity, the people everywhere resumed their normal habits of providing for the necessities of their dependants, and for years past the State has incurred no expenditure in the relief of Indian paupers. Having seen the people of the land in times of prosperity, and also bowed down in adversity, under the influence of a terrible national calamity, let me add that I entertain a profound and lasting respect for their many virtues, and a high admiration of their keen sense of self-respect.

The maintenance of the poor.

Self-respect of the Indian.

And now, gentlemen, before concluding, I must add yet a few last words. Time will not suffice me to touch upon a variety of subjects of deep and vital import, but I should like you to understand that your educational training, ending with the ceremonial of to-day, has been conducted with the view of making you better and stronger men, physically, morally, and intellectually. If that training has been successful, your future lives will prove. As you have living examples of graduates of former years, many of whom I am pleased to see around me, leading noble, pure,

Self-denial the law of being.

and honorable lives, filling the highest stations in State service, and in the learned professions, with the unqualified approbation and respect of all who know them, so we hope you will serve as examples worthy of imitation to those who come after you, and become men of light and leading in your generation. If you bear in mind that no man can live wholly for himself, that in your daily lives duty should take the place of inclination, that self-sacrifice should be the law of your being, and that selfish objects and motives should find no response in your hearts, you will have risen to a high conception of your responsibilities, in connection with the days that may be in store for you. In George Herbert's words, once more,

> "Pitch thy behaviour low, thy projects high,
> So shalt thou humble and magnanimous be;
> Sink not in spirit: who aimeth at the sky
> Shoots higher much, than he that means a tree."

Seek Divine help.

But it will happen to you, as to all of us, that intellectual culture or scientific research alone will not satisfy your spiritual cravings for deeper knowledge of the mysteries for life. This University, very properly, does not deal with theological questions, but leaves every man free to worship his Creator, and to seek His help and guidance in the manner that seems best in accord with his hereditary training or honest convictions, but this much I may say, that your education will have been but of small benefit to you, if it has not strengthened and expanded your views of the Divine Government of the Universe. H. E. the Viceroy, in opening a Science Hall in Calcutta, a few days ago, concluded his address in words which express my meaning so fully that I cannot do better than repeat them. Lord Ripon is reported to have said:— "When the widest generalizations of science are reached, and its loftiest discoveries are mastered, there will still remain, above and beyond them, all those mysteries of life which prove to us that the utmost knowledge of the outward universe will never solve the greatest problem of life, and that we must look elsewhere for that help which is to enable us to fulfil our work on earth, for the glory of Him who is the Ruler, not only of the world around us, but of the hearts and spirits of men."

I have nothing to add to these noble and touching words of one of the truest friends of the people of India, except that it remains for all of us to seek the Divine help we need, in earnest prayer, and spiritual communion with the Most High.

> "For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves, and those who call them friend."

TWENTY-EIGHTH CONVOCATION.

(By The Honorable P. O'Sullivan.)

Gentlemen,—I have been deputed by His Excellency, the Chancellor, to address a few words to you on behalf of the Senate; to congratulate you upon the diplomas you have just obtained, to measure the prospects before you, and to indicate the course you should take, the better to enable you to fulfil and keep the promises you have made. I do heartily congratulate you upon the success which you have gained, and upon your adoption as sons of the University of Madras. That success implies the possession by you of qualities which give no small assurance of fitness for the various callings to which you are destined. Apart from special studies to qualify yourselves for particular avocations, you must have applied yourselves with ardour and earnestness to the acquisition of knowledge, and you have given proof that you are sufficiently intelligent to use and apply the knowledge so acquired. You have proved that you are capable of sustained application to scholastic work, that you have an aptitude for intellectual studies and are not unwilling to have your knowledge examined and tested. You have measured yourselves with your equals in age, and have reason to be satisfied with the result. You have shewn that you can subject your inclination to discipline and control. You will go into the world with advantages of intellectual and moral preparatory equipment which ought to prove serviceable in your future career; but in order to maintain your vantage ground you will need to shew that you are equal to the constantly recurring demands upon your mental powers and resources which active employments require. You will be frequently confronted with practical difficulties which you must meet and overcome, and as your experience will grow with your responsibilities, you will gradually acquire the requisite skill and confidence to enable you to discharge the several duties which will devolve upon you, as others before you have done.

What success in examinations implies.

It is frequently said the number of persons trained under the auspices of this University exceeds the number of suitable employments within their reach. So far as I can judge, this is not more true as regards this University than most other Universities. In England the commercial value of a University Degree is not highly appraised. The number of persons who have graduated in the

Prospects of graduates.

University of Madras, since its foundation in 1857, not including the accessions of to-day, is about 1,355, which gives an annual average of not more than 50. Only twenty-seven persons took degrees in medicine during that period. It may be true that many persons are not yet prepared to employ a high class of medical advisers, and that the great bulk of the people cannot afford to do so. It is also found that practitioners in the Subordinate Medical Department under Government are resorted to for advice in the various localities where they perform their duties. Making all reasonable allowance for these impediments, it is evident that, under more favourable conditions, a greatly increased number of persons of high attainments ought to be in practice in various parts of the country to minister to the ailments of a population numbering upwards of thirty millions. It may, I think, be expected that the extension of the area of education, the increase in material prosperity which has begun, and is likely to continue, the development of agricultural, manufacturing and commercial industries and the increasing wants of the people, who are entering upon a higher phase of civilisation, will open careers for an increasing number of the educational classes. There is also a growing tendency to restrict the conditions upon which the right of access to some of the professions is founded, and the Government of Madras is disposed to reserve some at least of the more important public offices for graduates. After May of this year no persons will be permitted to appear for the Tests in the Revenue Higher Grade who have not passed the First in Arts Examination, or who are not graduates of an Indian University, except persons now in the service of Government who will be allowed to appear for examination in the Revenue Test Higher grade up to and including the year 1889. And it is the declared policy of the British Government, of whatever party, Tory or Liberal, Whig or Radical, to avail itself of the services of natives of this country to a greater extent in future than it has or perhaps could have done in the past. If you take these circumstances into consideration—and many others might be mentioned leading to the same conclusion—I think you will have no reason to regret that upon merely practical grounds you have elected to pass into the world of work and action through the portals of the University.

Attend to details.

You will each of you adopt some profession or calling. Whatever that calling may be, you should devote to it your highest powers and best energies. Do not consider mere details unworthy of your attention. There are few occupations which do not require a close

graduates of this University have placed themselves at the head of the movement for reform. The matter is undergoing discussion and examination and time, which finally determines the result of examinations and discussions, seems to have already taken part with the innovators. Many other questions will, no doubt, engage your attention from time to time as you advance in life. If you take the part which, from your education and antecedents, may be expected, you will have numerous opportunities of rendering valuable services to your countrymen, many of whom will be glad to be guided by your counsel and example. A group of earnest, educated, high-minded men working in union for the advancement of the people and enforcing upon all classes prudence, thrift, uprightness and fair dealing in the conduct of their affairs, would exercise an influence for good upon the people beyond what is possible, I believe, in most other countries by like means. Some of you will probably, in the course of time, attain to positions of power and influence; as your power extends so will your responsibilities. If your lives are pure and your aims lofty, you will find not only admirers but imitators; and you will thus contribute to raise the general standard of morality and civilization. Such of you as may not be destined to keep pace with your contemporaries in the race for distinction will nevertheless be called upon to discharge honourable and useful functions, and a good example set by you is not likely to be disregarded. Some of you will probably devote yourselves to the education of youth,—an occupation which demands the highest qualifications and the successful exercise of which will be attended with feelings of satisfaction and pleasure exceeding those to be derived from most other callings. Many of your predecessors, past graduates of this University, have, I believe, amply fulfilled the expectations which had been formed respecting them. The improvements in the social, economical and political condition of the people which have taken place during the last twenty years may, to some extent at least, be traced to their labours. Some of them have given much time, sometimes snatched from professional and official work, to the discharge of Municipal and other local duties, and a still greater number have taken a creditable part in social movements designed to promote the general happiness. Many of them have, directly and indirectly, contributed to the formation of a public opinion which is, on the whole, directed to moderate, wise and wholesome purposes. But a vast deal remains to be done to improve the condition of the people. To accomplish this, railways and other means of communication will

Opportunities for doing good.

have to be made and extended, irrigation works constructed, agricultural and manufacturing products stimulated, and facilities provided for exporting the produce of the country. All efforts in this direction will, I doubt not, have your sympathy and support.

The reputation of the University.

Whatever your future lot may be, do not be unmindful that the reputation of the University, no less than your own and that of your relatives and friends, is involved in your behaviour. Be careful to do nothing tending to tarnish that reputation or to lower the good name which you have hitherto maintained. It is not in the ordinary course of events likely that you can all attain to eminence or distinction, but it is within the power of all of you to be useful, faithful and trustworthy in your respective callings in life.

TWENTY-NINTH CONVOCATION.

(BY THE RIGHT HONORABLE MOUNTSTUART ELPHINSTONE GRANT DUFF, C.I.E., F.R.S.)

Ladies and Gentlemen,—My first duty is to congratulate upon their degrees those students who have just been admitted to them, and to express a hope that they will keep the promises which they have this day made.

The Educated Indians.

My second duty is, in accordance with custom, to address some observations to them and to this assembly. I have, however, a very great deal to say. It is the only opportunity I have had, or shall have, before I bid farewell to India, of directly addressing a class which, although at present far from numerous, only 46 out of a million* in the population of this, the most educated of the Presidencies, is growing, and ought steadily to grow, in importance,—a class which nothing but mistakes on its own part, aided by *amentia* and *dementia* in some other quarters, can prevent being an instrument of infinite good to Southern India.

Having then a very great deal to say, I cannot possibly put it into the brief limits of an address, to which even the most indulgent of you could listen on a hot March afternoon.

I will accordingly merely read a paragraph or two for form's sake, and let my reflections find their way to you, not by the ear, but by the eye.

* 88 out of a million of the population if we add Mysore and Travancore, from which States we draw a great number of our graduates.

And first I would ask,—

Now that you have got your degrees, what do you propose to do?

Some of you will go into the service of Government. The service of Government is a very creditable calling, and we to whom the administration is at present confided have given practical proofs of our desire to see the number of graduates in the service of Government considerably increased.

The Public Service.

Still, Government employment can only absorb a very limited number of you. Few things are more disastrous for a country, and few more flagitious in a Government, than to create places wholesale, to meet the wishes of aspirants to an income.

But some of you will say 'some places already existing but virtually closed to natives, will be opened to them.' Undoubtedly they will. The policy as to that was laid down by your, and my, masters long ago. We hear much childish chatter in favour of going faster, and not less unwise, though happily, fewer, utterances in favour of going more slowly in that direction, but all such have not the slightest effect upon the progress of events. The thoughtful opinions of thoughtful men who have studied the subject, and whose characters guarantee their good faith, are and always will be treated very differently—as you may have gathered from the Viceroy's speech at the Pier—the other day.

The main object of the Indian, as of every other civilized Government, must be to get for the country which it governs the best possible administration at the cheapest rate. To that object all minor considerations, such as questions of race or colour, must be subordinated.

But the problem in this country is an infinitely difficult one, and we have got a very little way towards solving it, when we have merely made general allegations to the effect that native labour is cheaper than European, or that many more natives are fitted to take some considerable part in the Government than was the case thirty years ago, nor do we get a bit further by declaiming about the excellent work which the old Haileybury Civil Service, and the new Competitive Civil Service have done for this country. We must have many more good natives in office, and we must have a far higher average of statesmanlike acquirement than we have ever yet had in the Covenanted Civil Service, though we may very possibly a good deal diminish its numbers. But if you want

A difficult problem.

men of mature, trained ability, and of a much higher order of merit than the very fair average of merit we have got, what *you want must be paid for, and it is a costly article.* These, and a thousand other considerations, which cross each other, and complicate the problem, will have to engage the anxious attention, first of the joint Committee of the Lords and Commons, secondly of the Executive and Legislative authorities in England and in India.

We may assume, however, quite safely that more appointments, and, especially, more of the better appointments will be gradually opened to natives, but, after all, the number of good appointments in this country or continent is, and will continue to be, surprisingly few. The overwhelming majority of appointments under Government is already in the possession of natives, and I do not think the rapid infiltration of natives, even into the Civil Service, has yet attracted sufficiently the attention of the public. If you deduct from the small balance of offices practically closed to natives those which *must* belong to Europeans, not in virtue of their being the descendants of conquerors, but in virtue of that education of ages, which has made the Aryan of the West what he is, the number of new appointments to be opened will be as nothing to those, who will desire to occupy them. I know there are people who say—"No doubt for the *time*, every race in India including the Aryans of the East, requires the guidance of the Aryans of the West, but a day will soon come when that will not be so." I think the best answer I ever knew made to that statement, was made by a very remarkable man, himself a native of India, and belonging to one of your most ancient religions, who observed to me: "I often hear talk of that kind among my countrymen, but when I remark how short are the strides in advance, which are made by the East, compared to those which are made simultaneously by the West, I am reminded of the man who said:—'In two years I shall be as old as my elder brother!'"

Even, however, if this were not so, if one could see dimly on the horizon a time when India could obtain almost any of its present advantages, without importing into its administration a large proportion of trained ability from Europe, the numbers of those of you who could find valuable Government situations would be not very enormous.

It will be interesting to observe what proportion of the appointments vacated by the Aryans of the West, passes into the hands of the Aryans of the East, and what proportion falls to the natives of the country properly so-called—men whose

ancestors were here, as it would seem, before the two branches of the Aryan race parted on the highlands of Central Asia.

Before I pass from the subject of Government employment, I should like to observe that there is a branch of the lower education, in which you, gentlemen, who represent the higher education are not quite so proficient as could be desired. One of your Examiners lately informed me that, out of ninety-three papers recently sent up to him, ninety would have been rejected at South Kensington, as being too badly written. To candidates for Government employment, this is a matter of life and death. We don't want men in our offices, however good their degrees may be, who do not write large, clear, legible hands. In England, ever since the days of Lord Palmerston, this accomplishment has been considered one of first-rate importance in our public offices, and it is mere common sense that it should be so considered.

Good Hand-writing.

But what is to become of the unsuccessful candidates for Government employment? Education will absorb a respectable, and an ever-increasing, contingent, while the Bar will also absorb a good many.

Many of you seem to have a quite peculiar turn for law, and, as law in this country tends to conform itself always more and more, not only to written reason, but to intelligibly expressed written reason, the greater becomes its educative power over the community. The calm pressure of our Codes will do, I think, much for India, which saints and sages have failed to do. "*Quid leges sine moribus?*" said the Latin poet, but there is a sense in which the converse is true: "*Quid mores sine legibus?*"

I should like to see many more of you turn your attention to civil engineering, and, especially, as I think my predecessor, the Duke of Buckingham, advised you, to hydraulic engineering. If ever there was a region of the world, in which it was expedient to manage to perfection the supply of that element, which pardons no mistakes, it is the Presidency of Madras, and the adjoining Province of Mysore. I have heard it estimated by one entitled to speak with authority, that there are some ninety thousand tanks in Southern India, and, as we know well here, a tank in this country often means what a lake does in the language of the West. We have tanks, which recall the Virgilian phrase:

Civil Engineering.

> "Fluctibus et fremitu assurgens, Benace, marino."

That seems strange to Englishmen who have not visited India, and who, remembering a saying of Lord Beaconsfield's, think of

a tank as a little reservoir to supply a cottage with drinking water!

Then it is impossible to urge too strongly the claims upon you of the Medical sciences, and of the Medical art. When Surgeon-General Furnell spoke wise words on that subject in this place eight years ago, there was not a single Brahmin practising Medicine in Southern India. It is gratifying to know that there are now seven, of whom three are graduates, while four have passed their examinations, so that a beginning has been made: but we want the present numbers multiplied over and over again. We ought indeed to have many hundred trained men, and women, doctors, in this Presidency. That however is a "Counsel of perfection." It may well be that the times are not ripe for adding *very* hugely to our highly trained Medical practitioners; but a class is wanted—imperatively wanted—of men and women, who have a certain tincture of European science, and who, accepting the methods of the Vythians, wherever they are sensible, and even wherever they are harmless, should push them aside only when they are distinctly and obviously mischievous. Who but you can, if you do not furnish, at least promote, the creation of this most useful band of intermediaries, and who has a right to advise you so to do, if not the grandson of the author of the *Materia Indica?*

The Medical sciences and the Medical art.

Sanitas sanitatum, omnia sanitas, the admirable saying two hundred years ago of Menage to Balzac, would, if it were taken to heart, do more good to India, aye, and to England, than half the winged words, which the most distinguished orators have uttered in our days.

There are a thousand ways in which your co-operation might aid the Government to do things which no Government can do by itself. The annual mortality in this Presidency, for example, from fever alone, is very considerably over two hundred thousand. It distances the mortality from cholera, even in the worst cholera years.

Mortality from fever.

Well, a great many of these lives could be quite certainly saved by the use of the cinchona alkaloids, and what is more, a prodigious number of other lives, which are not absolutely destroyed by fever, might be made much happier and more useful, if only you would devote yourselves, when occasion serves, to spreading a knowledge of the virtues of the cinchona alkaloids amongst your less educated

The virtue of cinchona alkaloids.

neighbours. The Government will soon be in a position to furnish the most admirable febrifuge at a fabulously cheap rate, but who is to persuade the people? Who but you?

Village sanitation.

Then there is conservancy and its kindred practices. There are numbers of you who understand why we Europeans are so anxious to improve the town and village sanitation of India, but improvement walks with lagging feet, for want of non-official missionaries of sanitation, up and down the land. What greater benefit could its most educated class confer, than to spread the elementary principles of sound views on these questions which are vital in more senses than one?

But to return to my inquiry—What is to become of those of you, who do not get employment under Government? Well, there is agriculture.

Agriculture.

I am glad to see many indirect results of the expenditure at Saidapet beginning to show themselves; but I should like to see a much larger portion of the educated intelligence of South India directed towards the land, and engaged in what is, alike from its historical associations and from the nature of things, one of the most dignified of all occupations, far more dignified, for example, than all but the higher grades of scriptory labour. Speaking the other day at Shiyali, I said: "I am particularly glad to have made to-day the acquaintance of Mr. Krishnasawmy Mudaliyar, with whose name and good work I have long been familiar. I only wish we had two or three such men in every taluk in the Madras Presidency."

"A vast number of other callings."

How then do we stand? There is Government employment, Education, the Bar, Civil Engineering, the Medical profession, Agriculture. All these are admirable things; but a country in which its educated class does not devote itself to a vast number of other callings, is quite unfit to keep its place abreast of other countries. It is with a view partly to draw into the stream of progress classes not now reached by almost any of our educational agencies, and partly to direct into profitable channels a considerable amount of activity and intelligence, which now strains forward to a University degree, and finds it, when acquired, the barrenest of barren honours, that my honorable colleagues and I have set on foot the large scheme of technical and industrial education, which has lately been brought before the notice of the South Indian public.

Technical Education.

Putting aside the sciences and their various sub-divisions, upon which there will be examinations as a matter of course, there will be examinations on such practical subjects as earth-work, road-work and railway work, bridge-making, drawing, painting and design, modelling, wood, and copper-plate, engraving and etching, carriage-building, boot, and shoe-making, jeweller's work, tobacco-manufacturing, dress-making, lace-making, bread-making, and a great variety of other subjects. For every one of these—sixty-six, or thereabouts in all,—a most careful syllabus, explaining what has to be studied and how to study it, has been drawn up by experienced persons, the greatest care being taken that both the theory and practice of each subject shall be mastered. In the cookery examination, for example, not only will a knowledge of the theory be fully tested by written papers, and *vivâ voce*, but the candidate will be obliged to prepare, cook, dish-up, and serve, a complete dinner for four persons, under the immediate supervision of the Examiners. In instituting these examinations, we have not been thinking of the extension of knowledge and the enlargement of the mind. That belongs to the University. We have been *thinking of* science viewed in its application to manufactures and industries. We do not want, however, to go to the other extreme, and to train up mere rule-of-thumb workers. We desire that every art, however humble, shall be exercised in due subordination to the particular science, or sciences, within whose domain it falls. *Certificates of various* kinds, diplomas, prizes and scholarships will be assigned to the successful candidates in the various examinations, according to the rules laid down in the official notification.

It is to be hoped that the students of all the higher branches—such as applied mechanics, chemistry, geology, mineralogy, forestry—will possess that amount of general education which is implied by passing at least the Matriculation Examination of this University, not to say the First in Arts, but a great many youths whom nature never meant for University studies, will, it is hoped, turn aside from a road that can lead to nothing but grievous disappointment, and devote themselves to highly honourable and lucrative careers. I could wish that this scheme, and the commercial teaching inaugurated by Mr. Adam of Patcheappa's College, while being useful to every class of the community, might be specially useful to the Mahommedans, who, while they shew in this Presidency, a considerable turn for trade, show also a curious indisposition to book-learning. Of the 1,349 Bachelors of Arts, whom we had in 1884, Dr. Cornish told us,

some of you will remember, that 899 were Brahmins, whilst our large Mahommedan population, nearly two millions strong, gave us only seven graduates. And yet the Brahmins are a mere fraction, one twenty-sixth part of the Hindu population of the Presidency, about 1,122,000 in all!

Material prosperity.

What this country wants above all things is material prosperity—the mother of all other prosperity in our imperfect world. The Government, over which I preside, has steadily pushed in this direction. How well the real leaders of the people, the clear-headed practical men of business know it, was made clear to me during my first two years here, when I visited every district, from Tinnevelly to the Chilka lake, and heard their own ideas from their own lips. But even in a country which has had such a history as this, and where the sphere of Government is so wide, it is very little that a Government can do towards creating material prosperity. It can show the way to wealth. It can strike the fetters off industry. It can improve communications. It can educate. It can set its face, as a flint, against all the impostors, who would derogate from the sacred simplicity of Free Trade, "the international law of the Almighty," as it has been well called.

Raise India from the slough of poverty.

It is, however, the educated, or relatively educated, people of the land, that must drag South India, as they have dragged England, originally an incomparably poorer country, out of the slough of poverty.

Look less to the English Capitalist.

Less and less, I am afraid, must you look to the English Capitalist. The persons who write and declaim in favour of large political changes in India, produce no effect upon the Government, but they do produce, and, I fear, they will evermore and more produce, an effect upon the English Capitalist, who, if he once were to get into his head that the real opinion of India is represented by some persons, who profess to represent it, would as soon think of lending to her as to Honduras.

This is a danger which you will have to face. I am sorry for it, for India sorely needs great supplies of capital, borrowed in the cheapest market. Yet if the chatter about the "tribute," paid by India to England, gets loud enough really to catch the ear of the British investor, adieu to cheap capital for India. She will then have to do everything she wants out of her own poor savings.

That is one of the many reasons for which I would urge more and more of you to become manufacturers, agriculturists

and producers of exchangeable articles, to devote yourselves in short to careers, by which men and countries grow rich.

The economic problems of India with its rapidly increasing population and the absolute certainty, that although, here and there, savings might be made by the use of less costly agencies, and so forth, there is very little after all to be done in that way, are of the very gravest kind. They can only be solved by largely increased receipts, and whence are the largely increased receipts to come, if the *most educated men of the country* do not put their shoulder to the wheel, and add greatly to the wealth out of which the people are to be supported. Tinker and fidget as much as you will over forms of administration, the elementary truth remains that you can't get blood out of a stone. If India, or any other country under heaven, is to be really well-governed, it must be rich.

No Indian politics worth the name.

But to proceed on our quest of occupation for graduates—Politics, in their journalistic form, may give occupation to a few of you, but you are too far removed from the great centres of the world, to treat with much advantage of general politics. To one who has lived in the midst of them, it is indeed astounding to see the sort of heroism, with which some people charge into the middle of the most difficult and complicated subjects, on the authority of a telegram, which does not even pretend to do more than reflect the morning's gossip of this, or that, European capital, thousands and thousands of miles away. "Oh!" but some will observe, "there are Indian politics." The answer to that observation is, that there is in India but scant material for any politics, worthy of the name.

Political life in England.

What has given its great importance to political life in England and some other countries, is that they have been the pioneers of the world's progress in a great many matters of vast importance, connected with men's daily lives. They have had by endless debate, sometimes in the Council chamber, sometimes in Parliaments, often in the field, to work out the solution of a thousand puzzles, one more difficult than the other.

What India would be in the absence of Europeans.

You might easily have had to do the same, if no Europeans had ever landed upon these shores. In that case you would probably have had a long period of ever-increasing turbulence, then a slow process of re-construction, which would have gone on, say, a thousand years, and brought you at last very possibly to about

the same position, with regard to a variety of things, at which you have arrived now,—having been transported thither by an enchanter's wand. There are some who think that it would be better for India, in the end, if that had been so, and if, to paraphrase the famous words of Medea, the trees had been never felled, which were formed into the bark of Vasco da Gama. Possibly, they are right: at least, I cannot contradict them, being no proficient in the terribly difficult, and not very profitable, science of Hypothetics. Mark this, however, that if the rough hand of the conqueror had never intervened, at least the present generation would not now be thinking the thoughts, which fill the minds of the graduates of this University.

How India profits by English rule.

The British Government in India for the last two generations has been mainly engaged in giving to you, ready-made, nearly every *result* of our long political struggles and experiments. It has only been restrained from giving you more, by a consideration for your own feelings and ideas.

There is nothing you can ask from your rulers, in the way of such *results*, that I can think of, which they would not willingly give you to-morrow. Already, in some ways, they have given you more than they have ever given themselves. I need only point to your Codes.

All the wisest men in England would give such as these to England to-morrow; but the force of prejudice and interest in certain quarters has been always too strong. The highest intelligence of the nation has not yet been able to lift the question of codification out of the field of politics; the field, that is, of clamour and of strife.

Few profounder remarks have ever been made about politics, than one which was made by an eminent American, a citizen of the Great Republic: "We shall one day learn to supersede politics by education."

The Parliamentary system.

All sane persons in England rejoice, as one subject after another passes out of politics, and becomes the common property of both political parties. The glory of what is known as the Liberal party in that country is, that so very many things, which it has championed at various times, have now passed from being contested truths, into accepted truisms. The glory of the Conservative party is that, although it has again and again opposed those truths, "*including*" in its opposition to them every argument that could reasonably be adduced, and marshalling against

them every interest that could possibly be alarmed, it has hardly ever dreamt of seriously questioning them, when they had once become embodied in Acts of Parliament.

When some misguided persons, however, insist that instead of obtaining every *result* of our long political struggles for the asking,—nay, not for the asking, we don't insist upon that but for the hinting a wish to have them,—you should be quite gratuitously cursed with all the clumsy *machinery*, which grim necessity, not choice, has obliged us to use, we may be permitted to smile, and to say to ourselves: "Is this all that these gentlemen have learned from the history taught in our colleges and schools?" Is he to be called advanced, and intelligent, who says "What we want, is not the meal but the mill?"

I am the last person to undervalue politics. I have lived amidst the exciting struggles of politics all my days, but politics are only a dignified pursuit, as long as great questions of principle are open for discussion. When all these are settled, they cease to be dignified.

England is the classic land of Parliamentary discussion, but even there, Parliament has only shown itself an admirable instrument, when broad issues were before the country. No one who has had his finger on the pulse of the machine, will say that it is a good, or anything but a detestable, instrument for the working out of schemes, which are good or bad, not according to the general conceptions, on which they are based, but according to the applicability to circumstances of a thousand detailed provisions.

Parliaments in fact are splendid instruments to remove mountains, but of very imperfect utility for the picking up of pins.

There is, however, outside the sphere of anything that can properly be called politics, a perfect world of labour, deeply exciting and interesting, lying ready for you.

Religious and Social Customs.

Your foreign rulers have wisely shrunk from interfering, except on the rarest occasions, with your religious or with your social customs, but I am assured that the new ideas, which you are acquiring, have rendered many of you much dissatisfied with not a few of your time-honoured institutions. It has indeed been urged upon me by some fervent reformers that I should espouse their side upon this or that question, relating to marriage, and so forth. I have taken uncommonly good care to do nothing of the sort. That immense field, that world of labour, is for you, and not for us. There you have gigantic questions to debate and settle, while

we look on sympathetically and respectfully, but leaving you absolutely to yourselves, so long as you do not appeal to the "arm of flesh." When you do that, I hope we shall always let it be seen very clearly, that we do not mean to permit any one, small or great, to disturb with impunity the *Pax Britannica.* So long, however, as there is no physical violence, nor infliction of civil inconveniences, we shall watch all the changes that may occur—and they may well be immense—in the same spirit in which we read of the gradual supersession of paganism by Christianity, of serfage by freedom, of blind ecclesiastical authority by the liberty of intellect, having our own opinions about it all, but by no means inclined, even if it were possible, to rush into the fight.

The first sphere of labour then, outside the professions and other money-getting pursuits, which I would venture to suggest to you, is the bringing into harmony of your new thoughts, derived from us, and your old thoughts, derived from your ancestors, or from the non-European conquerors who have, at various times, settled down in India. In that field, you may become great and original. If I ventured to express an opinion on a matter quite small, when compared with many others you have to settle, I would say that he who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any Government could do in a decade, but these questions are, as I said, for you. In the field of social reform, you may produce men as great as some of our political reformers of the West, but you will never produce anything great, by learning our political phraseology, and then applying it to circumstances entirely different.

I can quite understand those who say: "You Europeans should never have come to pour your new wine into our old bottles." I can well understand those who say "Pour away, the sooner our old bad bottles burst, the better."

I wish as a British official to be absolutely neutral between these parties, but I cannot understand how any one who wishes for the good of India, should dream of desiring that any portion of the intelligence of the country should go dancing after this or that pseudo-political will-o'-the-wisp, while the mightiest social and religious questions, that have been debated for the last fifteen hundred years, are asking more and more loudly for an answer.

I re-read recently the grave and wise address, which was delivered to you four years ago by Mr. Muttuswami Aiyar.

"Leading the people of India."

We hear much talk about "leading the people of India," and all manner of crack-brained or interested quacks, European and others, will be increasingly ready to "lead" them by books, speeches, and anonymous articles.

My advice to the people of India is, to be led by those of their own race, who, being men of ripe experience and proved ability, have imbibed what is best of the wisdom that Europe can teach, without breaking away from all their old moorings, and I could not mention any name which better illustrates the kind of leading, to which I should commend them, than that of the distinguished Judge I have just mentioned.

Education of women.

One of the many important subjects, to which he urged you to attend, addressing you with an authority to which no European could aspire, was the home-teaching of women. "Without it," he said, "the education of the women of this country cannot be sufficiently liberal, for, from one cause or another, girls are withdrawn from schools a little too soon. All of you should endeavour to secure the benefit of home-teaching to such young women as may come under your protection and guardianship, and I have no doubt that the prejudice against it will wear away in the same manner in which it has worn away in relation to girls receiving any education at all." I remember walking one day with an eminent Italian in the streets of a European capital, when a very useless person, bearing a great historic name, who had had a distinguished father, and a bad mother, passed us: "*Les races se féminisent*"—Races tend to take after the women—said my companion. The late Surgeon-General, addressing you in 1884, made some suggestive remarks on this subject. There is, he said, considerable danger, if there is great disparity in mental development between the father and the mother, that the intellectual powers of the offspring will rather follow the mother's than the father's type.

Two remarkable documents.

I should like to see the educational advance of South India more uniform—I should like to see both female and primary education moving a little quicker. Nothing is more keenly interesting to those Europeans in this country, whose duty it is to think, not of gaining cheap applause by repeating favourite Shibboleths, but by doing the best they can for your welfare, than to see the way in which practices and ideas, which are separated in the evolution of humanity by thousands of years, jostle each other in your society. I have received, within a few hours, two documents, one setting

is, that you should cease to be yourselves. The fact is we cannot afford to forego the co-operation of any race, which is fit to take part in the work of civilized man.

Your remote connections, the aborigines of Australia, showed themselves incapable of doing so, and are disappearing fast.

You, on the other hand, increase, multiply, and prosper, in contact with the highest civilization known.

It is now as certain, as anything in the future can be, that, two hundred years hence, the race and language of Shakespeare, Burke and Byron will have beaten all other races and languages in the struggle for existence, but, good things as are our race and language, I, for one, should be very sorry to lose from the concert of humanity many other voices, and I should like to see the millions of Dravidians, who inhabit South India, taking all the good they can get from us, without ceasing to move on their old lines.

Like all Scotchmen, I am proud of my little country, of its history, and of the work it is doing in the world. But I should as soon wish you to look at the world through Scottish spectacles, or to desire for yourselves the things which Scotchmen desire for themselves, as, standing this March morning in the lovely gardens of Guindy, I should have wished to give you in exchange for your climate that "hunger of the North wind" which "bites our peaks into barrenness."

Mr. Foulkes, the Chaplain of Coimbatore, has drawn up a very instructive analysis of the Catalogue of books registered in Madras in 1884. From this, we learn, amongst other things, that 744 books were registered during that period. Of these, 374 treated of religion, 189 were educational, and 181 miscellaneous. It would be interesting, though I fear impossible, to have a further analysis with a view to learn how far the higher education which our University has been promoting, has influenced this literature. The second field then, outside the professions and callings in which I wish to invite you to labour, is the field of literature. There are, however, many other fields.

The field of Art.

There is for example the field of Art. It would be very gratifying to see more of you turn your attention in that direction. South India is not, and never has been, pre-eminently artistic. But one cannot go to the school presided over by Mr. Havell, any more than visit temples like Chidambaram or Madura, without seeing that there is a large amount of artistic ability here, which, under wise guidance, and I would add under wise restraint, may produce even

more beautiful objects than your marvellous "pillared halls." In a speech delivered at St. Matthias' Schools last January, my wife called attention to the endless models for pictures and statues, which are to be seen in Madras every day, and elsewhere she urged the formation of a school for figure-drawing. The advantages which you have here over us Northerns, whose ghastly climate so often requires us to go about muffled to the chin, are very obvious, and I would fain hope that the day may come, when we shall see such a school arise.

Architecture.

About architecture, I am less hopeful. There was an epoch when, in India, as in Europe, architecture was the universal language. That was the time with us, which "lighted with white lines of cloister the glades of the Alpine pine, and raised into ordered spires the wild rocks of the Norman sea." As, however, Victor Hugo has admirably pointed out, the inoffensive looking art of printing killed all that.* Architecture has remained, and will, in the nature of things, ever remain, a useful and, in many of its applications, an elegant, art, but never again, amidst the complicated wants of modern life, can so expensive a method of rendering thought take anything like its old position in the world. Foolish Englishmen have often railed against their countrymen for not raising buildings in India like those of some of their predecessors, but I should like to know what would be said if any Indian ruler, even with the certainty of producing a building as beautiful as the Taj, suggested calling it into existence. Great works of that kind are amongst the most glorious possessions of Nations, but they imply, amidst many other things, either forced labour on the most gigantic scale, or the turning of almost all human energy towards the expression of thought in architecture. Shah Jehan was a very small ruler indeed, compared to the Viceroy of India in the year 1886, but just imagine Lord Dufferin's proposing to spend three crores, seventeen lakhs, forty-eight thousand and twenty-six rupees upon another Taj!

I have very imperfect sympathy with the lamentations that are sometimes heard, as to the disappearance of some Indian arts and manufactures. They have often only disappeared because Manchester, or some other European town, can serve the Indian customer both cheaper and better, but I would wish to watch jealously over the preservation of all those Indian arts and manufactures, which are exceptionally good, and I would fain see wealthy English and native gentlemen forming themselves into societies for the express purpose of keeping alive

* See the brilliant Chapter in *Notre Dame de Paris* entitled *Ceci tuera Cela.*

every single art, which Sir George Birdwood would say was thoroughly first-rate, thus fulfilling, and probably fulfilling much better, the function, which used to be performed more than it is now, by the various native courts.

A man who pays for the calling into existence of such a piece of ironwork as that elephant goad, which we have in the Museum here, does a positively virtuous action. In this field, as in many other fields, you have much to learn from other parts of India; above all from what is in some respects the most delightful part of a glorious country—Rajpootana.

Transfer of population.

I hope the time will come when there will be a great deal more migration within India, transfer of population from districts where it overflows to too-sparsely populated regions, transfer of customs and transfer of thought. These are all things which you should manage for yourselves without interference from Europeans, for you only can manage them well. All that the European can do is to point out where improvements can be made, where, for example, the graceful usages of one part of India may supersede with advantage the ungraceful usages of another, and so all advance by a process of indigenous growth, different from, but by no means necessarily inferior, nay often distinctly superior, to European works and ways.

Hindu society, its merits.

You will have work to do, not only in advancing and regulating progress, but in taking care that you do not lose precious possessions, which you have received from your ancestors. No intelligent European can study your society without seeing that you have a great many things which other, and in some respects, much more advanced, societies, may well envy. I may instance your simplicity of life, your charity, your domestic union which dispenses with the necessary but outrageously clumsy Poor-law of England, the healthful and charming costume of your women, and, in many parts of the country, of your men also. These are only a few of many points in which you are superior, and which may well one day be menaced by an injudicious following of European models. I would have you, as to many of these things, be third-thoughted, rather than second-thoughted, to use a happy phrase of Coleridge's; I would have you "prove all things" in your ancient traditions, but by all means likewise "hold fast that which is good."

When History has become really studied amongst you, and it is, after all, the highest of studies, you will, while rejecting the exaggerations and dreams of those who claim for the

ancestors of the Aryan conquerors, or colonizers of North India, a thousand virtues which they had not, be led to cling more and more to what is really good in your own past, and to rest wherever you do not see a proved necessity for change, "in the statutes of the land that gave you birth."

There is one argument for beginning to produce something valuable and distinctive, which the Chancellor of this University has a special right to urge. It is indeed his bounden duty to ask you to rescue your University from its critics.

We have a maxim in our sacred books which is in consonance with your own Ethics, a subject to which the Cooral shows that you gave attention in very remote times: "Freely ye have received, freely give."

You have been drinking now for a generation at the fountains of European knowledge. It is time you should begin to give Europe something in return. The very smallest additions to the stores of the Western men of learning, coming from the people of Southern India, will be, I am sure, not only thankfully, but rapturously, received.

At present, they say to us: "You show us your machinery—your University, your schools, and much else. You are obviously spending a great deal of money upon what you describe as the 'Higher education,' but where are your results? If you tell us, that you get better Government officials, and that you have even taught some young men to abuse you in very fair English, in the newspapers, we reply, that is all very well if it assists or amuses you, but how does it help *us*, how does it add to the stock of the world's knowledge? We freely grant that your English Orientalists and other men of science have done much, but there must be something wrong in the turn you have given to your higher education, if you have not succeeded in creating a desire on the part of the people of South India to learn, and to tell, more about themselves, and the country in which they live."

I confess that, when criticisms of that kind are made upon our work, I know not what to answer, unless it be to plead the hideousness of the anarchy and misrule, which preceded the firm establishment of English power in this part of India. With every year, however, that plea gets less valid. Will you not begin to help us to meet our critics, by telling Europe something worth knowing, which it does not already know?

Is that impossible? Has South India nothing of interest to tell? Surely the European workers have not exhausted all

its material facts. I will not believe for a moment that they have. It is, indeed, perfectly manifest that they have not. "The fields are white to the harvest."

I will take only a few subjects, and first there is Ethnology.

Are you Dravidians autochthones? Very certainly you have much more reason to call yourselves so, than any Greek ever had, but are you? and, if not, how otherwise? There is a great amount of knowledge concerning you, collected in Dr. Macleane's most remarkable Manual of the Administration of the Presidency—a book so valuable, that it is a gratification to me to think that its composition synchronized with my term of office in this country, but, again and again, the cables break off short. If any one can pick up those cables from the bottom of the sea of oblivion, surely it should be one of yourselves.

The Aryans of the West, by close study of the sacred languages of the Aryans of the East, have learned, not only a great deal about their own early history, but have been able to tell the Aryans of the East almost everything that these last know about *their own* history.

Why should not you, Dravidians, after learning the scientific methods of the West, apply them to your own languages? Study your own languages comparatively, as Bishop Caldwell advised you years ago. He was a wise man who said: "There is perhaps more to be learned from human language than from anything that has been written in it."

Why again, if we want some one to decipher your own inscriptions, must we send thousands and thousands of miles away, and hunt up some scholar in the valley of the Danube?

Then there is the question of the characters which you use in writing. Are you sure that you are giving your vernaculars a fair chance, supposing that is, you intend to retain them, as I presume you do? Languages which have a frightfully difficult character, and one which is exceptionally expensive to print, are at a great disadvantage in the battle of life.

I suppose there is no insuperable difficulty in simplifying your characters. The Jesuits used, three hundred years ago, a form of Roman character for writing Concany, but now-a-days, these are changes which, if they are made at all, must be made by the people most concerned.

And if you do not take the lead, who will?

Religions of Southern India.

Then, there are the Religions of Southern India. How little is known of these! I do not speak of those religions, which came to India with the races who dwelt behind the great range, nor of those religions which have been brought by conquerors or traders, from beyond the sea. There are numerous gaps in our knowledge, even of some of the most recently introduced of these, to be filled up, as, *for instance, with regard to the so-called Syrian Christians* of Malabar, and the Jews of Cochin. We have not even yet recovered the thread, by which they are to be connected with the great web of human history. Why do not some of our Christian Graduates, of whom we have so large a number, try to do this? Far more difficult, however, and much larger are the problems connected with the early religions of this part of India, which still form an important ingredient in the system of belief, even of many who have been greatly affected by Vedic, and other Aryan influences, but which, in many districts, have survived, I apprehend, with little alteration, for uncounted ages.

To the sciences of Comparative Philology and of Comparative Religion, one of the most gifted men who ever landed on the shores of India, I mean Sir Henry Maine, is on the way to add a third science, for which neither he nor any one else has exactly found a name, but which may be described as the early history of institutions as observed chiefly in India. I grudge, however, a little, though it is inevitable, that Aryan institutions, the institutions of early conquerors, should engross so much attention. I want the non-Aryan people of the South to tell us something about their institutions, which go back to a period, as compared with which the hoariest Indo-Aryan antiquity is as the news in Reuter's latest telegram.

Has any one studied the Village Life of the South? Are there no facts to be collected from a careful examination of it, which would be useful to some future Sir Henry Maine? If there are, surely you should be the people to collect them.

It makes one who has a strong feeling for South India, a little sad to read such a book as Professor Max Müller's *India, what can it teach us?* and to see how very little it has to do with India, south of the Vindhyan range. The Vedas, and all that is connected with them, belong to a world, not so far outside the limits of your India as is the literature of the Western Aryans; but, still, outside them. I should like to see the pre-Sanskrit element amongst you asserting itself rather more, and showing what it could do to help on the general work of humanity.

The constant putting forward of Sanskrit literature, as if it

were pre-eminently Indian, should stir the national pride of some of you Tamil, Telugu, Canarese. You have less to do with Sanskrit than we English have. Ruffianly Europeans have sometimes been known to speak of natives of India as "Niggers," but they did not like the proud speakers, or writers, of Sanskrit speak of the people of the South as legions of monkeys. It was these Sanskrit speakers, not Europeans, who lumped up the Southern races as Rakshasas—demons. It was they who deliberately grounded all social distinctions upon *Varna*, colour.

Close observation, and Sir Henry Maine's method, may make your Dravidian institutions tell many a strange story.

Then, there are your old manuscripts. What great facilities you have for collecting these, which the European scholar, even with all the power of Government behind him, has not got.

But I hear certain of you, who have been drinking deep from the fountains of Mill, or Bain, or Herbert Spencer, murmur: "Why should we collect our old books? Your new books are better, our old books are trash."

To that, I reply, first, "Who has a right to say that, till they have been examined?" and, secondly, by repeating a question which I remember hearing Panizzi, the great Librarian, ask, long years ago, in the bow window of Brooks's, not a little, I think, to the surprise of his audience "Trash; what is trash?" The idea was new to me then, but I have learnt since that there is nothing, or next-to-nothing, in the shape of literature, when it is dealt with by the chemistry of genius, which may not fill up some gap, and make light where, a moment before, there was darkness.

"Trash, what is trash?"

Then, there are coins. You will say, that the dynasties of Southern India have but little to do with the great drama of history. Well, it seems so, with our present knowledge, and it may always be so; but here it is, just as with your manuscripts, you cannot tell till they have been examined, and who have such facilities for collecting them, as you? There is hardly a bazaar in the country, where you could not come upon coins, which might be of real interest to the European student, which a European student himself might never be allowed to see. Such an one was lately in one of our towns, and found the greatest possible difficulty, although he was a man of importance, in seeing anything. At last he produced a Rama Tunka from his pocket, and it at once acted as a spell. Each one of you has, in his language and nationality, a Rama Tunka in his pocket.

Ancient Coins.

Then, to us who have been trained in that veneration for the past which we, bold innovators as we are, in our maturer years are all trained in, cannot understand the extraordinary ignorance which prevails in every corner of this country about its own objects of interest, its ancient buildings, ruins, pillars, and so forth.

Two instances of this have recently much amused me. I went to the great Jain temples on Mount Abu, and tried to extract from the people on the spot something about them, other than the two or three well-known facts. Then, still more recently, I went to the very remarkable Mahommedan shrine at Nagore, near Negapatam. The Jain temples were very old, the Nagore shrine was comparatively modern, but not one answer, which conveyed any certain idea, could I obtain at either, from the very courteous gentlemen who took care of them. Is not this all wrong? Should not the history and antiquities of your own country be one of your chief studies? In these researches, no reasonable man would wish to employ any one but a native of India, if only he could find an adequately instructed person who cared one anna about them.

I dare say, when your researches have been made, the result will not be very gigantic. There is not recoverable probably from the Dravidian past, anything as valuable as that which has been found in the East Aryan past, and the value of the literary performances which Sanskrit embalms, considered merely in themselves, and not as the key to much of human history that was till lately unknown, has perhaps been overrated by those who went through the toil that was necessary to secure the prize.

Still, it is your manifest duty to recover for the world all that is recoverable of your early days. The real golden age for you, as for others, is not in the past, but in the future. Yet it will be all the more golden, when it comes, if you exhume, for use in it, every scrap of buried treasure you can find in your long Past.

Another branch of Archæology, the pre-historic, has hardly excited any attention in this Presidency, and yet the best authorities consider that there are many important secrets to be revealed by the surface deposits of your hills and plains.

The Madras Government, under the advice of Professor Huxley, and through the instrumentality of that very distinguished Geologist, Mr. Bruce Foote, assisted by his highly intelligent son, have made a commencement of researches in the Kurnool

District, but I am assured by Mr. Bruce Foote that there are, in all directions, vestiges of the antique life of the inhabitants of South India, ready to reward the intelligent explorer.

Why should not some of you take a part in this work?

It might, amongst other things, lead you to the study of geology. True it is that a portion, though only a portion, of our districts has been surveyed by the geological experts of the Government of India, but there is room for a whole army of workers to follow in their track, and to glean much that is valuable, as well scientifically, as economically.

Mineralogy.

Then there is mineralogy. We know as yet next-to-nothing of the mineral resources of South India. Witness the crazy rush there was a few years ago into gold-mining speculations. Witness the very likely just as foolish sacrifice of properties, which had been acquired at absurd prices.

You ought to know all about the mineral contents of your soil, and who is to find this out except yourselves? All told, there may be 35,000* persons in this Presidency of all degrees, more or less of English birth, but the population of the Presidency is about 31,000,000.

We can do nothing but show you the way to begin. With a view to do this, the Government has just imported a mineralogical surveyor. We want, however, in order to get the work done properly, not units but legions.

The Fauna of the Presidency.

Then the Fauna of the Presidency is still far from fully worked out, even in its higher orders. There are still discoveries to be made, if not among the mammals, certainly amongst the birds, the reptiles, and the fish, while, when you get below these, you pass gradually into less and less known regions. A serious study of the insects of South India would probably result in discoveries of very direct importance to its inhabitants, and the investigation of the humbler oceanic life around our coasts has been hardly commenced. I trust a great impulse to Natural History will be given by the recent importation of Mr. Thurston, Mr. Bourne, and Mr. Henderson. But they and other able Europeans, and scores and scores of educated natives, will have to work for a couple of generations, before the Madras University can be said to have done its duty in investigating its own special zoological province.

There is yet no handbook of the insects of South India, and

* We have four persons speaking our two Kolarian languages, Sowrah and Gadabha, for every one who speaks English.

sorely is such a handbook wanted. Researches amongst the lower forms of insect life will probably do much to add to the comfort of human life, as well as to the wealth of the country.

When Dr. Bidie pointed out that the coffee borer did not thrive in coffee cultivated under shade, he did what I should like to see some of you doing. He made the results of the higher education directly contributory to human well-being.

The Flora. What is true of the Fauna is true of the Flora. Most of the phanerogamic plants of the Presidency are doubtless known to science, but I remember Colonel Beddome telling me that he thought it quite possible that, even so near our summer capital as the Sispara forests, there might still be trees, which had not been examined.

A great many of you will be wanted to take part in the thorough scientific survey of the Flora of the Presidency, of which we are laying the foundation in the Botanical Department, recently established under the admirable guidance of Kew and of Mr. Lawson, and a great many more will be wanted for the economic survey, which must bring into notice every fact, concerning the uses of your plants, which the long experience of your ancestors has (amidst much that is not fact but imagination) hived carefully up.

When we remember, however, that, below the phanerogamic plants, there is another great vegetable world which has hardly been investigated here at all, and which has quite certainly secrets of great, not to say portentous, importance to reveal, especially in relation to disease, you will see how wide a field is opened to you in this one department of research. Nor must you forget that for those of you who have no special turn for original research, there is an honorable career open, in imparting to your countrymen what it concerns them to know, about the labours of their scientific men. The educated youth of South India will not even have begun to fulfil his proper function in this respect, till there are two or three ardent native naturalists in every corner of the country.

There is no want of aptitude amongst you for these studies, so dignified and so repaying in point of happiness. I could mention the names of several native friends of mine, who shew a great turn for them, but I do not think they are graduates.

The weakest part of our system of higher education has, up to this time, been that which is concerned with the science of observation, but the men I have just mentioned bring into the Presidency the latest methods and results of the most renowned schools in Europe.

I doubt not that they will have a pretty tough battle to fight, before they get into the minds of the teachers, to say nothing of the pupils, that no science, which is not derived from direct contact with nature, is good for anything. What is wanted amongst our Indian youth is not a knowledge of what books or Professors say about natural objects, but what those natural objects say about themselves. In this, as in many other departments of life, the function of the middleman always tends to become disproportionately great. We want to bring your minds into the closest possible relations with the producers of impressions, that is to say, with the things, which you see and touch. No middleman should be employed, when the first difficulties are surmounted, but your own senses.

The yearly Flower-show in Madras furnishes agreeable evidence that the taste for horticulture, if not for botany, has taken some hold amongst the wealthier natives. I trust this taste may go on spreading, for it is at once an indication of advancing civilization, and an agency for advancing it further.

I might go on to speak of other sciences and other pursuits, but I hope I have said enough to show you how many directions there are, in which our graduates may usefully employ themselves, not only may, but *must*, if South India is to prosper.

It is not by their political machinery that Western countries have prospered, even where that machinery has been well contrived. It has been much more by ten thousand influences, trade, mining, manufactures, inventions, universities, books, learned societies, and what not, combining, in one or two exceptionally favoured countries, with well-contrived political institutions. Before the knowledge, which we bring you ready-made, can have its perfect work, your national life must be enriched in a vast number of ways, of which I am afraid many of you have not even begun to think. I trust I may succeed in making you think about them, or some of them, for there is a great amount for the most educated class in Southern India to do, before they have got for their country that sort of recognition which they ought to get, for what is undoubtedly one of the oldest lands in the universe.

We have in the Madras Presidency very few rocks of even the secondary formations; for a large part of its surface is covered by masses of crystalline gneiss, which was looking very much as it does now, æons and æons before the greater part of England rose from beneath the waves.

And the immense majority of its inhabitants, although they certainly cannot say that they are as old as the rocks of the

Nilgiris, would, at least, if they did so, come very much nearer the mark, than did the great French family, of whom it was said "noble as the Barrases, old as the rocks of Provence."

It is not only an ancient, but a lovely, land in which the lot of most of you is cast. There is hardly a district in the Presidency, which does not contain scenery which people in Europe would go hundreds of miles to see, and of which the globe-trotter, pursuing his way over "the bare stony wolds of the Deccan," and the monotonous plains so common in Northern India, little dreams. Such a land well deserves that the best efforts of its inhabitants should be given, first, to make the most of its resources, and, secondly, to illustrate it by leading therein lives which may be useful to the world at large.

A recapitulation.

Let me recapitulate. Some of those, who now enter the University, should not enter it at all. They can never be useful to themselves, their families, or their country, except through callings by which they can early, and speedily, accumulate money. Others should enter it, pass the Matriculation, and the First in Arts Examinations, but, after that, branch off to some of the more difficult money-getting pursuits.

There remain the graduates, to whom I have been chiefly addressing myself, and we have seen together how many employments there are, amongst which it is desirable that they should scatter themselves, instead of trusting to the fragile reed of Government employment.

So much for the lower functions of the University: for what the Germans well call its "bread-studies." I have shown you, however, that above these is a whole range of occupations, adapted to the leisure hours of the busy men amongst you, and all the hours of such of you, (a class which will, I trust, increase) as having this world's goods, need not trouble yourselves with money-getting.

I have further pointed out that these occupations are of two kinds: those suited to men whose disposition inclines them to the active, and those suited to men whose disposition inclines them to the studious, and contemplative, side of life.

But, beyond, and above, all these functions of the University, there is one far higher and more important still; that, namely, it should sow in all its worthier sons the seeds of that way of looking at life, which has never been so well described, as it has been by a living writer.

"He was acquiring," says Mr. Pater, speaking of a Roman youth, the hero of his surpassingly beautiful book, 'Marius the Epicurean,'

"He was acquiring what is ever the chief function of all higher education to teach,—a system of art, viz., of so relieving the ideal or poetic traits, the elements of distinction in our every-day life—of so exclusively living in them that the unadorned remainder of it, the mere drift and débris of life, becomes as though it were not."

It would be a dangerous thing to say this if I were not addressing those whom I believe to be inspired, even perhaps, too much inspired, with the Western passion for "getting on," albeit they think too much of "getting on" by the poor enough ladder of Government employment; but it is necessary to say it in order to put before you the kernel of my thoughts about the University. The world's work *must* be done—woe to those by whom the hard prosaic inevitable side of life is ever neglected; but I would have each one of you have in your minds a sanctuary, into which it does not enter.

Till our University is doing all these things, from the lowest to the highest, I, for one, shall not be satisfied, but I confess that it is with no small pleasure that I observe how little she has got to throw away, how little rubbish there is, in her existing system.

My thoughts go back to the first time that it became my duty, officially, to address a University. It was just nineteen years ago, and I was then not Chancellor of the University of Madras, but Lord Rector of the University of Aberdeen, an ancient institution, which had been founded, partly in the evening of Catholic Scotland, partly in the stormy morning of her Protestant Reformation.

Then, as to-day, I directed my speech mainly to point out what I thought would be improvements, but, in the first case the whole ground around me was strewn with old-fashioned and semi-barbarous methods of teaching, the absurdity of which I had to bring into strong relief.

Here there is nothing of that sort. The machine is an excellent machine. It will want, doubtless, every few years a change here, and a change there, but the great improvements wanted are not in the machine, but rather in the way in which our people use it.

I calculate that, when I was young, every English boy, who had enjoyed, or suffered, what was called a first-rate education,

no matter what were his abilities, or his application, lost five clear years of life, before he entered on his profession, thanks to the hopeless idiotcy of the system through which we were all put. I have taken comparatively little interest in English educational questions for some years back, but, from 1861, when I got the then Government to appoint the first Commission to enquire into our Public Schools till within a year or two of my leaving home, I took a very active part in their discussion, in and out of Parliament. During that time there was a great deal of improvement; but still the old follies stood back to back, and sold their lives dearly.

Here, however, I find little in our system to criticize. It is filled with the modern spirit, and, whenever a change is wanted, and is likely to be acceptable to those concerned, a scratch of the pen does more than years of weary iteration and reiteration of common sense can do to break through, in the old country, the cake of custom, let alone to overpower the resistance of the craftsmen of Ephesus.

And now, gentlemen, I think I have said to you, and, through you, to the youth of Southern India, all that I had it in my mind to say. My days in this country are numbered, but I shall continue to watch with the greatest interest the future of the Madras University. It has done good service up to this time, but there has perhaps not been much in its work, very unlike the work of its sister Universities at Calcutta and Bombay. It has been mainly an institution for the testing by West Aryans of the intellectual powers and educational progress of Southern Brahmins, that is, of persons of pure or mixed East Aryan blood.

All this is highly commendable, and useful. No one has a greater respect than I have for our Brahmins. Of them that may be truly said, which was said so well of Pericles:

> "He waved the sceptre o'er his kind
> By Nature's first great title—mind."

They must always occupy a most important place in a society, presided over by the Aryans of the West, because their place is indicated by their possession of a large share of those intellectual powers, in virtue of which the West Aryan himself holds paramount sway.

But to have a University merely to do what, in these Railway days, Bombay could do almost as well, would be a rather humble ambition. What must ever differentiate this University from all other Universities is, that it is placed in the midst of a huge Dravidian population.

We can make a pretty good guess as to what the East Aryan can do, when he has had "all the chances." We can hardly make a guess as to what the Dravidian may do. Very likely he will never be able to do work as good as that of the East Aryan, but it is almost certain that the best he does will be different in kind.

THIRTIETH CONVOCATION.

(By Rajah Sir T. Madava Row, K.C.S.I.)

Gentlemen,—His Excellency the Chancellor having asked me to deliver the usual address to you on this occasion, I obey as a matter of duty and deference. I feel all the more gratified because the duty has been confided to me by no less a personage than the Governor of the Presidency, whom we have all so cordially welcomed, and who has already inspired all classes of the people with the confidence that his rule will be just, generous, and beneficent to the utmost of his power and opportunities. As an old friend of the people of Madras, it is a peculiar pleasure to me to stand in this position. I will not affect any extraordinary diffidence in the performance of the duty with which I am charged, for I am much your senior in years, and, therefore, in experience.

Gentlemen, I warmly congratulate you on the Academic honours you have won,—won after long and anxious toil, not unfrequently amid unknown difficulties, pressure, and privations. The University to which you belong will watch your future with affectionate interest. May your careers be long, happy and honourable.

A timely warning.

Let me warn you that the world you are about to enter is by no means as smooth and beautiful as the pencil of youth and hope may have painted it to your imagination. In reality, it is full of divergences, difficulties, disappointments and dangers. After your entrance into it, it will not be long before you begin to realise the full meaning of what is called "the Battle of Life." You will find a ceaseless strife going on everywhere in pursuit of food, fortune or fame. The persons engaged are innumerable, the arms employed are of infinite diversity. You will have to make way amid dust and darkness; you will have to wade through knowledge and ignorance of all degrees; through prejudices and passions and errors and even vices difficult of enumeration. False lights will often misguide you; powerful temptations will lure you; unexpected obstacles will stop you; new problems

will perplex you. Envy, jealousy, pride and causeless antipathies will assail you. But it is hoped that the knowledge and virtue which have been imparted to you heretofore, and which you will strengthen hereafter by self-education, will conduct you safely and successfully through the world before you.

Your education is not finished.

Gentlemen, *your education is not finished*. It would be a great error on your part to suppose that as you have got your degrees your education is finished. Your general education has come to an end; but self-education must now begin and go on through all life. Clearly understand what you have gained so far, and do not over-estimate the advantages you have acquired. You have been taught certain large facts; in other words, you have been put in possession of a certain amount of knowledge; you have been taught how to learn, so as to enable you to increase your knowledge. Your reasoning or judging powers have been developed to a certain extent. Your mind has been trained or disciplined so as to be a useful instrument in the future. You have been provided with moral principles, by observance of which your conduct in life may be useful and perfectly honourable. In a short time you will find out for yourselves that your gains heretofore are insufficient as to quantity and imperfect as to quality. If you do not realise this, you will come to a standstill. Your stock of knowledge must be greatly increased. The faculties of your mind must be further strengthened and improved by well-directed exercise. All this will require labour and application. But these should not be grudged if you are ambitious of successful and honourable careers.

Value time and spend it well.

A great deal has to be done in life and life is short. The way in which time is spent makes a great difference in the merits and success of men. Exercise, rest and recreation are necessary to health of mind and body. You will be quite right to devote time for these purposes. You will be wrong not to do so. Do not waste your time in excessive sleep, in idleness, in frivolities, in aimless or useless conversation. Do not divert too much time to objects which are not relevant to the cardinal aims of your life. Consider well before you devote any considerable share of your time to the study of ancient or foreign languages of no great practical use to you. Your studies ought to have a useful bearing on your plan of life. At least they should not diverge far from the same. If you are to be a Tahsildar, do not divert too much of your time to Chemistry. If you are going to be a Vakil in Court, do not dissipate your time on Spherical

Trigonometry or Conic Sections. You will have to do more with the sections of Codes than of Cones! If you are to take up the medical profession, do not bestow too much of your time on Astronomy. Remember that much waste of time is entailed by frequent changes in your plan of life. Unless you have affluence and leisure, do not lay out too much of your time on mere ornamental accomplishments or in the reading of novels or other works of fiction. When you give your time, give it so as to obtain a fair return of pleasure or profit for yourself or for the community. Do not waste time in pursuits for which you have no natural aptitude. Do not waste time in undertakings which are impossible of accomplishment ,or nearly so. I hardly like natives of India lavishly devoting time to excel in the composition of English or other foreign poetry. Considering that ideas are more important than words, do not spend too much time in the cultivation of mere literary graces. Do not squander time or brain-power in barren controversies or speculations, such as too many Pundits are fond of. If you want to acquire knowledge, acquire it as it is. Do not needlessly trouble yourself about its long past history. The lessons or deductions of history are far more worth time and study than the long dry details of historical events. A few select newspapers, local and general, you must, by all means, read regularly, in order to know current history. But avoid needless multiplicity and avoid the rubbish which is too often produced by impoverished incompetence.

Know something of everything and everything of something.

This is an important principle. Get a general idea of all fields of knowledge. But you must study closely and specially the particular field in which you are most interested. Plenty of books and advice are available for this purpose. Beware of a loose or superficial knowledge of subjects connected with your professional work. I am far from inculcating a strictly utilitarian principle in the choice of the fields of knowledge for your cultivation. All I urge is that you should take a rough survey of those fields, and select such as would yield you adequate pleasure or profit. Some fields may have to be rejected, because you lack the requisite aptitude ; others, because you have not the requisite means or leisure ; others again, because you have no opportunities to practically use the particular kind of knowledge. Be sure, gentlemen, no one will rejoice more than myself to see multitudes of graduates throughout India taking up multitudes of fields of knowledge and cultivating them with diligence, enthusiasm, and success. You have only to

remember that intellectual concentration is more fruitful than intellectual dissipation. I strongly deprecate what may be called intellectual vagrancy.

Aims of life.

As you are on the threshold of the world, it is important that you should have a clear idea of the principal objects you are to achieve or try to achieve. First, you are to secure for yourself material and moral happiness: secondly, you are to secure the same for all others to the utmost of your power. The means to be employed for these ends may be summarised in two words,—Knowledge and Virtue. These you have acquired to a certain extent as certified by your degrees. Increase them by diligent and well-directed self-education. Promote them among the people to the utmost of your ability. Descending from these generalities, I might expatiate for days on details touching the various relations of life. But time being limited, I will lay before you a few specific hints roughly and rapidly. Do not expect anything new, learned or brilliant in these hints, or even so much as natural or logical order. I shall be satisfied if you, gentlemen, find in some of them practical truths of any little service to you in the careers before you.

Health.

I need not tell you, gentlemen, that the invaluable blessing of health is at the foundation of all happiness. Thoroughly learn the conditions on which health depends, and resolutely practise those virtues which preserve it. Promote public health and sanitation by private instruction, by advice and by example. A great deal might be quietly done in this direction with the result of more health and less disease,—more happiness and less misery. Any exhortation on the subject of health may seem unnecessary. But we often come across instances in which the inestimable blessing of health is sacrificed in the too eager pursuit of inadequate objects. Knowledge regarding health should be acquired early in youth, rather than when health has been lost or begins to decline. Do not trust your health to ignorant quacks. The longer and the more happily you live, the better will you fulfil the objects of the education imparted to you.

Profession.

A healthy young man will soon find material wants pressing for satisfaction. He will have to select some profession or business in view to his livelihood. This necessity is early felt in India, and must not be long put off. The question is "how should you earn at least the minimum required for your maintenance." This should engage your earnest attention, because you will not find it satisfactory or honourable to live long on the industry of others. Do not take

up any business at random or by chance. You should carefully think over the matter and consult friends competent to advise you. Do not be over-ambitious or aim beyond your reach. Immoderate wishes often end in disappointment causing depression or discontent. Select such a career as you may have a clear liking for. Select that career for which you are fitted or for which you may soon fit yourself. Having carefully made a selection, resolutely adhere to it. Concentrate all your attention on it, so as to master its requirements. Master both the theory and practice of your business. Seek advice, guidance and assistance from those who have already succeeded in that business. Keep them in view as models to follow. Observe them, study them, and learn what qualities have made them successful. Avoid quarrelling with your superiors, subordinates or equals. Keep on good terms with all. Cultivate ability, diligence and the highest probity in the performance of your business. Be humble and respectful to those above you and unfailingly courteous to all others.

Theory and Practice.

You must not overlook the difference between theory and practice. One who has learnt the theory of swimming from the best books may not be able to keep himself afloat even for a few minutes, while the practised swimmer can swim long with ease and pleasure. You well know how to write. Both your hands are equally your own. Yet, mark what a vast difference practice makes between the right hand and the left hand. You write easily with the right hand, you can scarcely write with the left. Consider this, and you will easily understand why the world values a practical workman much more than one simply theoretical. Therefore add practice to theory. If this be not done, the practical man will beat the merely theoretical one, and the latter must not complain.

Young men fresh from schools or colleges are generally theoretical men. They must strive to enhance their value by becoming practical also.

Contentment.

While you strive after increasing success, learn to be contented with what falls to your lot. Without contentment no man can be continuously happy. Do not postpone contentment to some distant future contingency or consummation which may not be reached. I do not mean to dilate on this well-worn topic. I just advert to it, only to remind you at the outset of your pursuit of happiness that the first three factors of happiness are,—Health, Competence and Contentment. Do not lose sight of these in the heat and tumult of the battle of life. They are happily attainable by most men.

The Penal Law.

I venture here to offer a suggestion, which may possibly savour of novelty or superfluity. The anxiety of an earnest well-wisher will, I hope, excuse it. You are, of course, conversant with moral principles. You know what acts morality forbids. But you may as well know also what acts the law forbids with much greater force. I refer to acts which the law makes penal. The catalogue of such offences includes some which may not be always present to common sense. Again, some of them partake of an artificial or technical character. It would, therefore, seem desirable that young men about to enter the world should glance over the Penal Code and its lucid definitions, in order that they may take care that they are not unconsciously or inadvertently caught in the meshes of that comprehensive Code. The law of defamation, for instance, deserves to be kept in view. It may be usefully remembered that no one can plead ignorance of the law to excuse its infraction.

Good Manners.

Do not despise good manners, as these form an important element on which success depends. They materially diminish the friction which attends passage through life. I have met instances in which bad manners seriously marred great abilities or moral worth. And yet it is easy to acquire good manners by a little study and by a little observation. You may remember with advantage that good manners are to life what oil is to machinery. I hope it will not be a consequence of your English education that you will superciliously neglect those cheap graces and unbidden amenities of your social life, which soften and sweeten your relations with the people immediately around you.

Respect others' feelings.

In life you come in contact with innumerable men, whose feelings are like your own. Be careful not to hurt their feelings needlessly. By all means express yourself truthfully, but, as far as possible, refrain from causing pain. Avoid words which imply passion or vituperation. We Natives are careful in this respect by habit and tradition, and education may be expected to intensify the good quality. Great and good men are popular in proportion they cultivate this habit of respecting others' feelings. Distinguished European examples are within your sight.

Differences of opinion.

Differences of opinion too often characterise and divide Native communities implying prevalence of different degrees of knowledge, differing capacities for judgment, diversity of interests, differing passions and prejudices, and multiplicity of standards of right and wrong.

Now, it must be obvious to you that the more opinions differ, the more must the community be divided, and the weaker must it consequently be. It is hoped that as education advances, differences will diminish, and increasing approaches will be made to a fair unanimity. Let every educated man try to do his best to verify his facts; to see that his facts are complete, that his reasoning is sound; in short, to ensure correct judgment. *Do not differ under the false idea that ready assent implies* intellectual servility, or under the equally false idea, that dissent implies intellectual independence. When a considerable number of thoughtful and experienced men agree upon an opinion, be slow to differ from the same. Rather agree than differ. Do not differ merely to have an opportunity to speak, or to display your debating power. For the advantage of unanimity, be disposed to sacrifice minor differences. The more carefully you form your opinions, the greater the deference you pay to men of judgment and experience, the less will be the chances of disagreement and discord. Remember that a community advances in proportion as it follows the guidance of its best members.

The courage of conviction.

If you have, after due inquiry and thought, reached a useful conviction, avow it without fear or favour. You will thus aid the progress and propagation of truth, so essential to public improvement. For example, if you are convinced that child-marriage is mischievous, say so without ambiguity or equivocation. If you believe Astrology to be a false science, avow it candidly. The same with respect to good and bad omens and other superstitions or errors. It is particularly desirable that you not only avow your convictions, but act upon them as far as possible.

Change of opinion.

Do not fear or hesitate to change your opinion if you have good reasons to change the same. We are all liable to form erroneous opinions. And as we advance in knowledge and experience, we discover error. To still hold to the former erroneous opinion would be pertinacity detrimental to the public weal. An undue love of consistency is often responsible for a great deal of obstruction to the progress of reform. The more educated men are, the more loyal are they to the sovereignty of reason, and the more readily do they cast off erroneous opinions and accept correct ones. Accordingly, some of the greatest men of the world have been known to change opinions, when truth and reason required them to do so.

Compromises.

A compromise, you know, is an amicable agreement between parties in controversy to settle their differences by mutual concessions. Controversies frequently arise,

compromises are therefore eminently useful. I would advise educated men to resort to compromises as often as fairly possible without sacrifice of principle. Do not lightly say "I hate compromises; I am an uncompromising fellow." In many cases there may be nothing wrong or derogatory in a compromise. It saves time, it saves money, it saves trouble and anxiety, and it saves temper. The greatest men have ended controversies by judicious compromises. Life is a long series of compromises. There can be no peace in private life without compromises. A government and a people cannot long get on peacefully without compromises. Governments settle mutual differences by compromises; otherwise, war would be very frequent. Compromises tend to unanimity of opinion, unity of action, and reconciliation of conflicting interests. A compromising spirit is all the more necessary in India where so many diverse races have to co-exist and to co-operate for the public good. Why, gentlemen, half a dozen Hindu, Muhammadan and Christian gentlemen cannot comfortably travel together in the same railway carriage without a great deal of compromising spirit!

Company and Conversation.

Make these instrumental to the increase of knowledge and virtue. Learn from your betters, instruct your inferiors, as far as opportunities offer. Candidly but carefully distribute praise and blame, so that social opinion may become a living beneficial force. Do not be too ambitious of shining in company and conversation, for, then, you do not enjoy yourself and have to think too much of yourself to learn or to instruct.

Means to ends.

You will be often called upon to accomplish given objects. Do not impetuously rush into action. First, get a clear conception of the object, what it is, and what it is not. Secondly, conceive the different alternative means to be taken. Carefully consider and select that which is most effective and most honourable. Conceive the several possible contingencies which may occur to disturb or defeat your endeavours. Think how their occurrence might be prevented. Think what should be done if any such contingency occur in spite of preventive precautions. Nothing, gentlemen, should take you by surprise. Nothing should find you unprepared. Act on the programme thus settled. Such a habit will maximise success and minimise failure.

Ancient Wisdom.

Avoid the mischievous error of supposing that our ancient forefathers were infinitely wiser than men of the present times. It cannot be true. Every year of an individual's life he acquires additional know-

ledge. Knowledge thus goes on accumulating from year to year. Similarly, every generation adds to the knowledge of the previous generation. Under such a process, the accumulation of knowledge in a century is something very large. To assert therefore that men possessed more knowledge scores of centuries ago than at the present day is manifestly absurd. Even assuming intellectual equality between the ancients and moderns, men of modern times have had enormous advantages over those of ancient times for the acquisition of knowledge. Our field of observation, our facilities for observation, our instruments of observation, our highly elaborated methods of calculation, our means of publishing the results of observation, of getting the results scrutinised, questioned, compared, discussed, and variously verified are infinitely greater than those of remote generations. The explorations of the ancients were fragmentary and superficial. The whole world is now one field of observation. We can cross continents by railways, we can traverse oceans by steamers. We dive to the bottom of the sea, we pierce to the bowels of the earth. We rise to far off ethereal solitudes where new worlds seem to be in process of creation or consolidation. Our visual powers are *infinitely multiplied* by *such instruments* as the microscope and the telescope. Our power of measuring space has been enlarged by a variety of the nicest instruments. So also our power of measuring time. We have a marvellous postal system which spreads information through a thousand channels. We employ lightning itself as messenger of news. We have a wonderful system of printing books, journals and periodicals, by which the thoughts of the whole human race are exchanged with ease and rapidity. The observers are innumerable, and include the most gifted intellects animated by the highest love of truth, by the highest enthusiasm and the keenest emulation. In short, an enormous intellectual committee of the whole civilised world is ceaselessly sitting from generation to generation, and is ceaselessly working for the collection and augmentation of human knowledge. Calmly and carefully reflect, and you, gentlemen, are certain to agree with me. Hesitate not, therefore, to prefer modern knowledge to ancient knowledge. A blind belief in the omniscience of our forefathers is mischievous, because it perpetuates errors and tends to stagnation.

Preserve what is good in the old and adopt what is good in the new.

India is the scene of the confluence of two mighty civilisations. You will find a great deal that is old and also a great deal that is new. You are not to accept either indiscriminately or exclusively. Exercise your judgment in choosing. In regard to scientific

knowledge, the modern must be given preference. In regard to virtues, many old ones which have been our inheritance for ages are excellent, and ought to be retained, such as gentleness, good-will, self-restraint, fidelity and gratitude to benefactors, politeness, patience, charity, general benevolence, respect and submission to constituted authority, love of peace and order,—happily a long list, of which we may well be proud. At the same time, some modern virtues may also be adopted, such as courage, candour, independence, perseverance, punctuality, public spirit, &c. Similarly, a proportion of our manners, customs and habits deserve to be cherished, for instance, the simplicity of our lives, our sobriety, our domestic affections, our cheerful support of needy or helpless relatives or dependants. Had time permitted, I should have referred to some of our fine arts, and to a great deal in the domain of æsthetics, which deserves respect, reverence, and admiration.

Religion.

The subject of religion is difficult and delicate ground, and must be but sparingly remarked upon. It would, however, be an error to omit it altogether from our consideration. Each must, of course, be guided by his own convictions. In this department exact knowledge is not attainable so as to find universal acceptance. Hence a generous toleration and brotherly feeling to all are great duties. Religion being viewed as subservient to morality, some religion is better than none. Where certainty is difficult but error is easy, I would admit light from all quarters,—light from the creation generally; light from human reason, from human instinct, and from human conscience, enlightened by knowledge; light from the opinions and beliefs of the best men of all climes and ages; light from the requirements of human society; light from considerations of what may be probable or safe and solacing.

Patriot and Politician.

Many educated persons wish to be either or both. The wish is natural, strong and almost intuitive. And I venture to say that it is useful and honourable. None need regret it; all may rejoice at it. If educated men are not to be patriots and politicians, who else can be? The preservation of all the good which India at present happily enjoys, and its future advancement depend upon her patriots and politicians. This is the class which, of all the vast and varied population of India, is most capable of understanding, appreciating and using the magnificent opportunity which England affords us of learning all that ought to be learnt by progressive communities. England has spread before us the vast stores of knowledge accumulated during many centuries of

hard and honest investigation. Let us diligently appropriate these stores. To shut our eyes to them would be worse than intellectual folly; it would be an intellectual sin. Useful knowledge of all kinds must be acquired and assimilated; and political knowledge certainly is not the least important part of it.

Past Political condition.

It is sometimes asserted in a reckless spirit that the old political condition of India was better than the present. I trust you will not accept such an assertion. Ancient ideals of Government have come down to us in prose and poetry. If the best of those ideals were restored to us in all its integrity, India would loudly protest against it. Coming to more recent times, I do not think India would tolerate any Government as it was in Pre-British times. The truth must be frankly and gratefully admitted that the British Government of India is incomparably the best Government we have ever had. It is the strongest and the most righteous and the best suited to India's diverse populations and diverse interests. It is the most capable of self-maintenance, of self-renovation and self-adjustment, in reference to the progressive advancement of the subject-races.

Do not expect the impossible.

But it would be contrary to human nature itself to expect that the British nation should undertake the heavy duty and responsibility of governing and defending India without any advantage whatever to itself. That some advantage should accrue to the British nation by way of compensation is only natural and legitimate. Try to set due limits to that advantage, but it would be irrational to abolish it altogether. It would be impossible to deny all advantage to England for governing India. But were it possible, it would be undesirable in a high degree. Why so? Because if England got no advantage by governing India, England would say of India what Prince Bismark said of Bulgaria, namely, "I do not care what becomes of it, or who rules it."

India cannot be independent.

Everyone who is not a visionary, and who has paid any attention to the condition of the world as it is, must feel convinced that India cannot, for a long time to come, be a self-governed and independent country. Her only chance of life, re-invigoration, progress and prosperity, lies in her being under the wings of some strong, just, and generous power. And what power better than England? Without powerful patronage and protection, India, weak and fascinating, would be exposed to the lawless violence of any Imperial Dacoit! Educated men should ponder over these truths deeply and well.

Associations.

As associated efforts are more productive of good than isolated or individual ones, educated men have properly established various societies or combinations all over the Presidency. This is a prominent and praiseworthy feature of the times. As an important consequence a new and unprecedented interest has been awakened in public affairs, which are now better known and more extensively discussed and judged tending to the formation of a sound public opinion which is so potent and salutary a force in the modern world. These associations may do useful work in various directions. As regards the great body of the people, they may disseminate useful general information; they may promote political education; they may correct or dispel errors and delusions; they may promote various reforms; they may make known local wants and wishes; they may afford advice and guidance. As regards the Government, they may make themselves still more useful; they may vigilantly watch the action of Government at all times and in all places, in view to wholesome criticism. The ideal of the Indian Government is happily very high. But to keep it on a level with its own ideal, vigilant criticism is very necessary. High ideals have a natural tendency to decline. The Indian Government is very liable to errors or lapses. It does not sufficiently understand the religions, habits and feelings of the subject-population. It is apt to become high-handed owing to its vast superiority over the subject-peoples. The people are extremely divided and weak. The Home Government is far away. There is temptation to prefer English to Indian interests. The European officers of Government are birds of passage without permanent interest or sympathy in India. There is temptation to overlook their faults and shortcomings few as they may be. There is temptation to favour the stronger races of India at the expense of the weaker ones. There is temptation to treat foreign settlers in some respects with excessive indulgence. There is temptation to prefer foreigners to natives for public employments. Such are some of the reasons which call for and justify watchfulness and criticism. One of the noblest characteristics of the British Government is that it permits, tolerates, and even welcomes such criticism. Such criticism sometimes actually strengthens the Indian Government in the performance of its difficult and sacred duties. Special care should be taken that the facts criticised are correct, and are not exaggerated, and that the criticism itself is just and moderate:

> Let three *F's* characterise the criticism,
> It should be Free, Fair, and Fearless.

But associations should support Government as well as criticise it as occasions arise. There must naturally be more occasions to support than to criticise. Government has a right to expect from educated men the most sincere and sympathetic support as well as free and fearless criticism. Peace and order being vitally essential to civilised existence, progress, and prosperity, nothing should be done by word or deed which may have any tendency to disturb public peace or order. Nothing should be done which may have a tendency, present or future, to weaken those invaluable habits of obedience to the law which the vast community of India has happily inherited. If the uneducated masses misunderstand Government in any particular, the associations should be prompt and eager to set them right. The associations should recognise it as an imperative duty to vindicate the ways of an honest Government to the millions of its subjects. If these are aggrieved in any respect, the associations will act as their faithful interpreters or advocates. The associations should avoid causing any embarrassment to Government by inopportune, impractical or difficult proposals. They should avoid the reality and even the appearance of a mistrustful or militant spirit. They should afford the ruling power every reason to regard them as co-efficient agencies alike in trouble and tranquillity. Besides such duties, the associations have to deal with large questions of the day.

Simultaneous Examinations in India for the Civil Service.

For instance, I think the people of India must press for examinations being held in India for appointments to the Civil Service. In every respect it is a matter of justice and good policy. To insist upon the youth of India proceeding to England and staying there and passing would, in effect, be to place a number of barriers in their way to prevent or greatly check their entrance into the Covenanted service. Just see what the barriers are. They are, the great expense involved which many cannot afford; great inconvenience; withdrawal from friends, guardians and natural well-wishers; risk of youth going astray; risk as to health; great loss of time; difficulty of competing with Englishmen in their own language and on their own ground; risk of eventual failure; loss of touch with his own country and people; probable impairment of social status; a certain amount of denationalisation. These barriers would be insuperable to most classes and particularly to the Bramin community, which has, from time immemorial and through successive dominations, maintained intellectual and moral ascendancy and social influence in India. The difficulties would be felt also by a considerable

proportion of the landed and moneyed aristocracy. As regards the best families, the plan would amount to a sentence of exclusion. Judging from my own feelings in the matter, I should say that the discontent would be great, though, in the old Indian fashion, it would be a good deal disguised. Gentlemen, for my part, I have run my course, and have reached the serene air of private life, but I cannot be unconcerned about my posterity! Just imagine what the people would have felt if the Muhammadan rulers, even in the plenitude of their despotic strength and prosperity, had declared that no Hindu would be eligible to high office without going to Mecca and staying there several years!

High Collegiate Education.

To pass to another topic of the day. The people of India are deeply interested in seeing that high collegiate education is not made to suffer under a narrow spirit of financial economy. It cannot be too strongly urged that the intellectual emancipation of India depends upon the maintenance of such education. The native intellect shows a capacity for indefinite development. Noble England cannot have a more docile pupil than India. The associations, however, know how to deal with this matter. Again, we are right to press for some system by which information and explanation may be elicited from Government as occasions may require. It is an elementary requisite of responsibility. We are also right in asking for a larger number of Native members in the several Legislative Councils of India. And these members should represent some bodies other than themselves. They may represent property and intelligence as determined by a rough test. But I hope that the activities of the associations will not be confined to political matters.

Social Reform.

Nail your flag to the massive principle, "Increase happiness and reduce misery." You cannot carry that flag into a more promising region than that of social reform. With equal labour you can do far more good in this than in the political field. Gentlemen, there is work here beyond the dreams of Howard and Wilberforce. Some social reforms are difficult, but others are easy.

This is not the place to enumerate them even by way of examples. I am prepared to speak to anybody who may be earnest in the matter. Earnest you ought all to be. Effect at least the easier reforms without delay. Postponing them from generation to generation is unworthy of educated men who wish to be increasingly self-governing. Let me remind you, gentlemen, in this connection that Indian society suffers far more from

self-remediable miseries than any other society. Let every one of the associations with which the Presidency teems, distinctly ask itself at the end of every passing year the question, "What have we done to remove or mitigate any of those miseries."

Conclusion.

Gentlemen, it is now time to bring these desultory remarks to a close. I bid you farewell, in the confident hope that you will be a blessing to your country and an honour to your University.

THIRTY-FIRST CONVOCATION.

(By Lieut.-Colonel W. Hughes Hallet.)

Graduates of the Year,—In accordance with the laws of the University an address is now to be delivered to you by one of the Senate, and I have been chosen for this honourable office. It is impossible to put aside the feeling that there are here present many far worthier than myself, far better able to perform this important task—but a glance at the list of those who have year after year spoken to your predecessors suggests a reason for my selection. That list comprises Governours, Administrators, Clergymen, Doctors, Educationalists, Lawyers; it is full of names familiar in our mouths as household words; it begins in 1857 with the then Director of Public Instruction, and it ends last year with the veteran Statesman who after a long and distinguished career is now spending the twilight of life in your midst. But with the exception of one who at the time in civil employment connected with education spoke in virtue of that employment, it contains no military officer. It may well be then that the reason for my standing before you to-day is a wish that the Army should in turn be represented. The honour is none the less, is indeed by much the greater.

Not *what* you have learnt, but *how* you have learnt it.

First, on behalf of the University to congratulate you on your success—which I do most heartily. You have toiled and have found the reward. The long course of academic work will now be followed by the work of life. One education you have done with; the other and more important you have yet to begin. Success in this new path will much depend upon the nature of your previous training, for it is not what you have learnt but how you have learnt it that must now stand you in stead. You may practice for a quarter of a century in the Law Courts, you may sit decade after decade in a Revenue office, without finding an opportunity of edging in the date of the battle of Marathon or the formula

f the binomial theorem, but the habits you have acquired at chool or college will for good or evil be of hourly importance. A scientific course is specially useful in this connection. No raining is so good. Science not only gives a never-ceasing nterest to the humblest life, making all Nature an open book more beautiful than is to be found in libraries, but it inculcates nabits of observation, method and accuracy which are simply nvaluable.

Counsel to unsuccessful candidates.

And, in parenthesis, to you others who have not succeeded let a word of counsel be said. Do not make idle excuses. Do not go about saying that you ought to have passed, that you answered all the questions right, and that the examiner must have made some mistake in the marks. Ask your teachers, ever ready to help, for a plain unvarnished opinion as to the cause of failure, as to whether it is permanent or removable. Do not shirk the truth. It may be you are not up to the peculiar mental standard—then best retire gracefully from the contest and go about other business. There is no disgrace in wanting this modern knack of packing away thousands of facts in memory's pigeon holes and producing them neatly tied up in bundles at 10 A.M. on a certain day. Many great minds would have broken down under this test. The milestones of history have mostly been put up by men who would have cut a poor figure in the examination room. If, on the other hand, the evil is pronounced curable, try hard to cure it. Failure is often owing less to want of knowledge than to carelessness. Instead of first studying the question to see exactly what is wanted, then thinking out the answer, then putting your ideas roughly on paper, and lastly writing out clearly and concisely the information asked for and nothing else—a very large number of you glance hurriedly at the question without taking any pains to ascertain its drift, and then scribble pages on pages more or less connected with the subject to which it refers, but in no real sense answering it. Six pages of well expressed and pertinent matter do more towards success than a hundred pages of undigested rigmarole. And not only is your knowledge thus clumsily marshalled, but it is villainously set down. Only a small proportion of answer papers are decently written: a very large portion are disgracefully written. Now bad writing is more often due to affectation or laziness than to inability, and few of us who sin in this respect but can, with a little trouble, write at least legibly. You would take this trouble in drawing up an application for employment, then why not take it at examination? Bad writing can how-

ever be forgiven, slovenliness and dirt are more serious offences. Lines running at all kinds of angles with the horizontal, blots, smudges, and smears in profusion, erasures and alterations countless; these are characteristics of at least half your papers, and they might all be avoided with care and thought. This is an intolerable fault—reform it altogether.

In the terms of the by-law providing for this address, it is my duty to exhort you to conduct yourselves suitably unto the position to which, by the degrees conferred upon you, you have attained. The closer these lines are followed, the better. They seem to preclude anything in the shape of a disquisition on education, and indeed elaborate argument would in present circumstances be quite out of place. A tropical afternoon, this vast hall the acoustic difficulties of which are almost insurmountable, in which modulation of the voice is impossible, and in which the slightest movement or noise prevents your neighbours from hearing the speaker, the sea-breeze blowing strong through open casements, and the league long roller murmuring sullen a few yards to windward, these are conditions that demand plain words plainly spoken. I shall therefore merely give you from the vantage ground of age and experience some practical advice as to the conduct of your lives—advice much needed in these days, not only because various forces are at work to unsettle your minds and to fill them with false ideas, but also because you have as a class been lately placed in a difficult position, one that craves wary walking. You have book learning, your presence here to-day proves it: perseverance you have, your presence here to-day proves it: but you have also faults, and it is only fair to say that they are partly due to the treatment you have received these many years past. Ever since the higher education began in this Presidency, (and probably the remark applies equally to other parts of India), you have out of mistaken kindness been allowed your own way to an injudicious extent, notably in such matters as absence from school, promotion to forms for which you are not yet ripe, leaving one master for another out of petty whim, and it has been the fashion in certain quarters to ignore, and deprecate criticism on, your shortcomings. The natural result is that faults which might have been and should have been nipped in the bud have developed and flourished: and now of a sudden hard things are said of you, and these faults are pointed at and commented upon with a shaking of the head as though they were a new growth, as though their existence had

Some practical advice from the vantage ground of age and experience.

not all along been perfectly well known. Had the educated youth of India been from the first subjected to the kindly but firm discipline under which English boys in England are brought up, not omitting a moderate use of that invaluable botanical aid to education the common birch, there would have been no occasion for this outcry. These faults are not however serious, they are much less than might have been expected in the circumstances, and if you but have the sense to listen to the truth, to accept honest advice, and to turn a deaf ear to pernicious flattery, they will soon be things of the past.

That invaluable botanical aid to Education.

Now the subject of first interest to young men about to start in life is naturally the choice of a career, but on this we will not linger. The general arguments respecting the different professions are too familiar to need repetition, and it must lie with each one of you who has not already made up his mind to consider how far those general arguments are modified by the particular circumstances of his own case. All sources of information are open to you—friends and relatives are at hand to consult—think the matter well over—and then decide. The counsel of a stranger can be of little use. But without running the risk of recommending this or that profession which might, for reasons only known to yourselves, be unsuitable, there is one point which I would urge. Do not choose a calling solely on pecuniary grounds. This is a very common but a very fatal mistake. The great majority of people judge of a profession entirely by the income it affords. Of course the money element is not to be ignored, especially by a man without private means, give it the first place in the calculation if you like, but do not lose sight of other factors. Think also whether the profession suits you. Money is not the only object in life, there is also happiness; and how can a man be happy if his days are spent in an uncongenial occupation? For instance, picture the life of a doctor who has a distaste for his work—few dooms can be more terrible. I say not this to dissuade you from the medical profession, to my mind the noblest of the professions, but as a warning: precisely because it is noble it should not be entered lightly. This is of course an extreme case, but the truth holds good always. A man is fond of the open air and out-door exercise—what salary can compensate him for thirty years of office drudgery in a close room? Again, think whether your work will, in addition to giving you a livelihood, do good to others. This may seem too quixotic a consideration for every-

Do not choose a calling solely on pecuniary grounds.

day life, but it is not. An entirely selfish existence can rarely be happy. Now all kinds of work are capable of doing good to others, directly or indirectly, but those which act directly will give you the greatest satisfaction.

Now let it be supposed that you have made your choice among the professions—on two of them I would briefly remark, because they are exposed to peculiar temptations by the fierce competition of the times.

Excitements and temptations of the profession of Law.

Graduates in law, your ancient and honourable profession stands second to none in the demands that it makes upon intellect and perseverance and in the dignities and rewards that it offers to the successful. Your daily work will be of the widest interest, the studies connected with that work of endless variety. You will become familiar with master minds of many ages and of many countries. Words spoken 2000 years back in the Forum of Rome and words spoken last month amid the busy hum of London traffic will alike claim your attention. The study will doubtless fascinate you as it has fascinated others. Many men have found it so engrossing that it has become the one subject of their lives whether in the Court House or at home—they have thought and spoken nothing but law, they have taken law as their familiar communing with it day and night, they have parted with it only at their latest breath. You will soon find yourselves brought face to face with that curious ethical problem which has staggered the best and the wisest, and which every lawyer must solve for himself. How far is an advocate justified in pleading, or bound to plead, a cause which he believes or knows to be wrong? You will find plenty of contradiction in the authorities, from Cicero to Erskine, from Quintilian to Brougham. The line has to be drawn, and each must draw it for himself according to his own lights and his own conscience: it is a matter to be decided by personal conviction rather than by argument. When engaged in the actual conduct of a case you are not likely to forget the duty owing to a client, but do not forget that there is a duty owing to witnesses also. Remember that the attendance of a witness in a Court of Law is often against his own inclination, often takes him away from important private business, and not seldom puts him to serious money loss. Remember that he is called upon by Justice to assist Justice, and that he is for the time being an unpaid servant of the public. Remember that he is presumably as honest as yourself, and that till this presumption is

A curious ethical problem for every lawyer.

Duty to witnesses.

negatived by apparent prevarication or falsehood you have no right to treat him as a rogue because his evidence happens to be against your side. By all means test to the utmost his accuracy of observation and his memory, and if reasonable occasion arise test also his veracity and shake his credit—this you must do in the interests of your client—but do not unnecessarily injure or insult him. He comes into Court for the purpose of speaking to the matter in dispute, and not for the purpose of having the secrets of his life laid bare to the common gaze. Above all, when addressing the Court on the evidence do not draw unwarrantable inferences from his words, and then vilify him for what he has neither said nor suggested. In a word, follow faithfully the principles laid down in our admirable Indian Law of Evidence. A violation of these principles may buy a cheap notoriety in the least desirable quarters—but in the minds of all whose opinion is worth having it grievously besmirches that professional purity which you have to-day promised to maintain, and it seriously interferes with the ends of Justice by making the very name of cross-examination a terror, by making honest folk afraid to enter the witness box.

The yearly increasing force of Journalism.

Many of you will doubtless enlist in the ranks of journalism, a yearly increasing force—you will find the life arduous and exacting. It is a service which makes no allowance for private convenience. You are the master, but at the same time the slave, of the public. You must be ready at any moment to give an *ex cathedra* opinion on any subject, familiar or unfamiliar. Nothing is too great for your attention, nothing too small. You are the Nasmyth hammer of literature. You must work in season and out of season. Are you sick?—rise from bed and dash off a leading article on the latest political telegram. Are you in domestic trouble?—put grief on one side while you review in appropriate style the new book of comic stories. But to compensate for this life of endless work and worry you will have power—godlike power. The influence of a newspaper in England is enormous, incalculable, and even in India where there is sometimes an affectation of poohpoohing the Press it is very great. Question it who will, the Press is a great power for good—it is also unfortunately a great power for evil. It can expose and insist upon the remedy of wrong—it can also do wrong. Reflect on this fact—that your first essential is to interest the public. No amount of industry or cleverness can avail without this. You must interest. Now reflect on this other fact—that nothing interests the majority of people so much as adverse criticism,

The Nasmyth hammer of literature.

You will have power, godlike power.

especially if they are acquainted with the subject of it. A scathing account of a man or of a measure is read with the greatest eagerness, a favourable account is passed over with indifference. A sad confession for poor humanity, but so it is. And lastly reflect on this third fact—that nothing is so easy as to find fault. Combine these facts, and it is evident that the journalist is under constant temptation to write sarcasm and abuse, especially the journalist whose lines are cast in a small society. Yet to its great credit be it spoken the better part of the Press steadily resists this temptation. Do you resist it also. Consider this matter seriously for it is of the gravest moment. The line which costs you nothing to write may cost the victim much to read. Do not unlace a reputation in mere wantonness. It is no doubt excellent to have a giant's strength, but remember that it is tyrannous to use it like a giant. By no means refrain from lashing when the lash is deserved, but make sure that it is deserved. Be at the greatest pains to understand the actions and motives of the man you attack. And on this point let me refer you to a wise writer. Dr. Holmes happily says that when two persons are talking it is only natural there should be misunderstandings among the six; and in explanation he points out that when Thomas and John are together there is first Thomas as he really is, then Thomas as he exists in his own imagination, and lastly Thomas as John thinks him to be, all three very different persons—and that similarly there are three Johns, making a total of six. So when you, Journalist John, propose to scarify Thomas, remember that there are three of him and be quite sure you get hold of the right one; and if Thomas is an official remember also that there are behind him, unseen by you, other officials Peter and Paul pulling him different ways and that he is not a free agent.

The line which costs you nothing to write may cost the victim much to read.

And now to all of you, whatever your profession, a few words of homely counsel. Be independent. The plan of reaching the top of a hill by hanging on to the coat tails of a stronger brother is no doubt often successful, but it is never dignified. More satisfactory to climb to a lower level by your own unaided exertions. Go your own way in life. Respect yourself, and that you may do so respect others. Be ever courteous to inferiors and deferential to superiors. Be cheerfully submissive to those set over you in your work. One of the worst signs of the present age is impatience of constituted authority. A large class of ill-conditioned persons take for their motto—Whatever is,

A few words of homely counsel to all.

Be independent.

One of the worst signs of the present age.

is wrong. Be not you of them. Believe me there is nothing noble, there is certainly nothing sensible, in giving grudging obedience where unhesitating obedience is due. And how can you in turn expect to be obeyed when you have set a contrary example yourself? Be assured that those below you will closely watch your actions, and will when the time comes better your instruction. There is an old and very true saying, that he who has never learned to obey will never learn to command. But beyond your immediate superiors, be deferential to your social superiors also whoever they may be. This is a point on which there has been bad teaching. The times seethe with theories to the effect that all are equal and that therefore deference from one man to another is misplaced. This sorry nonsense is not new, it has been aired at many stages of the world's progress, it is unworthy of serious refutation, and you will have read history to little purpose if you do not see its hopeless impracticability; but still a word of warning may be useful. Face the world as it is, not as dreamers of bad dreams would make it. The man who is above us may owe his position to accident, to merit, to age, to interest, to wealth, nay even to demerit, it matters not. He is above us, and it is our duty to recognize him accordingly with the customary signs of deference. To do so costs nothing. To say "Sir" to a superior involves no loss of dignity or self-respect, but on the other hand to adopt a familiar tone and affect an equality which does not exist is a contemptible practice and shows a most pitiful ambition in the fool that uses it. No, in this sense men are not and cannot be all on one level, the whole scheme of the Universe repudiates the idea, and even the preachers of the doctrine do not usually carry it about in every-day life; let an inferior apply it practically to themselves and he will soon find that the latter end of their commonwealth forgets the beginning. But there is another sense in which men may be equal. If you do your work in life honestly and diligently, owing no man anything, then you may in a very high sense be the equal of every one, King or Kaiser. Equally with superior and inferior cultivate a pleasant manner, which is by no means the same thing as a servile manner. A young man may wrap himself in no better cloak for life's journey. And be modest. In an age of charlatanism and self-advertisement this may seem a suicidal policy: but you have in this town, among your own countrymen, a living proof that the greatest abilities and the greatest industry may go hand in hand with extreme modesty, and may yet win not only the highest personal esteem, but also the highest official rewards.

The sense in which men may be equal.

Be manly. Book-learning alone never yet made a nation and never will. Be manly. Thanks to the untiring efforts of certain gentlemen to whom the youth of Southern India can never be sufficiently grateful, at the head of whom is now His Excellency the Governor, you have ample opportunity for athletics and gymnastics, and for all games from cricket down to epicene lawn tennis, opportunity of which many take advantage. The reproach cast in the teeth of your brother of the Ganges would be idle in your case. But even though you should cultivate the body till it reaches the perfection aimed at in Greece that would not be enough. There would then be the machine and the brain to direct the machine, but the motive power would still be wanting. You must have the manly spirit. Look for noble examples, and follow in their footsteps; they may be found in the living world, in history, in art. Both by precept and practice discourage petty squabbling and quarrelling. Discourage appeals to the Police Court on every trifling occasion. Possibly the very excellence of the Penal Code does harm in this direction. Its provisions are so elastic and so easy of application that they must often present irresistible temptation to an aggrieved person. This was put very nicely by a candidate at a law examination some years back. I had asked what safeguard there is against the excessive litigation that would arise if the provisions of the Code were literally enforced, and the young man replied "there is no safeguard so long as one lives in society, the only way is to retire from the world and become a hermit." So melancholy a solution of the difficulty suggests much unhappy experience.

Be manly.

Be brave. You come of a land that has bred brave men. The fables of antiquity tell of no nobler exploits than those performed by the Madras Army. Not alone Amboor, Arcot, Assaye, and such familiar instances; but numberless deeds of heroism, endurance, self-denial, done by knots of men all over the Presidency, deeds so common in their day as to pass almost unnoticed, and which now live only in obscure chronicles forgotten by all but the curious. These things should however find a place in your memories, for it is the Madras Army which has made your presence here to-day possible.

Be brave.

Be thorough. Whatever you are doing, do it with all your might. Strive to earn the character of always trying your best, and thus beget a confidence which no amount of mere cleverness can ever hope to win. Then if you fail, as all must fail sometimes, there will be no disgrace. Now

Be thorough.

o do thoroughly everything which you undertake it is plain hat you must not undertake too much, and here comes opposng counsel. There is a maxim often quoted with approbation and held up for general guidance, "Know something of everyhing and everything of something," but I venture to think it a most dangerous piece of advice, especially to young men, even allowing that it is not meant to be taken literally. It has a fine antithetical ring, and is just the sort of phrase to catch the ear, but it will not bear scrutiny. No man, however gifted, can in these days know something of everything, and the attempt to do so will certainly result in knowing nothing of anything. The prodigy thrives in fiction no doubt. The muscular hero, who carelessly crumples up the fire irons with the finger and thumb of his left hand, is matched by the intellectual hero, who is ready at any moment to correct a bishop in a quotation from the less known patriotic writings or to give the details of the population of Turkestan according to the latest census. But he does not exist in fact. Then Bacon is held up as an example. Well it is not wise for a youth to start in life with the notion of rivalling Bacon. Ambition is a good spur, but like other spurs the inexperienced will find it safer when of moderate length. And after all what does Bacon's case prove? He was perhaps the most marvellous genius that ever lived. Perhaps no other man has mastered so large a share of the learning of his own age. But the times have marched. Discoveries, inventions, the accumulated labours of students, have immensely enlarged the field of learning. The area of possible human knowledge, the area of knowledge which it is open to one man to acquire, increases year by year—and it increases not in arithmetical progression, but in geometrical. He who could take all knowledge to be his province at the end of the 16th century would find that province occupy but a small corner of the map at the end of the 19th. If I persist in driving this nail home it is to save you from a very fatal error. Try a simple test. Take three subjects at haphazard from different branches of study—say, Hydraulics, Spanish Literature, the Botany of South America—and ask the best educated man of your acquaintance, not actually engaged in teaching these subjects, to pass an elementary examination in them. Yet here are only three, and all tolerably familiar. Instead of three take three hundred—double three hundred and then treble that—where will the man be who tries to know something of all? That way madness lies.

To criticize is ever easier than to create, and while it is one thing to warn you against undertaking more than a reasonable

amount it is quite another to lay down what the amount should be. But in any case, before all else devote yourself zealously to your profession. This is not a superfluous caution, for strange though it may seem there are men who spend much time and truble over other matters and yet leave the real work of their lives to take care of itself. Master your profession; be not a niggard of your labour. Go back to its beginnings, trace its development, see how its present form and features were arrived at. For example, if you are a lawyer spend days and nights over such books as Sir Henry Maine's Ancient Law and Village Communities. Then note how it works and the varying aspects it presents in other countries, and so escape contracting narrow views. By comparing the different existing legal systems, for instance, you would probably come to the conclusion that our own, especially as modified in India, is the best, but you would avoid the mistake of supposing it to be perfect. Then you will soon see that in order to know your own profession you must know something of many others also. You will find that it is like a tree in the midst of a dense forest, with other trees close around; that as you ascend and get further from the root the branches spread more and more, crossing and interlacing with the branches of the neighbouring trees, till it becomes necessary to learn the principle on which these other branches grow in order to rightly understand the directions of your own. To take the former example, a lawyer must be more or less acquainted with mercantile usage, the recognized methods of book-keeping, the agricultural system of the country, the general principles of anatomy, the nature of wounds, the actions of poisons, and a score of other matters, for otherwise he cannot grasp the bearings of a case and cannot appreciate or check the evidence of witnesses. A study of your profession on these broad and liberal lines will not leave many hours for other labour, but you must make it leave some. The next and only other *necessary* work is to keep yourselves fairly conversant with the questions of the day, to do which needs much discrimination in the choice of newspapers, magazines, and reviews, since a busy man has only time to read a small fraction of the vast amount written. Now let us suppose that after this there are still two or three hours remaining each day for what may be called optional work. How to employ these spare hours each must decide for himself, and on your decision will to a great extent depend the kind of man you become. One may take up general or special literature, another may turn to science, and so forth. And here it is worth consideration whether a short space each week might not be

Master your profession.

spared for one of the Arts. Personally, I believe that a life from which the love and practice of Art are wholly absent can never be other than an incomplete life. It may be music, singing, drawing in some one of its numerous branches, carving, modelling, or any of what are called the minor Arts; if the necessary conditions are obtainable, which in India is exceedingly rare, it may be acting; so long as it is a humble following of Art for the sake of Art and not merely a ministration to vanity the result must be good. Art takes one above the pettiness of the world as nothing else can.

Ulysses' warning.

But however these extra hours are spent, remember still that the profession comes before all. Bear in mind the warning of Ulysses:

> "Perseverance, dear my lord,
> Keeps honour bright: to have done is to hang
> Quite out of fashion, like a rusty mail
> In monumental mockery. Take the instant way,
> For honour travels in a strait so narrow
> Where one but goes abreast; keep them the path,
> For emulation hath a thousand sons
> That one by one pursue: if you give way,
> Or hedge aside from the direct forthright,
> Like to an entered tide they all rush by
> And leave you hindmost;
> then what they do in present,
> Though less than yours in past must o'ertop yours."

Heed well the warning. Whether you slacken speed from idleness or inability, or whether you merely diverge from the straight course in search of other attractions, the effect is the same. Others pass you. Therefore first do your work in life thoroughly, and then devote the leisure hours to other occupations or amusements but carrying them out thoroughly also. Do not attempt too much. If you do the professional career will be neglected and, no matter how superior your abililities, disappointment and failure will be your ultimate portion. Starting in the race of life with brilliant prospects you easily keep level with and even outstrip competitors, but the beautiful flowers by the wayside are alluring and you pause to gather them. What matters it? You can easily overtake the others. With an effort you do so. But again the temptation to stray, and this time further afield, and now to recover the lost ground is a harder task. And so each wandering from the path makes wider the gap between yourself and your sometime inferiors, and your efforts to reach them become more and more hopeless. Then in a flash your eyes are opened and the truth is seen—in attempting too much you have lost everything. Then comes dull despair.

Do not attempt too much.

Then in the evening of days, sinking back wearied and exhausted with a life struggle after the impossible, echoing those melancholy words "too late, too late," you find when it is indeed too late that in striving to grasp universal knowledge you have been striving to grasp that which is intangible, that life, health, talents, opportunities, have been wasted in the pursuit of a chimera.

To this rough and necessarily very imperfect sketch of the leading principles which should regulate your conduct as individuals something must be added on your relation to the University. You have here in the full light of day, in the presence of the Senate and of several hundred spectators, undertaken a solemn obligation. Not only have you promised to be good citizens, promoting the cause of morality and upholding social order and the well-being of your fellowmen; you have also promised to conduct yourselves in daily life as becomes members of the University and to promote the cause of learning. This pledge must not be lightly broken. Wherever you may be and whatever your occupation you must endeavour to help others in the quest after knowledge. In a huge city like this individual effort may not do much, you can but join with the throng, each doing his share; but in the smaller towns and villages a single example is of distinct value. Let that example be worthy of the University. Here is a glorious duty, glorious but still a duty. You have to hand the lamp of learning down the generations. Through all historic ages that lamp has burned, through all ages to come it will continue to burn, till this race shall be no more. Let the thoughts rest where they will on the memories of the past, there that flame is to be seen and ever moving onward. Back in the earliest recorded times, the sage of Egypt, of Chaldea, of India, takes his pupils to tower top and teaches them that fanciful lore of the heavens which has now given place to a truer science—from then onward to where in the groves of the academy the disciples walk with the master probing the dim depths of philosophy, by their side the blue Egean with smiles innumerable reflecting a cloudless heaven, and overhead the calm-browed goddess looking grave approval enshrined on her own Acropolis—onward again to the schools of Alexandria where the father of geometry thinks out the eternal problems, and Hipparchus and Eratosthenes, grand in the audacity of their conceptions, grand even in their errours, struggle to compass the universe—onward to where under spreading oak and in stonehewn cloister a pale-faced priesthood treasures with loving care the priceless heirlooms of a dead age, the key to which it must never hope to

A glorious duty defined in glorious language.

possess—onward to the domes and arches of Cordova where the sons of Arabia garner up the grain that the natives of Europe, purblind, would trample in the mire—onward to Tudor England where men breathe once more, raising their heads above the dark waters of repression and of ignorance that have stagnated heavy, thick, through so many weary centuries, and there is born into the world a new life, a new literature, a new humanity —aye and onward to our own time, when Science yielding at last to the importunity of man lets slowly fall the veil and discloses those charms so long and so jealously guarded—yes ever onward, sometimes over smooth and fruitful plain where the way is easy, and sometimes over scarpéd rock and through tangled briar where advance seems almost impossible, but ever onward, now with bright blaze illumining the firmament and anon with flicker feeble to the very verge of extinction, but still onward and ever onward that sacred lamp of learning is borne aloft by an eager band of votaries, a band of votaries who absorbed in their own passion pay no heed to the world about them, and for whom indeed surrounding events, thrones that totter, dynasties that dissolve, and republics that crumble away have no further interest than this, that they add yet another page to the studies of the future. Of that band you are now members.

Let reform in social customs come from within rather than from without.

Much has of late been written and spoken about certain of your social customs, and it has been urged that the higher education cannot be said to have borne fruit so long as they exist. To my thinking however reform must in such matters come from within rather than from without; you must turn for guidance to the enlightened among your own countrymen. But still there is one point on which I feel too strongly to remain altogether silent. How long do you intend your womankind to remain in ignorance? How long is to be before the education given you on such favourable terms filters through to them? Some little improvement has been effected during the last few years, but till female education ceases to be the exception and becomes the rule the reproach will not depart from you. Woman has occupied many positions in the world. In savage tribes merely an ill-used animal, in Greece a domestic drudge, in the purer days of chivalry an idealized being placed on a pedestal so high that she breathed a different atmosphere from that of the every-day world, in modern Western civilization a highly cultivated product rivalling man in the receptive faculty but still far

Education of women.

behind in the great creations of intellect and Art. Where the golden mean lies is a much vexed question, partly because people forget that the training proper for her who is to be a wife and mother differs both in degree and kind from that needed for her who is to gain an independent living. But this much may at least be said with confidence, that where the voice of woman is ever—I will not say hushed, for no system could effect that—but where the voice of woman comes ever muffled from behind a screen, there man deliberately denies himself invaluable help. There are many questions no doubt which can be well decided by man alone; there are indeed some which it is an abomination for woman even to touch; but in the great majority joint counsel is best. The cleverest man will always find much to learn from a woman. The female mind is before all things practical, and an effectual solvent for what—in lack of a more classical term—we call fads. Man sees many objects, but their very number causes them to be blurred; the eye of woman takes in a narrower field, but the outlines of what it does see are remarkably distinct. Woman dismisses the fringe of a subject with a wave of the hand or a curt depreciatory formula and concentrates herself on the main features, a method which gains in promptitude if it sometimes loses in abstract justice. And so it comes to pass that in the search after truth woman often finds the jewel while man is still lighting his lantern. How long will you refuse the assistance of her who is your natural ally? How long will you do injustice to your wives and daughters, and through that injustice injury to yourselves? And it is not only that you lose the counsellor, you lose the friend also. What true companionship can there be between two persons whose minds have nothing in common?

Peculiar virtues of the feminine temperament.

"Among unequals what society
Can sort, what harmony, or true delight?
Which must be mutual, in proportion due
Given and received; but in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike."

And now, in conclusion, as to your duty to the State, by no means the least important of your duties. You have first to smoothen the way in dealing with the millions whom we call the masses. Always a difficult task for a Government to get its recommendations and measures understood by these, it is especially difficult when rulers and ruled belong to different races and start with different traditions. Here you can, each in your own degree, be of real service. For

Duty to the State.

example, you can urge upon the ryot the advantage of abandoning his primitive tools for those modern improvements which are now placed within his reach, and of carrying out scientific suggestions as to rotation of crops and dressing the soil; you can explain the object of sanitary regulations and the importance of obeying them; the necessity of precaution against infectious diseases; the benefits of vaccination; the advantages of resorting to the hospital when sick, especially in cases of epidemic. You can interpret between those who make the law and those who have to obey the law. Education and contact with educated minds enable you to understand matters which are a mystery to others not having your opportunities, and which as a mystery are feared. You must lull to rest those suspicions which the uneducated ever feel when something new and unfamiliar is proposed. You must carry that lamp of learning of which we spoke into the caves of superstition and ignorance, casting its beams into every cranny and crevice, and show to the peoples that the grim shapes which terrify them so much are nought but phantoms of their own imagining, things of darkness that fade away on the approach of light.

Interpret between the rulers and the ruled.

And while thus correcting misapprehension and error in others, do not fall into like error yourselves. Reflect that though matters which seem an enigma to the villager are by reason of education simple to you, there may yet be other matters beyond your grasp also. Therefore when some policy of Government runs counter to your wishes and ideas, pause before ascribing illiberal motives. You may see one side of a subject quite clearly and think you have mastered it; yet there may be other sides entirely hidden from your eye of which you dream not. Be cautious therefore in assuming a measure to be wrong because you can see no good in it, or right because you can see no harm in it. Do not fall into the dangerous mistake of looking with suspicion on the motives of people who hold opinions contrary to your own. Here again you suffer from bad advisers. From platform and magazine self-dubbed "friends of India" encourage you to ask for this or that concession, and to think yourselves ill-used if it is not immediately granted. But these persons are not your true friends. Seek your true friends rather among those who have proved their friendship by heaping on you material benefits and privileges, and when you feel inclined to murmur at a refusal to accept your views turn as a corrective to a consideration of what you already enjoy. Think of your material benefits—call up the India of a hundred years back, a hotbed of picturesque insanitation, the absence of communications,

the constant wars, the gangs of freebooters, dacoits, thugs, the insecurity of life and property, the unchecked sweeping away of millions by pestilence and famine,.in a word the state of danger, misery and discomfort, and then look upon the present. It is as though the good genius from one of your own Eastern tales had spread his wings over the land. Then think of your privileges, you can follow any religion, you can practise any profession, you can acquire any property, you can publish your opinions on any subject, you can dwell where you please, come and go as you like, in a word shape your lives exactly as seems good to you, without let or hindrance. Is this nothing? Is this a small thing? How long have Englishmen in England enjoyed such privileges, how many nations in Europe enjoy such privileges now? These things you have not bought. They have been given you. You have paid nothing for them. Aye, but they have been bought and paid for by others, and would you know the price? Ask it of history. The blood that has enriched a hundred battle-fields, the heads that have fallen low upon a thousand scaffolds, the smoke that has made murky the heavens from countless martyr pyres, this is the price paid by England for that which she has given you freely, fully, ungrudgingly. Trust then and be patient: all fitting things will come in fitting time. Trust the mother who has done so much for you, that she may do more and yet more: be patient that she may do it in due season, not with the ill-considered haste which breeds disaster. Trust and be patient. And if you and your fellows throughout this mighty land thus live—as individuals doing your work honestly, thoroughly, as citizens respecting your neighbours, as subjects co-operating with and having confidence in the State, then there need be no misgiving as to the future of India. Then may we lift up a corner of the curtain that hides the great Shall-Be and look without fear on what lies beyond. There may the eye see that which shall make glad the heart. For the keen intellect of the East welded with the sturdy self-reliance and energy of the West shall together result in an Indian Empire indeed: an Indian Empire complete, one whole, flawless: an Indian Empire beyond the wildest dreams of a Darius, beyond the wildest hopes of an Akbar: an Indian Empire proof against traitor within and foe without: an Indian Empire ready and able to take her stand, shoulder to shoulder with her sisters of the great Anglo-Saxon federation, rockfirm against all comers, foursquare against the world.

THIRTY-SECOND CONVOCATION.

(By D. Sinclair, Esq., M.A.)

Graduates of the Year,—In accordance with the Bye-Laws of the University an address has now to be delivered to you by a member of the Senate exhorting you to conduct yourselves suitably unto the position to which by the degrees conferred upon you you have attained, and His Excellency the Chancellor has conferred on me the honour of discharging this duty to-day.

You have all of you for some years now been travelling along a straight and well-defined road, your intellectual horizon somewhat narrowed by text-books and syllabuses, and sometimes I fear clouded by notes and annotations, compilations and compendiums; but though often brain-weary, often heart-heavy sometimes to some of you as I know, having the utmost difficulty in providing yourselves with the ordinary necessaries of life, you have struggled manfully on, and the end of this road you have reached to-day. In the name of the Senate I most heartily congratulate you. But you will have already discovered that this road along which you have been travelling, has but led you into an open country—the world; that you must still go on on life's journey, and as there may be in front of you pitfalls into which you may stumble, obstacles you will have to overcome, rivers you may have to wade through, hills you will have to climb, it is becoming that your *Alma Mater*, now that you are no longer to be under her immediate fostering care, should, in wishing you Godspeed, tender to you words of encouragement and counsel, it may be also of warning.

Value of a knowledge of the English Language.

Fortunate have you been when compared with the great masses of your countrymen. Knowledge you have acquired of which they can form but little conception. Your acquaintance with the English language has opened to you the treasury of English literature and the loftiest and noblest thoughts of England's greatest sons have become known to you. Her storehouse of science has been unlocked for you and you have been taught and shown how to use the forces of nature for the relief and benefit of your fellow-countrymen. Through the English language you have learned something of the human race, how nations have risen to the highest eminence and the causes that led to their downfall. You have made the acquaintance of the heroes of the world, a Leonidas and a Washington,

Whose every battle-field is holy ground.

Which breathes of nations saved, not worlds undone, and of others whose careers though less brilliant were no less noble, a Hampden and a Wilberforce, names that will be held in grateful remembrance by a hundred generations. All this and much more you have learned, and under the personal influance and guidance of your professors you will have been able to draw from it the lessons therein taught. These will have elevated you morally as well as intellectually, stirred up within you new and loftier aspirations, a stronger longing after truth and goodness, a desire to follow after right because it is right and loathing of every thing that savours of the nature of mere selfishness.

> For unless he can erect himself above himself,
> How poor a thing is man!

Demonstrate what you have learnt in your lives.

Such being the lessons you have learned and the principles by which you are to be guided, it will be for you to walk up to them and demonstrate them in your lives. Never have you been regarded with a more critical eye than now. Never perhaps with more suspicion. Prove by your unspotted lives, by your devotion to duty, by your unimpeachable integrity, your unquestioned honesty and your unflinching truthfulness, that the training and culture you have received have elevated and ennobled your natures, made you better men and better citizens, and thus your *Alma Mater* is doing the great work for which she was called into existence, a work that as time goes on will be seen more and more to be for the highest good of this great and historic land.

Be students through life.

Students you have been, some of you perhaps at first with the sole object of being in the laudable position you occupy to-day. But your studies will have been of little avail, if they have not awakened within you a desire to pursue your search after knowledge and truth for its own sake, to learn and understand the thoughts and modes of action of the great of past ages, to make yourselves familiar with the current speculation of your own day, and to gather from them what your well-trained minds will readily turn to advantage for yourselves and your countrymen. Those of you who have selected Medicine or Engineering as your professions will have to remain students for life. Science advances with rapid strides. It will only be by continuous and steady application you will be able to keep pace with it. Not to keep pace with it is to fall behind, to become inefficient practitioners in the professions you have adopted. You will, therefore, make yourselves acquainted with what the giants in your profession

are doing, the discoveries they are making, the inventions they are introducing. But, while all of you will make a thorough acquaintance with your own profession or work, whatever it may be, your first duty, you will have many hours of leisure in which to use your knowlege for the benefit of the community amongst which you may be placed. You have received a liberal education. You know its value. You will know it still more. Do what in you lies to give to the masses of your countrymen that which you yourselves have so freely received, and, wherever you may be placed, be each of you a centre of light, illuminating and revivifying all around you. Government has done much, and no doubt will continue to do much, to promote education; but it is on you, on those who have received it in its highest forms, that will largely rest the responsibility of raising the intellectual as well as the moral condition of your country. Educate the masses. Stimulate the desire for education wherever it exists, where there is no such desire strive to create it. Without education you never will have national life, never become a great people influencing for good the history of the world.

Educate the masses.

You have received a liberal education yourselves. Give it to your women. Much has been done in this respect during the past twenty years, and all honor to those who have led the way. But much remains to be done. It is but the veriest fraction of the females of this country, that are under instruction. Further by your example this good work. Use your utmost influence to extend it. And as for generations, perhaps, the national sentiment is likely to insist on girls leaving school at an early age, a great opportunity is provided for you to supply them after leaving school with a healthy literature in their own language. I am glad to see one of the members of the Senate devoting the leisure of a ripe age to this most commendable work. Do you take it up! The education and training you have received pre-eminently fit you for it. Apply yourselves to it. Provide a vernacular literature of interesting and useful knowledge—a literature of romance too, if you will, breathing a lofty moral spirit—a literature that will brighten what might otherwise be many a weary listless hour, that will raise your women intellectually, and make them more and more true companions for you as wives—companions able to understand your labours and sympathize with you in them, and by their sure instincts help you in your difficulties. Those of you who have made Science a special study will have many opportunities of using your knowledge for the benefit of

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your less fortunate countrymen. You will teach them to observe those great laws that cannot be broken with impunity. That for them to preserve their bodily health and escape the ravages of such relentless avengers as cholera or small-pox, attention must be paid to the sanitation and conservancy of their homes and villages; that the water to be used for food must not be that green filthy liquid taken from the little tank into which the sewage of the village runs or percolates; but it must be pure and clear, carrying with it refreshing and life, not decay and death. You will use your influence to dispel many of the prejudices that prevail amongst your countrymen, such for example as that against vaccination, so that many a home may not be left desolate, many a lovely face not disfigured by the scars of a loathsome disease. Your scientific knowledge should enable you to help the manufacturer to produce a higher quality of goods, and if as the latest writer maintains, the country plough is the best suited to the requirements of the land and the climate, you can at least impress upon the ryot the importance of a rotation of crops, and that land, if it is to be a bountiful giver, must be treated generously and liberally.

Students you have been, students you must continue to be, and students of more than books.

You are going out into the world and will come into living contact with living men. Your lot may probably be cast in times when great social and, it may be, religious questions will have to be considered and faced. It will require of you the utmost caution, the most careful study of the questions themselves and of their apparent adaptability to the times in which you live, and from your knowledge of the history of the human race and human institutions, from your study of the great movements that have convulsed nations, at one time hurling them into darkness and despair, at another time carrying them on to a brighter and happier and more glorious era than had ever previously dawned upon them, you will have to determine for yourselves whether things shall remain as they are, or whether customs, consecrated by a hoary antiquity, and deeply rooted in the hearts of an ancient people, shall not be changed or done away with. You will have to make up your mind as to whether, for example, infant marriage and enforced widowhood is to be perpetuated, and every year the lives of thousands of young, bright and tender hearts to be blasted and reduced to wretchedness. And with the light which you have received, if you are persuaded that such customs are detrimental to the happiness of your country, that they are contrary to human nature and

have no place in your ancient Faith, then you must have the courage of your convictions, and must make your voice heard and power felt. No more difficult duty lies before you. No duty more noble. You must therefore be brave, not in the sense of what I am afraid we too frequently see in the present times, when young men mistake volubility for wisdom, and arrogance for manliness. But brave, with a bravery founded on conviction arrived at after the most careful study and reflection, a bravery that will be clothed with modesty, that will be free from selfish ends and untarnished by self-conceit.

Be brave, with the bravery of conviction.

But you are looking forward to taking a part in the politics of the day. Politics has become a popular subject. It is interesting. It is exciting. Above all, in this country, it is comparatively easy. Here you will have no national prejudices to battle against. No institutions,

> "Strong in possession, founded in old custom,
> Fixed to the people's pious nursery faith,"

to lay irreverent hands upon.

You, however, hold an important position in this country—a position I might say almost unique in the history of the world. Twenty years ago one of the most cultured and most distinguished statesmen that ever ruled in this land, addressing the graduates on an occasion similar to the present, called on them to remember that they were the adopted children of European civilization, the interpreters between the stranger and the Indian, between the Government and the subject, between the great and the small, between the strong and the weak, and he asked them whether they would carry a faithful or a deceitful message. Your numbers then were small, your influence much less far reaching than now. The responsible position you occupy may well be placed before you again, and the same question may not inappropriately be asked you to-day.

You have studied the history of your own country. You are acquainted with those dark days for this unhappy land, when the Afghan or the Mughal sweeping down on her fair plains converted her fertile fields into a desert, levelled her most sacred shrines with the dust, and brought death and dishonor into a hundred thousand homes. You are acquainted with the later Mughal rule which, while it has left an imperishable name in the wonderful works of its engineers and in its magnificent buildings had no room in its policy for religious toleration, no room in its administration for aliens to its faith, no room for

Compare the past of your country with its present.

buildings such as that in which we are assembled to-day—fostering homes of light and learning. You will call to mind how even almost within the memory of the living, the quiet peaceful hamlet of your fathers might be roused from its slumbers by gangs of Pindari robbers, and the morning sun be a witness only to the desolation that had been made—the father dead—the children orphans—all property gone—nothing left for the survivors but misery and blank despair. These things you will call to mind and compare them with the condition of your country now, when every man has security in his possession, and the humble ryot may lay him down and sleep in peace and safety. Perfect freedom in religion, equality in the eyes of the Law, freedom of speech, and liberty of the Press such as few nations in the world possess. Education provided in the most generous spirit, and designedly intended to enable you to qualify yourselves for some of the highest judicial and administrative offices in the State, and, as time goes on, it may be, to enable you to have a larger share in the Government of your country. These and many more inestimable benefits you have had given to you with no grudging hand. What then, I would ask, is to be your message to your countrymen? Is it to be a message of peace and goodwill? Or is it to be a message of misrepresentation, of concealment, keeping out of view the many benefits you have received in the past, and presenting in false colours the work and intentions of the Government of your own day? Are you going to stir up hatred where there should be gratitude, distrust where there should be confidence? If so, better you had never been in the position you occupy to-day. You will be no true friends to your country. And while you must be the interpreters of England's rule to your countrymen, you must no less be the exponents of your country's wants to England. And here your responsibility is no less weighty. The great democracy of England is waiting to learn the needs of this ancient people. Its heart beats with generous impulses, and if you are enabled to bring a real and genuine message from the millions in this land, you may rest assured it will meet with a generous response. But on the other hand, if for narrow class ends you try to mislead, you take a spurious message and, keeping out of view the needs and wishes of your less educated countrymen, you aim only at the aggrandisement of self, then I believe you will meet with that rebuke which you will well merit; and, again I say, you will be no true friends of your country. But actuated by the purest patriotism, you will prove yourselves true interpreters between the Government and the people. The liberal power

Interpret honestly between England and India.

that has enabled you to occupy that position you are in to-day expects it. The fair name and honor of your *Alma Mater* demand the culture and moral training you have received will impel you towards it. And great as is your responsibility, no less great will be your reward, if, as highly influential members of this great people, you are enabled to carry joy and gladness into a million homes, and become a potent means in helping on the regeneration of your country. Then it may be, that that dawn of a better day for India which is already gilding the hilltops of time shall, as the ages roll on, brighten into a glorious noon, when the Aryan of the West reunited with the Aryan of the East in a common brotherhood, with common high hopes and lofty aspirations, with truth, righteousness and peace as their watchwords shall carry their own life, and light and liberty into the remotest and darkest regions of the earth.

THIRTY-THIRD CONVOCATION.

(BY RAI BAHADUR P. RANGANADHA MUDALIYAR, M.A.)

My Lord Chancellor and Gentlemen,—The bye-laws governing the procedure at Convocation require that a Fellow of the Senate should make an address to those who have been admitted to the Degrees of the University, exhorting them to conduct themselves in a manner suitable to the academical position gained by them. This responsible duty has, on this occasion, been assigned to me by His Excellency the Chancellor, and while I owe it to him to say that I feel thankful to him for the honor he has conferred on me, I owe it to myself to add that I am keenly sensible of the difficulty of the task I have undertaken. Gentlemen, you who have just received degrees. You have this day been admitted into the honorable body of the Graduates of the University of Madras. Your admission was preceded by a period of probation, during which you were subjected to a severe discipline. At the close of this period, you were examined by a body of experts who have declared that you have been weighed in the balance and that you have not been found wanting. And the University, before setting the seal of its approval on you, has wisely obtained from you solemn promises that you will so conduct yourselves in every relation of life as to be an honour to the University, and a blessing to the country that gave you birth. By taking these promises from you, and by deputing a member of the Senate to impress on you their full meaning and significance, the University wishes you to understand that it attaches no less importance to the social and political virtues, to character and conduct,—

than to intellectual power and literary or scientific knowledge. The ceremony you have gone through to-day is not a mere matter of form. Its purpose is to awaken in your minds a lively sense of what you owe to the University, and what you owe to yourselves. You are going into the world with the stamp of the University on you as sterling coin. The degrees you hold will enable you to attain a position of eminence in the community to which you belong. How can you better evince your grateful appreciation of the honor the University has conferred on you than to prove by the zeal and ability, the good sense and integrity with which you discharge your public and private duties that you are worthy sons of your *Alma Mater*, and that be the temptation to evil never so strong, you will not consciously stoop to do any thing that will cast the slightest slur on the fair reputation of the fraternity to which you will from this day forth belong?

In regard to the University to which you and I belong, and are, I trust, proud to belong, I may be permitted to say that humble as its aims and limited as its functions are, it has done the work it has set to itself with creditable success. It has indeed no monumental buildings, no ancestral trees, no galleries and museums, nothing of a romantic or picturesque character to captivate the imagination by, no proud reminiscences linking it with names illustrious in the past for genius or heroism. It has had but a brief existence. Its life has been peculiarly monotonous. Year after year, examinations have been held, results published and degrees conferred,—a work which falls very far short of what many Universities in Europe have done and are doing. But none-the-less, I venture to assert that a great deal of good has already been done, and that the foundations are being slowly but surely laid of good in the future sufficient to satisfy all reasonable expectation. It is no small thing that of those who graduated during the thirty-two years from 1857 to 1889, there are at present on the rolls 1,974 Bachelors of Arts, 49 Masters of Arts, 317 Bachelors of Law, and 8 Masters of Law. The numbers that passed the examinations in Engineering and Medicine are less satisfactory, but even in this there is no ground for despair as the failure is in my opinion due not to a want of capacity on the part of the students, but to the absence of such a demand for Engineering and Medical Graduates as would ensure to them an honorable competence. The numbers of candidates for the Matriculation Examination and the First Examination in Arts have gone on increasing by leaps and bounds,—increasing of late years to such an extent that it was felt that the time had come for directing

A Retrospect.

the attention of the youth of the country to courses of study and branches of knowledge that the University omits, and rightly omits to include in its curricula. This rapid increase in the numbers presenting themselves for the lower examinations may not in itself be a matter for rejoicing, seeing that only a small fraction of those that pass the lower examinations go on with their studies till they obtain a degree; but looking at the matter from another standpoint, and noting what expansion of Primary and Middle School education must have preceded it as a necessary condition, the great help that the University has given towards the successful working of the multitudinous agencies, public and private, that are carrying on the work of educating the youth of this country, deserves thankful recognition. Weighty testimony has been borne by previous speakers at Convocation to the services rendered by the University in providing the State with servants of a better stamp than it formerly had. The men that the University has given have been found to be superior to their predecessors in "method and regularity and also in the tone of morality." If these are all the benefits that the University has conferred, and I shall not pause to inquire what more it has, it must be acknowledged to have done a great and useful work, and to deserve the lasting gratitude of those who have profited by its labors.

Advice to unsuccessful candidates.

Tot hose who failed to pass the recent University Examinations, I would say, do not lose heart. Work with greater zeal and method than you have yet done, and if you deserve to succeed, succeed you will. Painful as it must be to you that you have failed, you will not be surprised to hear that there is a point of view in which your failure is a thing to be glad of. It is obvious that a University degree will cease to be of any value if the undeserving gain it as much as the deserving, and it is in every sense a more desirable thing that you should fail once, twice, thrice, and then succeed, only if you deserve to succeed, than that the value of a University degree should fall in men's esteem. There never was a greater necessity than at present for the University keeping a jealous watch over the standards of its examinations. The time may be far distant when the best graduates of this University can claim to be the intellectual equals of the best graduates of the West. Perhaps that time is a dream never to be realized. But there is no doubt that such equality is the ideal to be aimed at. Anything that tends even in a slight degree to cause a divergence from the policy hitherto pursued of raising standards gradually but to a definite and appreciable

extent, deserves in my opinion to be regarded as a calamity, which the true friends of education will do well to avert by all the means in their power.

A marked decline in mathematical attainments.

My connection with the examinations of the University during a long course of years enables me to say that especially of late years there has been a marked decline in the mathematical attainments of the candidates for the Matriculation Examination and the First Examination in Arts. Every teacher knows how difficult it has become to make the majority of students in the First Arts classes pay due attention to their mathematical studies, and this difficulty arises, I believe, less from natural inaptitude or the preponderating claims of other subjects of the course than from a capricious distaste born of the intention to give up mathematics altogether after passing the First Examination in Arts. Be the causes what they may, this notable decline is a matter for serious regret, and I may, on behalf of the University, express an earnest wish that students will appreciate better than they seem to do at present the place and function of mathematics in a scheme of liberal education, and bestow upon that subject the attention it deserves as a disciplinary study, and as an indispensable help to the study of every branch of the physical sciences.

Mortality among graduates.

I find from the records of the University that 1,974 graduated in Arts up to the 31st of March 1889; and that of those no less than 118 have passed away, 1 out of every 17. Among the Masters of Arts, the rate of mortality is 1 out of every 9; among the Bachelors of Law, 1 out of every 8; among Bachelors of Medicine and Masters in Surgery, 1 out of every 7. These figures are such as to cause the gravest anxiety. What is peculiarly painful is that the higher the academical standard attained, the greater is the rate of mortality, indicating that the physical energies have collapsed under the strain of the higher studies. When this high rate of mortality is coupled with the fact, that a good proportion of those that have ceased to exist were in their day men of bright promise with a prosperous career before them, the loss must be felt to be very considerable. It behoves you to take warning betimes, and to guard against the fatal error of your mental growth so far outrunning your physical growth as to endanger bodily health or even life itself. The attention of the youth of the country has already, thanks to the Physical Training and Field games Association, been drawn to those healthful and recreative exercises and field-sports which will give the body the vigour and

Physical training.

the elasticity required to undergo without injury to severe mental effort. It is said that "all work and no play makes Jack a dull boy." Of the Hindu boy, it will be truer to say that all work and no play makes him a feeble boy. Hindu boys, all but a few excepted, need still to be taught the art of "losing time wisely." With a variety of examinations to pass, with the high-pressure methods of imparting instruction in vogue, and with a hereditary aptitude for conning things by heart, the Hindu youth is sorely tempted to pore over his books day and night, forgetting that he has a bodily frame to build up as well as a mind to stock with knowledge. Such utter disregard of physical health out of excessive anxiety to cultivate the mind must produce the most disastrous results,—feebleness, want of spirits, functional derangement, premature arrest of bodily growth, if not death itself. "This over-education," says Herbert Spencer, "is vicious in every way, —vicious as giving knowledge that will soon be forgotten; vicious as producing a disgust for knowledge; vicious as neglecting that organization of knowledge which is more important than its acquisition; vicious as weakening or destroying that energy without which a trained intellect is useless; vicious as entailing that ill-health for which even success would not compensate, and which makes failure doubly bitter."

The art of "losing time wisely."

I may, in this connection, exhort you and the like of you to remember that on you devolves the duty of diffusing among your countrymen true notions concerning natural objects and natural forces. There is much truth in the familiar couplet:—

Diffuse knowledge among your countrymen.

> "How small of all that human hearts endure,
> That part which kings or laws can cause or cure."

Much the greater part of human misery is due to ignorance,—ignorance in regard to the properties of the things around and about us,—ignorance in regard to the character of physical forces,—ignorance of the invariable sequences of cause and effect in the realm of nature. Let it be known to the many as it is now known to the few that "pestilences will take up their abode only among those who have prepared unswept and ungarnished residences for them," and how much human suffering could be avoided or mitigated. There is small cause for wonder, though there is much for sorrow, in the fact that such large numbers periodically fall victims to cholera, small-pox, and typhus. How is it possible for people to be healthy when they are ill-washed and ill-fed,—when their houses are ill-drained and ill-ventilated,—when their towns have narrow streets reeking with noxious odours from accumulated garbage,—when

the water they drink and the air they breathe contain the germs of disease and death? Is there ground to hope that the masses will, in their present state of ignorance, find out what it is that makes human beings fall like grass beneath the mower's scythe, and hasten to adopt the remedies that science has devised for alleviating human suffering and prolonging human life? Can they be made to feel that their houses require to be kept clean and white-washed, that their drains need flushing, that their streets need widening? Are they likely to realize the need for preserving the wells and tanks that supply drinking water free from impurities of all kinds? What they are likely to say and do is what they have so often said and done, and that is to plead poverty and inability, and to submit themselves with such resignation as they can command to the decrees of an over-ruling fate. Graduates of the University, I wish I can, by any words of mine, make you feel what a vast field of useful labor lies before you in imparting to your fellow-countrymen the rudiments of natural knowledge. You know the saying that he who makes two blades of grass grow where only one grew before, is a benefactor to his country. Judge then what immense benefit you will confer on the generation to which you belong and through them to succeeding generations, if through your exertions men learn to lead healthier lives and to suffer less from the maladies that flesh is heir to.

Duty to Government.

In regard to the relation in which you stand to Government, I have nothing new to say, but trite as what I may say will sound, I cannot pass over so important a topic. The benefits that the British rule has conferred on us are so well and widely appreciated that a very brief mention of them is all that is necessary. You enjoy a security of person and property, unknown to your fore-fathers; you have received the precious gift of British Literature and Western Science; the countless ways in which the genius and industry of man have compelled the forces of nature to minister to his material wants have been placed within your reach. In addition to these great blessings, you enjoy a freedom of thought and speech which it cost your rulers centuries of painful struggle to win. You who have received such benefits are bound to be grateful, and mark my words, you will, in my opinion, be acting most unwisely, if by any thing you say or do, you let it be thought that you are wanting in grateful loyalty. It may well be that you are not content with what you have already got, but remember that you owe this very sense of a better condition of things than the present to that wise generosity which prompted our

rulers to raise us from a state of ignorance and moral stagnation to a state of comparative clearness of intellectual vision and moral activity. Ask by all means for what more you may want, but ask in such a way that there may be no doubt or misgiving in regard to your loyalty and obedience to established authority. And before you ask for more, satisfy yourself that what you ask for is desirable and necessary. Those who have given so much are entitled to credit for willingness to give us all that it is good for us to have. You who have received a liberal education are peculiarly bound to guide your fellow-countrymen with wise and moderate counsel. It is at once your duty and your privilege to act as interpreters between the rulers and the ruled. See that you interpret aright to the ruled the motives and intentions of the rulers, and help the governing authorities by faithfully making known to them the wishes and feelings of the people. The task that a Government like that of British India has to do is a rough and trying task. Do not make it harder by wilful misrepresentation. The teachings of our religion and philosophy, the traditions of the past, and the best interests of the present are all on the side of loyalty and fidelity, and approving as I do all reasonable desire on your part to make yourselves useful in the sphere of political administration, I call upon you as the inheritors of an ancient civilization to steer clear of courses of conduct that will do no good, but may do much harm by rousing into activity such unhealthy feelings as jealousy and disaffection. There has, of late years, been a great deal of talk and writing about local self-government, talk and writing for the most part misleading. According to some, the people of India will never be fit to govern themselves; according to others they possess already the necessary fitness, let a jealous bureaucracy deny it as stoutly as they may. Let me advise you to reflect on one aspect of the question. Self-government ordinarily means the governing of a people by themselves, but it may also mean the governing of one's self by one's self. The true measure of the people's fitness for self-government in the former sense is to be found in their fitness for self-government in the latter sense. Only those are fit to command who have learnt to obey. If a great majority of the individuals composing a community are characterized by weakness of purpose, error of judgment, blind adhesion to custom, and ill-regulated desires, it is idle to expect such a people to possess in a collective capacity the intellectual and moral virtues required for a wise and beneficial management of their own affairs. Your first duty then is clear. Raise yourselves individually. Acquire a sound knowledge of the laws of human well-being and

Raise yourselves individually.

progress, endeavour to lead pure and blameless lives, strive to control the lower passions of your nature, and, by constant practice of self-denial, learn the luxury of doing good. Of this be sure that, to the extent to which you become wise and virtuous men, to that extent only will you be fit to exercise political power, and the fitness to exercise such power must, as history sufficiently proves, be followed sooner or later by the attainment of it. It may fall to some of you to conduct native Newspapers, in English or in one of the Vernacular languages. I trust the Press is destined to become as powerful an organ in India as in England, but that this high destiny may be accomplished, the writers to the native papers should be imbued with a fitting sense of responsibility, and should endeavour to reflect public opinion faithfully as in a mirror. I know that in India public opinion has to be educated as well as represented. This makes the responsibility all the greater. The native Press should keep steadily in view the cardinal requisites of progress,—a desire to find out what is true, just, and beneficial, and to avoid what may secure temporary advance at the cost of more or less permanent injury; an ever-present feeling that large masses of men can move but slowly onward, and that the true secret of success is "to hasten slowly;" a cordial recognition of all that is good in existing forms and methods, and a settled conviction that "political institutions, to be efficient, must grow up from within, and not be imposed from without." The native Press is yet in a state of infancy. Faults of indiscretion deserve, therefore, to be treated with indulgence. I have often noted a desire to produce sensational effects, a proneness to exaggerate, a warping of the judgment due to defective knowledge, and a tendency to make intemperate invective do duty for sound and sober criticism. Permit me to urge that the plainest mode of saying a thing is almost always the most effective mode, and that no criticism strikes so vigorously home as that which bears the evident impress of a careful study of facts, and of a desire to judge without fear or favour.

Advice to the Indian Press.

Allow me to say a few words next on social reform. It is said that human opinion has to pass through three phases,—"the unanimity of the ignorant, the disagreement of the inquiring, and the unanimity of the wise." Having after long ages emerged from the state of unanimity of the ignorant, we are now passing through the necessary transition stage of the disagreement of the inquiring. The fault will be ours, if we do not so order things in this second stage, as to make the nearest approach possible

Social Reform.

to the third stage, the unanimity of the wise. I am sincerely convinced that real progress is possible, in this as in other directions, only if the guiding spirits of the movement are men of enlightened views, sound moral impulses, and a living religious sentiment,—men capable of looking before and after,—men not so blindly attached to the past as to oppose every thing new nor so rashly bent on reform as to despise every thing old. Never lose sight of the fact that you have to carry the masses with you, and that in consequence some of the social and religious changes that the educated few may be ripe for will have to be postponed; and that true wisdom and philanthropy require that while you have your faces set in the right direction, and while you have the courage to declare your convictions, you walk warily and slowly so that your less favoured brethren may follow your lead at such pace as is good for them. Observe, I do not commend the practice, which is only too prevalent, of talking and acting in a manner entirely at variance with one's own thoughts and feelings. Such incongruity between the inner and the outer life is the very death of all that is pure and noble and self-denying. According to the best light in you, approve only of what you consider to be right, and so conduct yourselves as to make it clear, that you neither justify nor excuse injurious customs and debasing superstitions. The Western ideas and sentiments that you have imbibed in the course of your education will and must urge you to advance, but as in human affairs good and evil are inextricably blended together, and the desire to obtain a thing is no guarantee of fitness to use the thing desired wisely and well, I would solemnly entreat you to look before you leap, and to make sure by observation, by study, and by reflection that in your impatient unwillingness to bear the ills you have, you do not fly to greater ills you know not of. 'Prove all things.' A spirit of rational and searching inquiry is the necessary outcome of the scientific discipline that you have had. You cannot help feeling the absurdity of assuming that all our thinking has been done for us by our ancestors. If through indolence, or love of selfish ease, or fear of consequences, you fail to think for yourselves, and if you neglect your opportunities of doing what you can to make your domestic life and your social surroundings harmonize better with the needs of the present, you will, believe me, be unworthy of the education you have received; you will betray the trust the University reposes in you; you will be false to yourselves and false to your countrymen. I say again 'prove all things,' but "hold fast that which is good." While I feel nothing but respect in regard

"Prove all things; hold fast that which is good."

to the intentions and motives of those among us who would fall back on the Shastras for working out a new social scheme for the people of India, I must take the liberty to say that that method seems to me to be inadequate,—nay more positively injurious. The Shastras are worthy of all reverence as handing down to us the traditions of a by-gone civilization. No social reformer can afford to despise them, or to neglect their study. But it is abundantly manifest that rules and observances and institutions, that suited the men of a by-gone age, can hardly suit us, who live under a very different environment. The method of finding in the Shastras chapter and verse in support of this or that reform may carry us some little way forward, and that only after a long struggle over texts and interpretation; but I feel convinced that such a re-casting and re-construction as would eliminate from our social life the elements that have for so long held an iron sway, and paralysed our intellectual and moral energies, could be achieved only by modifying the Shastraic injunctions, and not by a tacit conformity to them. I have said that the method under criticism is injurious, and my reason for saying so is that what might be gained by placing reform on a false basis is nothing as weighed in the scales against what must be lost. This wrong method will and must stand in the way of many important reforms that every true friend of India would wish to see accomplished, and I would, therefore, impress upon your minds the necessity for giving this subject your most earnest consideration. By all means venerate the past; be proud of the relics of ancient civilization that abound in India; admire our ancient philosophy for its depth and subtlety and penetrative insight; and love our ancient literature for its sweetness and pathos and wealth of profound moral and religious sentiment. But remember that the richer the legacy you have inherited from the dead, the stronger the obligation to make the lives of present and future generations something the better for your self-denying labors in the cause of national progress.

The Shastraic method of social reform.

I fear I have already overtaxed your patience. I shall content myself, therefore, with making a mere mention of two other important duties that you have to perform. You have to cultivate the study of your mother-tongue, and to improve it to such an extent as to make it a fit medium for the communication of Western ideas in Science and Philosophy. You have to promote the education of your women, and to make your fellow-countrymen understand that the education a woman wants is not that which will make her a better sort of household drudge

Improvement of the Vernaculars.

Education of women.

or a more agreeable kind of play-thing, but that which will make her fit to sympathize with her husband's aims and aspirations, to offer him wise counsel, and so to bring up her children as to turn their natural endowment to the best account.

It has been often pointed out that there is among you much industry but little thought, great power of acquisition but small power of production. The charge, I fear, is well grounded. This unsatisfactory result is, I have no doubt, in some measure due to the vicious methods of teaching necessitated by the demands of the long series of examinations that our young men have to pass, and the small scope allowed for the free play of the intellect when its whole energy is spent on the mere acquisition of knowledge, and there is little power and less inclination for assimilating and organizing the knowledge acquired. You do not need to be told that your education has but just begun. It has begun not only in the sense that you have to go on adding to your stock of knowledge to keep yourself abreast of the times in which you live, but also in the sense that you have to reflect on what knowledge you have already gained, and make it a part of your intellectual furniture. Most, if not all of you, will have to discharge professional duties of one kind or another. Your education up to this point has been intended to fit you for every path of life. You have now to choose some one path. See to it that the path you choose is such as is suited to your tastes and capabilities. I count it superfluous to advise you that professional success cannot be attained without a careful study of principles, and without that skill in the application of principles which is to be gained only by constant practice. The tendency to study almost exclusively codes and acts, rules and regulations is a survival of scholastic habits that needs in your case to be checked and counteracted, rather than encouraged. Let me warn you, therefore, of the danger you have to guard against in your ardent pursuit of professional success,—the danger of learning only what bears on your profession and of neglecting altogether those humanizing studies, which are necessary to keep the intellect fresh, active and healthy; the danger of your letting the mind move in well-worn grooves,—the danger of your becoming slaves to routine. Remember that while you have to improve your professional knowledge and skill, you have also to keep up the habit of studying the wise and noble thoughts of the living and the dead. It is only by doing so that you may hope to have a well-balanced mind,—a mind with a clear sense of the true and the just,—a mind with a keen sense of the beautiful in nature or art,—a mind instinct with noble feelings.

I now conclude, but before concluding, I congratulate you in the name of the University on the honors you have attained, and bid you go forth into the world, and win your spurs in the battle of life. The University to which you belong will watch your career with anxious solicitude, and expect you not simply to do the best you can, each for himself,—but also to do the best you can for your fellow-men and your mother country.

THIRTY-FOURTH CONVOCATION.

(By Dr. Duncan.)

When Lord Connemara appointed me to deliver the customary address on this occasion, it was with mixed feelings that I undertook the duty. And the more I have thought of it, the more divided have my feelings become. On the one hand, I feel gratified to be associated with the distinguished men who in years gone by have stood in the place I occupy to-day. On the other hand, I cannot but reflect that this high privilege brings with it great responsibility. My predecessors have on behalf of the University, offered to graduates of former years a cordial welcome to the world of letters and science. It is for me to see to it that the welcome offered to you shall not be less warm and sincere. An ideal of duty, pure and lofty, has year after year been presented to graduates on their admission as members of the University. It is for me to give earnest heed that, in presenting this ideal to you to-day, it shall not be lowered or tarnished.

Twenty years ago.

I am reimnded to-day of twenty years ago, when for the first time I attended as a spectator at a Convocation of this University. However much this graduation ceremony may, by reason of repetition, lose in attractiveness to a superficial on-looker, it has an abiding charm for the man who retains through life his sympathy with the struggles and triumphs of the youthful seeker after knowledge. I can recall as if it had been but yesterday the eloquent words in which your predecessors of twenty years ago were addressed by one who was even then coming to be recognized as a power for good in Southern India; though at that time he had not secured the hold on the affectionate esteem and gratitude of your countrymen which his great abilities, his liberality, his self-sacrificing devotion have now deservedly won for him. On that occasion the Rev. Dr. Miller sought to instil something of his own enthusiasm into the breasts of the young men just admitted to be members of the University, appealing

to them with all the power which eloquence and sympathy can give to prove themselves worthy sons of an ancient people. In the years that have come and gone since then, the newly admitted graduates have had the privilege of listening to addresses some of them aglow with the fire of eloquence, some of them laden with that practical wisdom which the observation and reflection of years bring to the philosophic mind. If my remarks are characterized neither by the eloquence of the orator, nor by the wisdom of the sage, I may at least hope that they will afford you some encouragement, stimulus, and guidance at this important period of your lives.

I am charged, ladies and gentlemen, with the pleasing duty of offering you, in the name of the Chancellor, Vice-Chancellor, and Fellows, a cordial welcome as members of the University of Madras. We hold out to you the right hand of fellowship in no grudging spirit. The dignity you have this day attained unto has been honourably won after long-continued and arduous toil. It has been won in a field in which wealth and birth confer no privileges, where each man has to depend on himself, where intellectual force, controlled by a resolute will and a lofty conception of duty is the principal factor of success. Looking back on the years of study that have had their fitting consummation to-day, many of you will think with regret of much that has been left undone, of mistakes made, of precious hours and days wasted, of energies misapplied. And it is most fitting that you should at this important stage of your lives lay to heart the lessons of experience. But do not allow regrets for the past to shut out from your view the possibilities of the future. Brooding too much over past failures is apt to weaken the knees of action, leading one to the fatal conclusion that, because the best has not been made of the years gone by, it is useless to prolong the contest. At no time of life should men, reflecting on the past, give way to despair, and least of all when, like you, they have just got beyond the threshold of it. If, notwithstanding mistakes and failures, you have been able to secure the position you occupy for the first time to-day, let that be to you a ground of hope that your future achievements will be honourable to yourselves, beneficial to your fellow-countrymen, and a source of pride to the University which this day receives you into its membership.

Graduation not the crowning of the edifice of knowledge.

And this reminds me that I must put you on your guard against the too common misconception that the graduation ceremonial is the crowning of the edifice of knowledge and culture. Hitherto you have only been laying the foundation, to-morrow you begin

to rear the superstructure. Your admission to the University to-day is merely the seal and token that, in the opinion of the Senate, the foundation stone of learning and culture has been well and truly laid. Do not deceive yourselves, therefore, by the thought that the years to come will be years of mental indulgence, in which you will have nothing to do but reap the reward of your past exertions. Your future may be a life of ease if you deliberately will it to be so. But in that case you must be prepared for the sure and certain penalty—the loss of that intellectual and moral power you now possess. The only way to preserve the knowledge and culture you have acquired is to endeavour to deepen, extend, and apply the one, and to perfect the other. As the foundations of a palatial structure gradually crumble to ruin, unless by being built upon they are protected from the disintegrating action of the elements; so the grasp of principles you have acquired and the studious habits you have formed will slowly but surely decay, unless you diligently cultivate and strengthen them. How often is the bright promise of youth obscured long before middle age! The greatest happiness of the teacher is day by day to watch the expansion of the faculties and capacities of his pupil, and to forecast that brilliant future when those powers shall have reached maturity. Sometimes, alas! it is his most poignant sorrow to see the eager questioning spirit settle down into slothful acquiescence, the keen edge of the subtle intellect become blunted, the high aspirations of youth, with clipped wings, sink into the stagnant waters of dreary commonplace. Let not your teachers have any cause to say of you: " Surely we have laboured in vain." If you have acquired any love for books, bear in mind that that love will give place first to indifference, and then to distaste, unless it be sedulously cultivated. If you have gained any insight into the wonderful works of nature, do not lull yourselves to sleep by the easy-going reflection that all you have to do in future is to hold fast by what you now possess. Unless you earnestly extend and cherish your acquaintance with and love for nature, depend upon it she will in time become a sealed book to you. If you have acquired any power of sustained flight in the rarified atmosphere of speculative philosophy, do not imagine that you will be able to maintain the power of living in these higher regions of thought, unless ever and anon you give yourselves up to lofty meditation, and leaving sordid cares behind, live

"In thoughts sublime that pierce the night like stars."

In accordance with the regulations of the University, it is my duty to exhort you to conduct yourselves suitably unto the

position to which, by the degrees conferred upon you, you have attained. This implies that you give due heed to the cultivation of your intellectual and moral character for their own sakes. Self-culture is, moreover, an indispensable pre-requisite for the fulfilment of those other duties incumbent on you as graduates of this University. You have now become members of a body corporate, and can no longer as individuals live for yourselves. Your aims and pursuits must henceforward be in harmony with those of the society into which you have been admitted. And what are those aims? They are the advancement of learning, and the promotion of morality and human welfare. Freely ye have received of the gift of knowledge, freely give. Strive not only to increase the stock of human knowledge, but also to spread it among the ignorant. Be it your aim not only to elevate and purify the ideal of duty, but also to encourage and help your fellow-men in their endeavours to live a better life. Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: these things it must be your ceaseless endeavour to realize in your own lives and in those of your fellow-men.

If our graduates would earnestly strive to promote the cause of morality and sound learning, and to advance the welfare of their fellow-countrymen, there would, I am fain to believe, be less of adverse public criticism at their expense. The opinion is widespread that the manufacture of graduates—for in this disparaging way is the course you have gone through referred to—that the manufacture of graduates is both harmful in itself and far in excess of the requirements of the country. This is a serious charge, and it is for you and your fellow-graduates to enquire into the truth of it. On the 31st March last there were on the rolls of the University 2,169 graduates in Arts, 351 graduates in Law, 78 graduates in Medicine, and 47 graduates in Engineering. Now, taking into account only the graduates in Arts, I would ask whether 2,169 is an excessively large number among a population of some forty millions. Compared with the audience assembled in this hall, you, the newly-admitted graduates in Arts, may seem to be a large body; and should your names appear in to-morrow's newspapers, the list will not be a short one. This year, as in former years, the question will be asked: What is to become of you? People forget that before twenty-four hours are over you will have begun to scatter yourselves over the enormous area embraced by Southern

Manufacture of Graduates.

India. South Indian society must be in a hopeless condition if useful work cannot be found for one graduate in every 18,441 of the population.

Charges against Graduates.

In order to account for the low estimation in which graduates are often held by the public, we must, I think, take into account other considerations than their absolute or relative numbers. It is just possible, for example, that it has its origin in the conviction that the graduates admitted year by year are not of the right kind. This is a matter deserving of the most earnest consideration. For it implies either that the young men who receive a University education are not of the right class, or that the education given is defective, or that our graduates do not live up to the expectations formed of them by others and the promises made by themselves. It must, I think, be admitted that there is an element of truth in each of those implied charges. It is to be regretted that the aristocracy of native society holds itself aloof from University culture, notwithstanding the example set by the Princes of some of the reigning families of Southern India, who enter the arena of intellectual competition, to have their ability and knowledge tested on equal terms with the lowliest in the land. On political and social grounds it is eminently desirable that those whom the masses of the people have been accustomed to look up to as the leaders of the society should be brought within the influence of the highest culture. The tendency of modern society is to attach less and less value to birth and wealth, unless accompanied by a cultivated mind. The conservative instincts of the people of India are, probably, still strong enough to cause the aristocracy of birth and wealth to be looked up to, even though it be steeped in ignorance and prejudice. But the democrative wave which is spreading over the world will sooner or later change the aspect of affairs in India also, and it is for the high-born and the wealthy to show by superiority in knowledge and intelligence that they are entitled to be regarded as men of light and leading. In all this I do not for one moment mean to imply that opportunity should not be given to the son of the poorest and humblest in the land to receive the benefits of University education. It is in the interests of society that intellectual ability and moral worth, by whomsoever possessed, should be allowed every opportunity of developing themselves. This the colleges of South India have done and should continue to do, without, however, leaving the other undone. As to the charge, so often made, that our University education is defective, none will

admit that more readily than those who are chiefly responsible for it. But for these defects, whatever they are and whether remediable, or irremediable, you, ladies and gentlemen, cannot be held responsible. But the opinion that graduates are too numerous has, probably, its main support not in the consideration that the right class of young men do not attend our colleges, nor in a conviction that the system of the higher education is defective, but in the fact that so many graduates fail to realize the expectations formed of them, forgetting the promises they made on graduation day to support and promote the cause of morality and sound learning, to advance social order and the well-being of their fellow-men. It is for you to help to remove this reproach. In advising you how you will best justify before your fellow-men the education you have received, it is impossible to lay down hard and fast rules. Much will depend on your own peculiar bent, much on the circumstances in which you may be placed.

As regards the support and promotion of sound learning, each of you will probably best achieve that end by continuing to prosecute the particular branch of study to which you have mainly devoted yourselves during your University career. It is not unusual on occasions like the one which has called us together this afternoon, for the speaker to take the opportunity of pressing upon young graduates the claims of the science to which he is himself devoted. And there is much to be said in favour of the practice. Were I to follow it, I would remind you that the proper study of mankind is man, and I would strive to impress on you the paramount claims of Psychology and the cognate sciences. But I shall not abuse the position I occupy to-day to advertize my own wares to the prejudice of those of others. On the contrary my advice to you is: Follow the line of study you have been pursuing during the past years. If your collegiate training is worth anything, that is the sphere in which, other things equal, you will be most likely to succeed. It may be your happy lot to extend the boundaries of your science ever so little into the illimitable region of the unknown. If you cannot accomplish this, the crowning achievement of the man of science, the effort put forth will, nevertheless, strengthen your reasoning powers, will give you a firmer grasp of known principles, and will thus render you better fitted to help your fellow-men to participate in the treasures of wisdom which, unlike other treasures, are not diminished to the individual by any increase, however great, in the number of those who share them.

Follow your own line of study.

But, while counselling you to pursue, with all the earnestness

and assiduity of which you are capable, the particular branch of knowledge which natural inclination and aptitude, strengthened and methodized by academic discipline, may urge you to follow, and which the circumstances of your future life may render practicable, I should fail in my duty were I to abstain from inviting your special attention to the claims of one department of thought. It may not be the fashion now-a-days to profess a high regard for speculative philosophy and metaphysics. Metaphysics may have deservedly become a by-word and a reproach, and Michelet may have rightly defined it as the art of bewildering one's self methodically. I am not concerned with defending the speculations which under the name of metaphysics, or ontology, or theology, have engrossed the minds of men since the dawn of reflection. But I am deeply interested in getting you to understand and appreciate the spirit of enquiry, of which metaphysical speculations, however erroneous they may be, are the outward expressions. The ever-increasing volume and the ever-multiplying ramifications of knowledge render specialization a more and more pressing necessity for each succeeding generation. To few men is it permitted to gain a minute acquaintance with more than one science. And what is true of the man of science is true also of the college student. The tendency of modern academic regulations is to confine the student to a comparatively small number of subjects. But this specialization, necessary though it be, has its disadvantages both in respect to the training of the faculties and in its bearing on that adequate knowledge of the universe which is the aim of the highest scientific thought. Each science professes to give the last word that can for the time being be said, not on the universe as a whole, but on that particular part of it with which it is concerned. Chemistry gives us the final conclusions of the chemist with regard to the phenomena and laws of chemical combination. Biology systematizes the latest conclusions with respect to the phenomena and laws of life. Psychology confines itself to the domain of consciousness. Each science presents, therefore, only a partial view of nature; and this fact should never be lost sight of. For partial or one-sided views become harmful when, forgetting their real character, we treat them as complete and all-sided. Now, this is precisely what the specialist is in danger of doing. The more the mind is engrossed with a particular branch of knowledge, the greater is the tendency to treat all other branches as of less importance and, therefore, as less deserving of study. This scientific bias, if unchecked, may lead to the other sciences being ignored altogether, the favourite

Michelet's definition of metaphysics.

Disadvantages of specialization.

science being looked upon as affording a complete account of the universe—as embracing the alpha and the omega of knowledge. Against this tendency—a tendency favoured by the training you have received—you must ever be on your guard. If the several sciences give only the final deliverances that can be made for the time being in their respective spheres, something more is needed before we can be said to possess a genuine and comprehensive conception of the universe. What is that something more? It is included in what Aristotle calls the 'First Philosophy,' it is the undercurrent in all metaphysical speculation, it finds its highest expression in theology. Each science, in its search after unity of cause and law, ultimately arrives at certain laws of the highest generality as far as that science goes. It is the business of the First Philosophy to gather together these general laws, with a view to their being combined into a few still more general principles. And it is only when the final utterances of all the sciences have been thus co-ordinated and, if possible, subordinated to higher generalizations, that we can be said to have an adequate conception of the universe as a whole. To reach this lofty point of view, a minute acquaintance with all the special sciences is not necessary. The branches of knowledge are many, but the intellectual faculties employed and the operations carried on in scientific investigation are comparatively few. A mind thoroughly trained in habits of observation, experiment, comparison, abstraction, generalization, and inference, possesses all the fundamental qualifications for undertaking the task of discovering those higher generalizations which unite the different and often seemingly-conflicting conclusions of the several sciences. Cultivate, therefore, this habit of bringing the conclusions of the special sciences face to face, of comparing them one with another, of seeking for some higher or more general principle or law of which they are the specialized forms. This is the genuine breadth of culture. This it is that shows us the special sciences in their true proportions, as parts of one stupendous whole, and gives us a conception of the universe at once comprehensive and satisfying. It is doubtless true that in striving after this comprehensive view of the universe, men have often ignored altogether what the special sciences have had to say, and thus have been led into the wildest extravagances, peopling the universe with meaningless abstractions. But if you follow the course I am recommending, you will not fall into this snare, for in every step you take you will tread on the solid ground of nature as presented to you by the respective sciences. Nor will this habit of mind, which seeks to co-ordinate and unify the

The 'First Philosophy' of Aristotle.

manifold results of human experience by means of higher laws, prove in any way antagonistic to successful investigation in some one of the special departments of enquiry. Let it be your endeavour, therefore, to combine devotion to one branch of study with that more general outlook on the wide domain of knowledge, which enables one to see things in their true proportions and relations, instead of looking at them through a distorting medium, in which their intrinsic harmony too often appears a discord.

Educate your fellows.

Let the spread of knowledge among your ignorant fellow-countrymen be also an object of constant solicitude to you. When you leave this hall to go to your appointed labours in different parts of the country, carry with you the firm resolve that in whatever sphere of life you are placed, you will regard it as your bounden duty to help to dissipate the gloom of ignorance and superstition which prevents your fellow-countrymen from entering into full possession of "man's beautiful heritage, the earth." Each of you can do a little, some of you may do much, to spread the light of knowledge. There is, I fear, too much truth in the popular verdict that, with the exception of those who have adopted teaching as a profession, the graduates of this University have hitherto done little towards the spread of education. The neglect of this duty is, I doubt not, one of the reasons for the small esteem in which they are held by the public.

Educate your women.

There is one aspect of this duty to which I would draw your special and earnest attention. And here I address myself to Hindus and Mahomedans. It is now three and thirty years since this University was founded. During that period the advance in the education of the male population has been remarkable. Not less remarkable has been the slow progress in the education of the female population. Intense eagerness to educate your boys, and almost complete indifference towards the education of your girls, this is a phenomenon of Indian society which strikes the foreigner with amazement. I am not unmindful of the steady increase that has taken place in recent years in the number of girls attending school. In one respect this increase is the most melancholy part of the business. During the year ending 31st March 1890 the number of girls attending school in this Presidency increased from 69,873 to 78,344, or by 12·1 per cent. The increase in the year previous had been 6·6 per cent. This you will think belies my assertion that there has been little progress, and you will wonder how such a goodly increase can in any aspect be regarded as a cause

of dissatisfaction. But, look at the state of things a little more closely. Almost all the Hindu and Muhammadan girls attending school are in Primary schools, and most of them in the lower standards of these schools. In Upper Secondary schools for girls there was, on the 31st March last, not a single Muhammadan pupil. Brahmans and Sudras were also entirely absent; and the whole Hindu community throughout the Presidency was represented by five girls! Is this as it should be? In Lower Secondary schools for girls there were 23 Muhammadans, 53 Brahmans, 32 Vaisyas, 338 Sudras, and 16 belonging to other classes. Out of 2,113 girls reading in these schools, 1,651 were Europeans, Eurasians, or Native Christians; while only 462 were Muhammadans or Hindus. Again I ask, is this as it should be!

Withdrawing girls from school at an early age.

A few months ago the attention of the public was directed by one who is now a Fellow of the University to the evils consequent on early marriage. On that occasion Dr. Smyth dwelt more on the bodily than on the mental aspect of the question. But in whichever of these aspects it is viewed, it is closely connected with the subject I am now considering, namely, the early withdrawal of girls from school. I am not here as a censor of your time-honoured customs, which, if changed at all, must be changed of your own deliberate choice. But it is my duty to impress on you two truths: firstly, the absolute necessity of educating your women, if you are to hold your own among the nations of the earth; and, secondly, the utter impossibility of this being done so long as custom withdraws girls from school soon after they have passed beyond the age of infancy. As I have said elsewhere: "Hindu and Muhammadan parents must be brought to face the vital issues that are bound up with this question. If Native society, in full view of all the circumstances, deliberately allows itself to fall behind in the march of progress, there is not another word to be said. But if it desires to take its place among the foremost peoples of the earth—to be a progressive instead of a stagnating or decaying society—it must gird up its loins and resolve at whatever cost to emancipate its women from the thraldom of ignorance. A society composed of educated men and uneducated women can never be a progressive society." Do you regard knowledge as a priceless possession for yourselves, but a useless encumbrance or a curse to your mothers and your wives, your sisters and your daughters? You are prepared to make many sacrifices for the education of your boys, is that of your girls

A society composed of educated men and uneducated women can never be a progressive society.

not worthy of equal sacrifices? Are you doing your duty by your daughters in sending them to school only during infancy and the two or three years that follow it, removing them from instruction when their minds are just beginning to find pleasure in the acquisition of knowledge? The evil is not merely that their education makes no further advance, but that the very little they learnt at school rapidly fades away, and along with it there vanishes the taste for reading and culture, the seeds of which had begun to germinate when they were withdrawn by social custom to the comparative seclusion of the domestic circle. The male members of the family, if they happen themselves to be educated, do occasionally strive to keep the last traces of school life from being effaced from the minds of the girls of the household. But even this is rare; and I believe I am correct in saying that in the majority of households no attempt is made to continue the education of girls after they leave school, and that, consequently, within a few years their minds are in much the same condition as are those of girls who have not been to school at all. You profess to have received pleasure and profit from the education you yourselves have received. Try to imagine the knowledge you have gained, and the tastes you have acquired, during your school and college life, obliterated. Would life appear in such circumstance to be worth living? Would it not, to say the least, have lost one of its greatest charms? Yet this is the condition to which social custom condemns the majority of your women. I do not say that their lives are joyless lives, but I do say that they are denied the means of experiencing some of the keenest and purest enjoyments a human being is capable of. This selfishness, which practically shuts out one-half of society from the pleasure-giving and refining influences of literature, science, and art, is a reproach to educated men. And think, gentlemen, how much you yourselves lose in being deprived of the sympathetic companionship of your wives and sisters. The intellectual pursuits which have occupied your time during these past years being entirely foreign to them, they cannot share with you that supreme satisfaction which the victories of the intellect bestow, nor can they help you to bear the trials and disappointments that attend the steps of the seeker after knowledge.

And what about your children?

And what about your children? If you wish your women to be something more than the physical mothers of your children, you must see to it that they are educated. The influence of the mother's character on her children during infancy is admitted by everybody. Yet how few realize what that means! How can an

illiterate, uncultivated, perhaps infantile mother watch over the opening faculties of her child and mould its character for good? One cannot trust to maternal instinct and common sense alone in such an important matter. Maternal instinct is a sorry substitute for intelligent judgment, and common sense is very uncommon in an uncultivated mind. There is no more reason why the moulding of the characters of the young should be entrusted to the instinct and common sense of uneducated people, than there is for entrusting any other human pursuit to such guidance. There are, on the contrary, very powerful reasons why the first years of life should be placed under the most highly trained intelligence, the experiences of these years being those that exert the most lasting influence for good or evil in after-life.

Reflect on the future of your society.

And reflect, gentlemen, on the future of your society? Unless you earnestly, and manfully, and successfully grapple with this question of female education, there can be no lasting social development, and in the absence of development there must come decay. If hereditary transmission be true at all, it applies to mind as well as to body. We may not yet have discovered, we may never discover, the intermediate links in the chain of causation by which the intellectual and moral qualities of parents are transmitted to their children. The fact is, nevertheless, indisputable. And if there be any truth in the belief that intellectual endowments take more after the mother than after the father, the question becomes all the more serious. The child of parents possessing well-developed bodies and minds begins life with faculties and capacities, which, in proper conditions and in due course, grow up to the maturity of manhood or womanhood. Not so with the offspring of a mother whose faculties are infantile and undeveloped. The mental development of the child is speedily arrested, the faculties retaining to the last the inherent weakness of their maternal source—a weakness which will prevent them from ever growing unto a vigorous maturity. Do men gather grapes of thorns, or figs of thistles? Can the plenitude of intellectual and moral power be reaped as an inheritance from a mother, perhaps a child-mother whose faculties have lain dormant, or, if at all roused to activity, have been arrested in their development almost at the outset? For the sake of posterity, therefore, I entreat you to do what you can to remove one of the greatest blots on your social system.

Let me not be misunderstood. Do not imagine that I mean

The second Indian Lady L. M. S. of the Madras University, and the first Lady graduates in Medicine and Arts.

to point the moral that may be drawn from the appearance amongst you of four representatives of the gentler sex. For the second time in the history of the University a lady has been admitted to the degree of Licentiate in Medicine and Surgery, and for the first time ladies have been admitted to the degrees of Bachelor of Medicine and Master in Surgery and Bachelor of Arts. It is most meet that a modern University like this should open its doors to the one sex as well as to the other; so that women, who possess the means and the mental endowments, may receive the highest education, both general and professional. But I do not advocate that all your women should be educated up to this high standard. I do not ask that in every household there shall be a blue-stocking; though amid the manifold interests of the complex society of the nineteenth century, even the blue-stocking may find her appropriate sphere and function. The cause which I earnestly commend to your sympathy and co-operation is the bringing about of such modifications in your social customs as shall render it possible for young women to obtain an amount of education sufficient to call into exercise and harmonious development those faculties and capacities which in their present condition lie dormant, or reach only a dwarfed and stunted growth. Their well-being and your own well-being, the well-being of your children and future growth of your society, depend on the manner in which you perform this primary duty of educated men.

The people of India must work out their own salvation.

The solution of this momentous question is, I grant, beset with difficulties, and it is not for me to say how they are to be overcome. In this matter, gentlemen, the people of India must work out their own salvation. Do not, however, too readily acquiesce in the conclusion that the problem is absolutely insoluble, or that it cannot be solved within any measurable period of time. Was the settlement of any great social question ever arrived at by means of a policy of despair and *non possumus?* Let me remind you that several of the essential conditions of success are at present in your midst. If earnest and zealous men are needed to keep the question continually before the public, have you not amongst you many with the fervour of Dewan Bahadur Raghunatha Rao? If far-seeing statesmanlike views are required, have you not men endowed with the wide political sagacity of the venerable Raja Sir T. Madhava Rau? Are you afraid lest the good cause should make shipwreck at the outset by the intemperate advocacy of those whose zeal is apt to carry

them beyond the bounds of prudence and legality? This difficulty can surely be met and overcome by a society which possesses men with the judicial acumen and calmness of the Honorable Mr. Justice Muttuswami Aiyar. If you wish the movement to be under the ægis of the highest academic culture of your *Alma Mater*, and to be presented to the public with all the charms of literary grace, have you not in men like Rai Bahadur Ranganatha Mudaliyar the embodiment of all that is best in the culture of the East and the West? If within the Senate of your University there are men with so many of the diverse and necessary qualifications for carrying to a successful issue a great social reformation, may you not assume that throughout the land there are many such, waiting merely for you to say: "Come over and help us"? The main thing required is to make you feel in its full force the urgency of the question. Need I repeat that we are not dealing with a matter of a little more or a little less of benefit to a small section of the community, but with the removal of an evil which is eating out the very vitals of your society?

I have endeavoured, ladies and gentlemen, to the best of my ability, to point out to you some of the ways in which you will best fulfil the promises you have made to promote the cause of morality and sound learning and the well-being of your fellow-men. The responsibility laid upon you is heavy, and I have not sought to lighten it. Let the good name of your University be one of your most cherished possessions. Except as affiliated to that world-wide University, which embraces all the schools that, through the ages, have kept alive the sacred flame of knowledge, your *Alma Mater* cannot boast of a hoary antiquity. But, though the traditions you have to maintain may not claim the sanction of centuries, yet, young as they are, they deserve to be held in reverence. To cherish the lofty traditions of a long bye-gone past is a worthy task; your task is a worthier one. For it devolves on you to formulate the principles and to work out the practices that will become in due course the traditions of future generations. Let it be your earnest endeavour so to conduct yourselves that those traditions shall in the years to come tend to the highest good of this ancient land. Your University while laying upon you grave responsibilities, does not demand impossible achievements. You are not called upon to forego your own private advancement, nor the well-being of those with whom you are connected by ties of kindred. In common with your less favoured fellow-countrymen you will engage in the ordinary duties of life, pur-

suing the same ends as other men. In each and all of those duties let it appear that you are guided by those qualities of mind and heart which genuine culture imparts. To some of you more than to others there will come a large measure of what is called success in life. But to all of you, if you abide by the promises you have made to-day, there will come, whatever else may fail, the sweet consciousness that you have striven with all the strength that was in you to live up to a high ideal. Go forth now to your allotted walks in life, clear in intelligence, resolute in purpose, pure in heart; carrying with you the inspiriting and sustaining thought that you have this day been admitted as citizens of no mean city—as citizens of that catholic Universitas, or republic of letters, which knows no distinctions of race or creed, and on the burgess-roll of which are inscribed in undying fame the names of the wisest and the best of every age and clime.

THIRTY-FIFTH CONVOCATION.

(By H. B. Grigg, Esq., M.A., C.I.E.)

Mr. Chancellor,—I rise by your appointment to exhort the newly made graduates to conduct themselves suitably in the position to which they have attained by means of the degrees conferred upon them, Sir, by your hand.

Fellows who died during the year.

But, gentlemen, before I proceed to touch on matters, the consideration of which will form the substance of my remarks this evening, it is, I think, well to invite you, to recall for a few minutes the names of those Fellows of this University who have passed away during the year which ends to-day. They laboured loyally and honourably for many years either in the administration of public affairs, or in the pursuit of knowledge, or in the dissemination of higher moral religious and political ideas: and one and all in furtherance of the best interests and happiness of the people of this country. Two of them, Sir Thomas Pycroft and Sir Madava Rau, made for themselves names, as administrators, which will live in the annals of Madras. The former appears in the Act of Incorporation, among the first Fellows of this University, and on him in his capacity of Chief Secretary and subsequently as Member of Council, must have devolved a considerable share in the organisation of public instruction in this Presidency. As an administrator, Madras has seldom, if ever, had his equal: and his unwearied industry, his high sense of responsibility and his fairness of mind have helped to produce these virtues in all

branches of the Service of which he was one of the highest ornaments. Mr. Maltby had placed the administration of the ancient States of Travancore and Cochin on a basis calculated to ensure solid progress in every branch of public life. His policy would however have proved for a time at least comparatively barren of good results had it not been grasped by the powerful and cultivated mind of Sir Madhava Rau, the most capable Hindu administrator of modern days. He organised the administration of Travancore, and later that of Baroda, on lines which combined many of the political and administrative ideas of Europe with those of an oriental country, and shewed to the Rulers of this Empire that to an Indian administrator may safely be entrusted a portion of the fateful task of re-casting the administrative and political machinery of Native States, so that law may take the place of arbitrary power and the public weal be substituted for the advantage of the favoured classes. In Mr. Pogson the University has lost an Astronomer whose name will always be famous as the discoverer of several asteroids, as a patient and untiring worker in the fields of astral observation and as a faithful and discerning recorder of astronomical facts. Gentlemen, I would that his example might inspire some of you to make the study of the heavens the study of your lives—and that Madras may yet have the honor of giving to India the first scientific astronomer, a native of the land, as it has already given to her the best Statesman of recent days. In Bishop Caldwell and Doctor Hay the country has lost two ripe Dravidian scholars, and two men who led noble lives—lives worthy of imitation. They showed to you that the true religious spirit is not egotistic and narrow, but altruistic and catholic. The work that these enlightened men have done for the modern Tamil and Telugu literatures is not their least claim to your gratitude, for they with other men of their school, European and Native, have done for these languages, probably more than their natural custodians. In Mr. Hanna the University mourns a scientific engineer whose counsel was of great value in the recent movements in the direction of improved engineering and industrial education, and this country a public-spirited citizen. Whilst in Dr. Mohideen Sheriff we have lost an experienced student of Medicine who did good work in bringing to light what was worthy of record in the indigenous systems of Medicine and in helping his co-religionists to understand that modern scientific Medicine is the true development of that art of healing, which their forefathers have the undying honour of having been the first to cultivate; for though crude and in its infancy, it was still in a manner scientific. It is also my sad duty to commemorate two Fellows,

Rai Bahadur S. Ramaswami Mudalliar and the Rev. W. T. Satthianadhan, who have gone from amongst us in the last few weeks. The former was a distinguished student of this University, and a helpful counsellor in its affairs. He was a warm but judicious and moderate advocate of political progress, and thus afforded an excellent model to you of how you can conduct yourselves loyally and yet independently in public matters. Mr. Satthianadhan, who was among the first students to matriculate in this University, has left to the Native Christians of Madras a beautiful example of simplicity of life, of pastoral efficiency and of devotion; and he has shown to you that a change in faith does not involve the abandonment of what is best in your native traditions and feelings. Gentlemen, I have asked you to commemorate these worthies because I feel that it is as true of corporations as of individuals that "he who lacks time to mourn, lacks time to mend"—that

> " Where sorrow's held intrusive and turned out
> There wisdom will not enter nor true power
> Nor aught that dignifies humanity."

We reject one means towards leading worthy lives as members of this great corporation if we fail to meditate upon our honoured dead. Would that in this grand hall we had fitting memorials on canvas and in marble of those who being members of the University did yeoman's work in their day for the people, more especially in that branch of national life of which this University is the highest expression and exponent—that thus the immortal dead might live again

> "In minds made better by their presence, live
> " In pulses stirred to generosity,
> " In deeds of daring rectitude, in scorn
> " For miserable aims that end in self,—

Gentlemen, having reminded you of the dead whose memory does you honour, I would now briefly trace to you the history of the University to which you have just been admitted as members.

You have promised to conduct yourselves in your daily life and conversation "as becomes members of the same," and I would have you learn to feel an honourable pride in being such, recognising the potentialities of the organisation to which you henceforth belong, and understanding your duty in connection with the progress of your country through educational means.

A short sketch of the history of the University.

This University is but new. It has no antiquity to endow it with a wealth of venerable associations "*dear and gracious*"—associations which might mellow what is young and crude blending with it that which is beautiful and good in the past. Its life does not

extend over even five and thirty years, the Act of Incorporation with which it began having only been passed on the 8th September 1857. The three first Universities of India, those of Madras, Bombay and Calcutta, were the immediate outcome of the Educational despatch of 1854. But the educational conditions of India which that great state paper sought to regulate were due to the labours of many eminent men, statesmen, lawyers, missionaries; and of others, natives of the soil, such as Raja Ram Mohun Roy, who had been quickened by the first breath of the dawn of Western knowledge in India. All decisive changes in the world take place in the intellect. These men saw that the literature of India, beautiful and varied as it was in the earlier periods of its growth, had been reduced to sterility and decay by the idea-strangling and cast-iron systems of control elaborated by commentators and grammarians of a later age. They saw that the ancient educational systems of the country were powerless to work a change in the Indian peoples towards a higher life, and towards material well-being, and they strenuously fought for the introduction of a system of education under which the free thoughts and noble "intents of the heart" of the peoples of the West might be conveyed on scientific methods to these Eastern peoples: seeking thus also to re-invigorate and restore to their proper place in the mind-building of the people their ancient poetry, vedic, epic and dramatic, their books of law and the philosophical speculations of their sages. That conflict was waged and won. But it lasted through nearly two generations of men and, though partially decided in 1835, it did not end until the issue of Lord Halifax's despatch. Then came the last year of the East India Company's rule—the year 1857—the most terrible year in the annals of our Empire in the East. You may remember how in 1574, the people of Holland, on the raising of the siege of Leyden, nothing daunted by the horrors of a life and death struggle with the Spaniard, preferred the promotion of knowledge and the education of their children to their own present advantage, and founded in that city a University, the first in the Netherlands, in the time of their direst need. But, gentlemen, the act of your rulers was nobler by far—for they, when the mutiny was at the flood, with a splendid faith in their divine right to regenerate the people of India and to rule them that they might regenerate them, with an exalted charity and an unexampled liberality, founded, not for their own sons, but for the benefit of the very people whose soldiery were waging a cruel rebellion against them, not one University but three. It has well been called our *annus tristis*, but, gentlemen, not *tristis* only but *mirabilis*,—to be gratefully

admired, I trust, by succeeding generations of enlightened men, the graduates of our Universities.

What is this University.

Now, gentlemen, what is this University which they founded? The first thing which strikes me in trying to answer this query for you is that its founders avoided the question as to whether an University has simply to do with preparing its students by a liberal and humanistic education to become right-thinking men able to take clear views in regard to the daily problems of life which they will have to solve, or also with the imparting of professional knowledge. Nor do they seem to have touched the question whether an University, which has not within it the potentialities of becoming a local habitation for a permanent congregation of learned men, can ever concentrate within it the educational side of a people's life. Their thoughts seem not to have wandered back to the ancient Universities of Paris or Bologna, or to Oxford or Cambridge, or even to Universities of the German type; but they took for their model, an University, that of London, which confined itself, Medicine excepted, to the modest work of prescribing courses of study, for its students, and of effectively testing such students. They departed from that model in only one important matter to which I am about to refer, *viz.*, the restricting of the study of Matriculated students to affiliated colleges. Their ends were essentially practical. They sought to form not a centre of instruction for all, but a centre for testing the instruction of all, and by this system of public examinations, to give "full development to the highest course of education to which the Natives of India, or of any other country, can aspire," and besides, by the division of University degrees and distinctions into different branches, to direct "the exertions of highly educated men to the studies which are necessary to success in the various active professions of life," and thus to diffuse useful knowledge, and to confer upon the Natives of India "vast moral and material blessings." Thus the practical ends in view in establishing the University are clear. But there are two matters in connection with it to which I would invite your attention. The first concerns the development of the organization of the University; the second, the supplementing by subsequent self-culture the courses of study which it encourages. I do this because I feel that you should think of these things and of how you can help to establish and settle your University system on lines which will better promote good and useful learning, and secure for its graduates as great an influence in the educational development of South India, as public

expediency permits, making good your claim to the franchise in the republic of Letters and Science by continued study, and helping to maintain a high standard of culture among those who constitute the academic class in the country. Now, gentlemen, it seems to me but sound policy that gradually this University should seek to gather within it at Madras a congregation of learned and scientific men as the centre of its corporate life. Without such a heart I do not believe that the body can ever become the centre of light and knowledge, and without such a centre I cannot believe that scientific thought will ever be established on a true basis in this country. The University must be more than an abstraction, it must be a body of living men. Now, how can this end be attained in a natural process of evolution, and how can you help in that process? I have drawn your attention to the fact that this University, differing from that of London, requires its students to have passed through affiliated colleges; but so far it has not provided that they, in their life as graduates, shall continue, in communion with their colleges. Now it is in and through the college that I believe this congregation of learned and scientific men, may best be obtained. I would therefore exhort you to keep through life close to the college from which you obtained your degree. If you will do this, I doubt not means will be found in due course to enable you to become incorporate with your college, and with the University through it. Thus the practical solution partly depends upon yourselves.

Ancient English Universities.

In the ancient English Universities the college forms the basis of the University system. At Oxford the administration practically vests in "the Congregation" which consists of all the great officers of the University, the Heads of Colleges, the Professors, other important functionaries, and resident Masters of Arts, whilst the final legislative power rests with "the house of Convocation" which consists of "all Masters of Arts and all Doctors of the three superior faculties, who have their names on the books of some College or Hall." Madras is becoming more and more a University town, more and more the focus of the great educational movement. It now possesses three First grade and four Professional colleges, and I cannot doubt that the tendency of the great educational agencies will be to locate their First grade colleges in or near Madras. It has resident in it already nearly eighteen hundred collegiate students, a number which greatly exceeds the number of students in the University of Oxford five and twenty years ago. It will thus possess colleges

on which to build such a scheme. I have therefore observed with unmixed pleasure the recent movement of the ex-students of the Madras Christian College to reunite themselves with that college—their true *Alma Mater,*—inspired by grateful devotion to that eminent man, the Rev. William Miller, who gives his life to the glorious work of educating and elevating South India. It seems to me a laudable ambition for the graduates in Arts of this University, who have attained to the dignity of the Master's degree, or to that of Master of Laws or Doctor of Medicine, to seek to have a voice in the administration of the University; but it is also a laudable ambition that the Heads and Professors of its superior colleges should seek to become more potent factors therein. Such ambitions need not be in conflict, but should be in harmony, the influence of the college being strengthened through its graduates. Such a gathering together of educational forces will, I would fain believe, raise this University to a far higher sphere of usefulness than that which it now occupies—confer on it uniqueness and individuality, and tend to give to the Professors of its colleges University rank. It needs the friction of mind against mind to kindle the heat which generates thought; the sharp strokes of wit on wit to strike out the sparks which fanned become the unquenchable fire of knowledge. To one small people was it given to be the fountain head of progressive thought in the world. "Except the blind forces of nature," says Sir Henry Maine, "nothing moves in this world which is not Greek in its "origin. * * * A ferment spreading from that source has vitalised "all the great progressive races of mankind, penetrating from "one to another and producing in each results accordant with "its hidden and latent genius, and results often far greater than "any exhibited in Greece itself." But would, I ask, this new creation have ever dawned upon the world had not Athens centred in herself the mind of Greece?

Representation of graduates in the University.

The next way in which I think the University organisation can hereafter be improved is by providing means, directly or through its affiliated colleges, by which you who have obtained your degrees, and other students, Matriculated or not, may carry on the work of self-culture, or obtain knowledge in subjects which do not fall within the college or school curricula. Many of you probably know how great has been the influence of the schemes of University Extension Lectures and of Local Examinations in obtaining for the Universities of Oxford and Cambridge a truly national character. A similar scheme to the latter has, as you know, been instituted in this

University Extension Lectures.

Presidency by your Government, and even if such work could be undertaken by this University, it is probably wiser to leave it in the hands of Government. Little objection can, however, I think, be taken to a scheme of University Extension Lectures. Already in some of our colleges assistance is being afforded to students who are studying for the Master of Arts Degree, but not as yet by means of special lectures. But nothing has as yet been done to provide the means of acquiring extended knowledge, except in the arts, to students otherwise than through the regular curricula of affiliated institutions. This is not the place to discuss the practical difficulties of such a scheme, but it is the place in which to say that provision for imparting knowledge in this way is gradually becoming a necessity of higher education in this Presidency and to invite attention to the subject. The revenues of the University will be ample. I cannot conceive a more appropriate way of spending the surplus of money derived from examination fees than in providing means for the further education of the examinees outside the beaten paths of the University, through lectures, be they in connection with a University course or in subjects not as yet included in the University curricula. By such a measure students of this University might from time to time hear courses of lectures by distinguished scholars and scientists of Europe. I feel the necessity for keeping the tests in branches of knowledge outside the University courses under the immediate control of Government, but I am also persuaded that that system is in part only a provisional system as regards higher knowledge, and that if education in such subjects is ultimately to be placed on a sure basis, the University must, in the fulness of time, provide the means of testing such students by examinations and of honoring those who distinguish themselves therein by Degrees or Licenses—in other words that this University should in time confer Degrees or Licenses on such specialists as Chemists, Agriculturalists, Musicians, as well as on Lawyers, Physicians, Engineers, and Schoolmasters.

Improved schemes of University study.

Gentlemen, I have told you that your organisation as an University is capable of a beneficent evolution, and such an evolution has already affected the courses of study, which were laid down for you at the beginning. But you should be for ever grateful that the scheme of higher education marked out for you was at once modelled on more scientific lines than those which till then prevailed in some of the leading Universities of Great Britain. Your fathers were not limited to instruction in ancient Languages, and Letters, or in Mathematics, but they were at

once given a course which compelled them to study not only Language or Mathematics, but also History and Moral Philosophy, with an option of either Natural Philosophy, Physical Science, or Logic and Mental Philosophy. It is true that from the number of subjects, and the necessarily limited provision for teaching, the result was, perhaps, in too many cases, an imperfect knowledge of several, in place of a more commanding grasp of one or two great subjects, but notwithstanding these defects it gave a thorough grasp of leading principles and not a mere superficial acquaintance with details, and thus imparted to some of the early students, what is one of the best outcomes of our system of education, a bent of mind not to see things as they appear through the darkened and distorted glass of prejudice and popular opinion, but with the naked eye of the mind, illumined by the clear beams of true literary and scientific knowledge. That course of study had its defects, many of which have now been removed—and with the organisation of the improved schemes the name of Dr. David Duncan will ever be remembered. You have now a better grounding in general knowledge, that is of things which a cultivated man ought to know. The number of subjects in the final stage has been reduced and the courses of study have been fixed on scientific lines. Moreover a vast improvement has taken place in quite recent years in the supply of Professorial teaching. Your fathers had teachers of high merit and noble character, whose names, as I speak, will flash into your minds, but these distinguished men would have been the first to admit that their work suffered because there was not enough division of labour. Through the liberality of your Government as regards both Departmental and Aided Colleges that defect has been in a great measure removed, and I trust this century will not close before at least in two colleges of this Presidency, there will be adequate Professorial teaching in each great branch in which this University examines. Thus, gentlemen, you will see that your opportunities of training yourselves are greatly superior to those your fathers enjoyed, except in one matter only, namely, in the facilities which existed for intercourse with your teachers. That loss has been unavoidable, because as in a large family of children the father and mother must substitute general for individual leading and guidance, so with a large body of students the professor must rest on the words spoken to the class as a whole, with an occasional word in season to the individual student, instead of the loving personal leading which we so often hear was characteristic of some of the men who taught your fathers. But my experience

tells me that it is oftenest the thought, which comes fresh with warm life from the brain of a teacher as he deals at lecture with some great subject, "striking across the mind and flushing all the face" that is indelibly fixed in our minds and moulds our future life. You have all had these opportunities in whatever Faculty you have been studying, and I would hope that one and all of you are carrying away some such life-giving thoughts, some such grains of gold which you may treasure in the store-houses of your memories, some such seeds of wisdom which may grow up in the good soil of your minds and yield fruit an hundred-fold.

Supplement what has been learnt.

Now as to supplementing the courses of study through which you have passed for your degree. Gentlemen, Bachelors of Arts, if you have during your University course disciplined and strengthened your understanding, if you have acquired a knowledge of things which an educated man in South India must know to be a useful citizen, supplemented by a fairly thorough knowledge of some one science, if you have added to this a sound knowledge of the English tongue and through its literature have grasped in some degree the genius of that people, if you have along with all this cultivated a truth-loving spirit, a spirit which "abhors idols," be they of the tribe, of the cave, of the market place or of the theatre, you will be fitted for preparing yourselves by special study for the branch of activity by which you will hereafter seek to earn your livelihood and live the life of a cultivated being. You have laid the foundation in the schools of this University for the school of life. It is but the foundation. I know full well that temptations to a vain spirit are many and peculiar. You have come, many of you, from what you now regard as ignorant homes and you are surrounded too often by unenlightened relatives and friends, whilst a graduate in Europe would live amongst those whose knowledge and experience of life he cannot for a moment afford to disparage or dispute. But this condition of things is not one which should make you self-complacent. It should rather fill you with the spirit of meekness and of fear—of meekness because your superior knowledge should make you know that after all what you have learnt is but little of the sum of knowledge, and of fear, for you must see that you, even more than the English graduate, have need to supplement that knowledge. If you arrest your development in knowledge, says Sir Henry Maine, conceit and scepticism must be the result, "intellectual cultivation should be constantly progressive." First then, you in a way require a more thorough knowledge of the English

Intellectual cultivation must be ever progressive.

tongue than perhaps any people on the face of the globe. Without the power to comprehend clearly the thoughts conveyed therein, your progress in the course of intellectual and social amendment is impossible. Remember, that words often confuse ideas, and that the inharmonious use of a word may often lead to great and permanent divisions and estrangements in thought, estrangements so great that whole societies of men may be led thereby in different ways. Words like coin become devalued by use. This is the special danger which besets a spoken language, and still more a language, used by a people for all its public necessities, which is not the language of their homes or of their own literature. In Madras it is an ever-increasing danger. English, if you are not careful. may degenerate into a *patois*, hard to be understood, and thus the language will cease to be a great unifying influence in the Empire. If then you would be in sympathy with the great thinkers of the world, whose ideas must reach you through English, keep up your knowledge of that language, read the best books, books which contain the clearest, the noblest, the purest, the most beautiful thoughts that the mind and heart of man has yet evolved—the thoughts of Homer and of Plato, of Virgil and of Tacitus, of Dante, of Pascal, of Goethe, of Shakespear and of Bacon.

The English Language.

English is the language which opens to you the realms of knowledge and through it you must have breathed in, in some measure at least, the modern spirit; which after all was the spirit of Pythagoras—to seek truth and to do good—*τὸ τε αλη΄ ἐυειν και τὸ ἐυεργετειν*. You are presumed to have acquired over English a sufficient mastery to pursue knowledge through that language, and through study of its literature to understand the people who are your rulers. But after all the breadth of ground covered by your studies has been limited and the quantity of its literature which you have studied has been small, in consequence of the habit of most students to confine their reading to prescribed text-books and the notes of commentators. My advice to you is to keep the authors you have studied with the notes you have made always near you, and do not, as I know so many of your predecessors have done, dispose of them to the first bookseller. If you have imbibed any true love of English literature, and is there a soul among you so dead that it has not been stirred to its depths by some of the works you have studied,—you cannot part with these books without a sigh. If you will keep only those which have taken the greatest hold upon your

Keep the authors you have studied with you.

mind, even this is better than a wholesale passing by the plank of all the words and thoughts of the men, whose minds during the past few years you have sought to understand. Unless you continue your study of the language and its literature, your English education will prove of little use beyond providing means of earning your daily bread. I do not despise this use, but you will indeed be poor in soul if you reap no greater riches therefrom than what can be tied up in a money bag. Let it not be said of you that you have sought to obtain a degree only and not also to raise yourselves to a higher life of thought and action.

Do not grudge money for books

In the course of your reading few of you will not have become conscious of the direction in which your taste or talent lies. Cultivate that taste by reading with especial care all that you find on the subject in the newspapers, the journals, and above all in books—and make a real effort to economise and buy the books that give you special help and pleasure. Do not grudge this money. Such books are often more precious than rubies to the true learner. This taste for forming small libraries is I know here and there beginning to show itself, and it is all the more necessary in this country where at present not a single public library exists—though through the generous policy of your late Governor, Lord Connemara, that reproach will soon be removed from Madras. I have always felt a sincere sympathy for the young graduate who passes to up-country life, where he will rarely find good books available, notwithstanding that, the Government offers to help most liberally the formation of libraries. Do not be tempted to say "I have my work to do, and I would do that, with my might. What help will the continued study of literature be to me?" You can make no greater mistake in life than this, for the study of literature is in a sense the study of mankind. And you cannot be in sympathy with your kind, you cannot have a due sense of proportion with regard to your own special work, if you neglect to read, or rather to keep up your reading in general subjects as well as to pursue reading in connection with your special work in life. I do not say you should not have your favorite lines of reading or your favorite authors; by no means. Even in literature you should have your own department, your own book-case, so to speak, in the world's library. But do not narrow your sympathies. Most of you will make your living in the Public service. That service more and more needs cultivated men, men full of the thoughts of others as well

The study of literature is the study of mankind.

as of their own. If you would be useful in your day and generation, if you would leave the world a little better than you found it, make the acquaintance of great men in their books and never tire of their friendship. Oh the marvellous inheritance which they have left! the right to communionship with them in thought and, aye, in action too. To you, isolated as necessarily you often must be from your fellows, how great is this boon, how inestimable the blessings of the great legacies of thought which they have left with you. "Their works," writes Wordsworth,

> "Are a substantial world both pure and good
> Round which, with tendrils strong as flesh and blood
> Our pastime and our happiness will grow."

But although English is to you the gate of knowledge I would not have you rest on it alone. Your position is peculiar; it corresponds to that of the youth of the middle and renascent Ages who were taught in Latin only. But although this system has its disadvantages, it has this advantage that you have been taught to use this foreign tongue as the vehicle of all your reasoning processes—that is, it has been taught to you logically and accurately. You are therefore much less liable to mistake words for things.

But whilst English is all this to you remember that no cultivated man should rest content with a knowledge of one language only. The task of learning a language is much less to you than to an Englishman. Most of you know only English well, for your knowledge of your own Vernaculars from all accounts is but indifferent. Some few of you have passed in Sanscrit or in Latin. Three languages is the outside limit of your knowledge, whilst few English graduates do not possess a moderate knowledge of two classical and of at least one modern language besides their own. Your task in the way of learning languages seems to me always to have been overrated. Had the methods of instruction been good much more might have been required of you. Now I would urge each one of you, who has a facility for learning languages, to use some portion of your leisure in after-life in studying other languages besides English —especially modern European languages. It is true that you will rarely feel the need of French or German, as an Englishman feels it, for purposes of travel or of correspondence; but if you read, as I trust you will, more and more English literature and English pamphlets and newspapers, I do not see how you are to appreciate such literature unless you know something of the languages

Learn a modern European language besides English.

which permeate it. It may be too late for any but a few of you to study Latin and Greek, but I would advise all of you who intend to take to the profession of Teaching, or of Law, or of Medicine, to study one at least of these languages. Remember that admirable as is English literature, and powerful as is English as a vehicle of thought, you can, unless you know Latin and Greek, only get the thoughts of the peoples who were our spiritual and social forefathers at second hand; you must, so to speak, depend on interpreters and reporters. You must see things through their eyes and hear the far-off articulate voices of the ages from their tongues. Most of you must rest content with this; but he who seeks to be a teacher and guide of men in a particular branch of knowledge, the fountains of which are in the Latin and Greek tongues, cannot escape from the task of studying these languages—especially the former. I have often, gentlemen, felt my heart fail me for the future of your people when I have observed how that not one teacher of English in a hundred has been sufficiently inspired with the love of knowledge to have armed himself for his life's work by studying the languages on which our composite tongue is built—but that instead they should be dreaming of passing examinations and tests which may bring to them a few more pitiful rupees.

Learn Latin and Greek if possible.

Compare what your educated young men are doing in this way with what the youth of the cities of Great Britain are doing. Thousands of young men, often artizans and labourers, are attending the language courses in the various institutes, such as the Working Men's College and that of the London Society for the extension of University Teaching—many of them—not to better their material prospects in life, or even to fit themselves for the peculiar work they have to do, but to cultivate their minds so as to live better the lives of rational beings and to drink deeper of the stream of knowledge. Gentlemen, do not weaken your claim to rise in the scale of peoples, to have a more potential voice in shaping your destinies, by simply living on the honey you have stored up during your college life instead of ever adding industriously to that store which shall be intellectual food to you and to your children.

Improve your knowledge of the Vernaculars.

Now as regards your own Vernaculars. Your duty is not merely to add to your power of understanding the men whose books you read, but if you have a true desire to spread good and useful knowledge among the people, you must also obtain the power which so few of you, I fear, possess of expressing yourselves idiomati-

cally and vigorously in your own language, and of interpreting through it your new knowledge and your new ideas. I am not one of those who think that much can be done at present in the way of imparting scientific thoughts and facts to the people through the Vernaculars, because I believe you must educate the people first on Western methods through their own Vernaculars before you can rouse sufficient interest in what you have to tell to insure intelligent listeners,

"Charm you never so wisely."

But the number of those whose interest has been roused is increasing, perhaps rapidly, and such as these you must be prepared to address in the vulgar tongue. We may yet see an awakening similar to that which recast the whole social and ideal life of Europe, when the thoughts of men of "light and leading" of the ages past and of the then present were communicated to its people "in their own tongue wherein they were born." No one can feel more strongly than I do that, if the peoples of India with their numerous Vernaculars are ever to rise to a nobler life and to greater wealth, the proportion of those who know English must be ten, nay, twenty-fold of what it is, and be equally distributed amongst men and women; but no one more strongly believes that the great mass of people can never be truly regenerated until each Vernacular is made a fitting vehicle for carrying on that knowledge. Only those who have had to do with the translating of little works of a scientific character into one of these Vernaculars can appreciate how difficult the task of interpretation now is. But this interpretation must be done. For it is folly to imagine that the rapidly increasing millions of South India can ever be English-speaking or depend mainly on English literature. The growing circulation of Vernacular Journals and Leaflets show how rapidly this demand for something to read is spreading especially among the Tamil population. Gentlemen, to whatever Faculty you may belong, if you would spread abroad some rays from your own lamp of knowledge do not fail to gain such a command over your Vernacular that what you write may be read and understood.

So far I have spoken only of Language and Literature. I have brought these subjects into such special prominence, because I feel that in them "is hid what may be called the wisdom of life, the rich store of experience of human nature and of conduct," and that unless you acquire this wisdom of life, absorb into your nature the mental and moral conditions which have rendered progress possible, you cannot reap the full benefit

of specialising in any branch of scientific knowledge, for knowledge

> " is the second, not the first,
> A higher hand must make her mild,
> If all be not in vain; and guide
> Her footsteps, moving side by side
> With wisdom, like the younger child."

Knowledge of the Sciences.

The ground-work of all higher education must be the study of the noblest thoughts and of the noblest exemplars of mankind. But no society can advance unless it has in every branch of scientific knowledge an adequate number of persons possessing such knowledge. Now the branches of knowledge, which at present are necessary, so far as higher education is concerned, seem to me fairly well represented by the various branches of study in this University. It is true that the necessities of the people are as yet simple, in that nine-tenths of the population live by agriculture, on a small scale. The people, moreover, are generally simple in their habits, have little desire for the conveniences of a more highly civilised life, and seem to care little for accumulating wealth except on the old beaten paths. In such a society no doubt the first demand is for good men to regulate its public affairs. For such men it seems to me that Mathematics and History are the most important. Mathematics will fit them to deal logically and unerringly with all great social, revenue and industrial questions, the solution of which depends so greatly on their power of collecting accurate statistics and of applying to them the strictest methods of mathematical reasoning. I have only to refer you to the absence of data on which the Government can deal safely with such questions as Agricultural Economies, and Life Insurance, to illustrate my meaning. And yet how few graduates of this University possess any thorough knowledge of Mathematics. Only about five hundred graduates now living have specialised in it, and few of them have shown great ability. With such a supply how can the work of the country be perfectly done. Again, as regards History. It has only been studied in adequate breadth and depth and as an important Branch of Science during the last decade. Yet who can deal satisfactorily with finance, legislation, economics, commerce, politics, who has not studied History. Only about two hundred graduates of Madras have specialised therein, or have anything better than a smattering of historical knowledge. History, however, is the most generally attractive of all studies,—and one which you can pursue in after-life, with success, if during your University course you have grasped what are the true ends of historical study and the right method of

pursuing them. Of all branches of study after Letters, this is that which is most necessary for a public man, more especially for those who are connected with the public Press. But besides such men your country needs more and more for its development, men possessed of a sound knowledge of Physical and Natural Science, partly in the rôle of teachers, partly as actual workers in industrial activities. They are required as teachers to give the mind of the people a more inquiring turn, a greater interest in Nature and its Laws, and some knowledge of the natural resources of their country. The industrial enterprise of Europeans may raise local interest and attract labour and capital, but it is only when the mind of the people is set in a new direction by the general spread of scientific knowledge that much result can be attained. Why is it that with but one or two solitary exceptions, which but prove the rule, every enterprise for developing the wealth of the country comes from Europeans? The reply generally is—the Natives are too poor, they have no capital for great or novel enterprises. There is truth in this, but it is not the whole truth, because your capitalists, as a rule, do nothing. The new energy of a people does not require great enterprises to test it. It may be shown as well in small things as in great; in the making of a brass-vessel, in the planting of a hedge, in the digging of a well, or in the introduction of a new seed or of a new plant. If intelligence and a love of progress are there a poor people can do much. The history of the world has shewn how poor and isolated peoples have risen high in the scale of peoples when fired by such a spirit. It is through an education, which teaches the child to use its hand, its eyes, its reason as well as its memory alone, that such a change can be wrought in the mental attitude and in the habits of a people. But you need the actual workers also, especially in the higher industries, for it will not do simply to teach. There is some reason to think that this decade may show a marked advance especially in the development of the mineral wealth of the country; and if you have not practical workers of your own people in the scientific departments of such industries their place must needs be taken by Europeans. You must push in and secure your place, or make a place for yourselves. But what is the course you usually pursue? You take to Law or to the Public Service, instead of seeking out a road, painful though it be, which will in the long run make you of as real service to the country. Men can in a way create their own destiny. The conditions of industrial life in Southern India require all the vitalizing power that you are able to afford. Prove yourselves true friends of your people, and furnish this

Application of Science to industries.

power, although it may seem temporarily against your interests. Scientific knowledge is good, in itself, but it must have its own practical end, or it cannot flourish. A science cannot flourish in a country unless it has its corresponding art activity therein. The science of chemistry can make no permanent home for itself in Southern India, if there is no opening for it as an applied art. At present such activities hardly exist. You must help to create them.

Thus far to you, Graduates in Arts. To you, Graduates in Law, in Medicine and in Teaching, I will say but few words. Graduates in Law, the danger, which will chiefly beset you in applying the knowledge you have acquired to the active work of your profession is that of gradually ignoring the principles on which a sound system of Law is based. To avoid this you must remain always students of Law as the science of gradually perfecting the social relations of mankind. You must ever bear in mind what is the end of all Law, "the harmony of the world." Even in your daily practice remember that Law is the great schoolmaster which leads a people to perfection—that, whether you have to administer the Law, or to assist those who come within its operations, one of your duties is to endeavour so far as in you lies, that Law be the friend and not the enemy of man—that liberty be not sacrificed to order, though order be "heaven's first law." Law embodies the energies of social life. By its operation the old civilization of India is giving way to the new, not so much as the result of the written laws of your legislators, as by the new ideas and new sympathies of those who administer justice, and of those who are directly or indirectly connected with that administration. How great then is the necessity that you, who will be in a way leaders in your profession, should by continued reading and studying of the best masters, fit yourselves for this beneficent work. Your preparation for this work, useful though it has no doubt been, has, I need hardly tell you, fallen far short of what a perfect system of law instruction demands. Medicine and Engineering and the Arts had independently organised institutions fitted to prepare their students for their life's work, whilst such an organization in Law is only now being created for you. Ere long, in your Law College, future students will find the means of a legal education sufficient to place the Law graduates of Madras on an equal footing with any lawyers in the world. Whilst you will find by attending special courses of lectures hereafter the means of aiding you in that after study of Law which is so essential to the beneficent exercise of your profession.

The end of Law is 'the harmony of the world.'

Gentlemen, I am sanguine enough to think that this College will yet perform a beneficent work for your people in providing not only for Law students proper, but for public servants generally, and also for citizens engaged in the ordinary avocations of life, opportunities for the study of Law and of social regulations and customs, as yet afforded by no institution in the Empire. It must also, I consider, become a society of Lawyers. An institution of this kind will help to maintain your noble profession in a thoroughly healthy condition. The courts as the final authority in matters of discipline may do much, but I am persuaded that you, Lawyers, must feel yourselves to be members of a society having its own sanctions, before you will in any true sense be members of a profession. Workers in one branch of activity must thus be linked together or society must suffer.

The Law College.

To you, Graduates in Medicine, I say—remember that you belong to a great profession by virtue of the vow you made this evening. You have no Medical Practitioners' Act in this country to bind you together, no legal sanctions peculiar to your profession. It therefore is all the more necessary that you should make that vow a bond of honour as strong as the Freemason's oath. The progress of your profession in this country depends in great measure upon your so holding together. Those of you who may enter the Medical Service will have its regulations to guide you—but an increasing number of the Medical Graduates of Madras will have no such support. Therefore in your calling voluntary obligations must take the place of legal. You will not, I trust, have only to look to a distinguished name, and to the monetary rewards which justly follow on such a reputation, but I trust that as time goes on the Schools of Medicine and the Hospitals of this city will afford you the opportunities of gaining public recognition for your work. The progress of scientific Medicine in this country cannot for ever depend upon work done through the Government, or Local Medical Services. It must, as in any other great department of life, depend partly upon private effort, that is, on the work of private practitioners. I have in my capacity of Director of Public Instruction, tried in a small way to bring such men forward, but as things now stand the opportunities are so few that they can have but little effect. I can only hope that the time may come when to such may be afforded the means of doing good and useful work in public institutions for the public. The change is beset with many difficulties, but it must come in time if those among you who take to private

Advice to Graduates in Medicine.

practice prove to the Government and to your brethren of the Service that you are worthy of such confidence.

Advice to Graduates in Engineering.

Graduates in Engineering. Your course has been, especially on the practical side, superior to that of most of those who preceded you. You have thus been enabled to begin your life's work on a vantage ground, and through your work in the field and in the workshop you have been able to test your real aptitude for your profession—and, if you have discovered this aptitude your profession will, I doubt not, become the passion of your lives. There are few vocations which call forth this passionate devotion like that of Engineering,—a bridge, a tower, an engine, becomes personified, an object of almost personal affection. I can well remember with what a sad heart, as of one parting from a loved child, Mr. Brassington, the designer of the noble edifice that is now rising to the north of the Fort, said farewell to that work but just begun, and I would that he may yet see its domes and minarets standing out as they now do against the rich glory of your evening skies. If you are to succeed in your profession you must not only continue the study of engineering and architectural literature, and of drawings of the noblest engineering and architectural work, but you must cultivate this enthusiastic and passionate feeling which will give you eyes to see, and a brain to imagine things, which would never strike across the brain of the uninspired engineer. To be a great engineer or a great architect you must have a powerful imagination, and that quality can be cultivated like any other of our mental gifts; you must have the power "to body forth the forms of things unknown" and then only can you by your pencil, and by your trowel give to these "airy nothings a local habitation and a name." But remember these things only come to those who work with the hand as well as with the brain. This new feeling of the necessity of cultivating the working side of your profession is, I rejoice to think, beginning to extend to classes which have hitherto stood aloof; witness the excellent manner in which a Brahman student, the son of a distinguished member of this University, has gone through his course in Mechanical Engineering in the workshops of the Madras Railway. Only a few years have elapsed since Brahmans in Madras began to take to the profession of Medicine and Surgery, and not in a dilettante way, but with a determination to do the rough work as well as the agreeable, to regard nothing as "common or unclean," of which their science demands a knowledge: and now, it must gladden the heart of every friend of

India to see youths of the same race, filled with the same spirit, pursuing the study of engineering, like men who believe that the "drudgery" of a profession is also "divine," because by such pains alone can a mastery of its noblest branches be attained. One word more of advice I would give you. Try and establish a body of independent engineers outside the Public service. Your numbers are still few, but that is no reason why you should not draw together, and draw to you, as your coadjutors, the engineers of the service. Remember that such an association will add greatly to your weight and your usefulness in the country, and will help to direct the mind of the educated and wealthy classes towards the development of its vast resources through private enterprise. There is also one other duty I would urge on you—the encouragement by your advice, and co-operation of the small efforts which are being made here and there to give to education, through the teaching of Drawing and Carpentry and other industrial subjects a practical turn. These efforts often languish, and sometimes die, because there is no one possessing sufficient technical knowledge to guide and help. You can, if you choose, do much in this way, and you have in your Professor, Mr. Chatterton, an admirable example. Remember that such simple work is after all a humbler portion of your own work, and that your profession can never secure a firm and wide basis, independently of the State, unless the sympathy of the people tends towards the development of their industrial activities.

Advice to Graduates in Teaching.

Graduates in Teaching. Yours is a new degree. It was created with the intent not only to provide a course of study, which should prepare you adequately to fulfil your high calling, but also to add dignity to your noble profession. It is strange in a country in which the Guru is regarded with the greatest reverence and is not permitted by public sentiment to barter his knowledge for fee, that the teacher of knowledge on new and scientific methods should be so little esteemed; and that a profession, on which the future of India so greatly depends should attract to it but few of the best of the rising talents. Here is not the place to discuss the multifarious causes of this, but there is one characteristic of your people which seems to me to lie at the root of it, the absence of a love of any line of work apart from its pecuniary rewards. One would not have expected this in a country, which has a peculiar literary class, numbering one-thirtieth of the people, a class to whom literary callings are as congenial as is cultivation to the ryot, or trading to the Chetty. But it is none the less the case, and

unless it can be corrected it demands the faith of an optimist to believe strongly in the future of your country, because unless the leaders of the great branches of public activity are capable of pursuing each activity at the expense of selfish or monetary interests, that activity or department of public life can fulfil but indifferently its special work. Whosoever would save his life shall lose it, and whosoever loseth it shall find it. It is true with prominent exceptions that generally professions attract candidates in proportion to their lucrativeness, but with all noble minds the stipend is regarded as a "due and necessary adjunct only and not as the great object of life." All true men have "a work to be done irrespective of fee, or even at any cost, or for quite the contrary of fee." Such minds, I fear, are as yet far more rare here than in the West. But, gentlemen, it is such minds that are especially needed now, and I would fain hope that in some of you there is this mind. Every day the world is recognising more fully that the education of the rising generation is the chiefest among duties, that "the child is father of the man," that that work is the most difficult problem society has to solve, and that its solution depends rather on those to whom you actually entrust the teaching, than upon the literary knowledge imparted. Your profession is not therefore one that can remain ill-esteemed. It must, as knowledge advances, be held in greater honour. With you is the future. Prepare yourselves for it, by learning, by virtue, by industry, by sympathy, by unselfishness; and seek to win for yourselves that place in public esteem, which is now held amongst the great mass of the people by the Guru. It must come unless you as teachers are untrue to yourselves and to your calling. Few things will hasten its coming like the gaining for yourselves the reputation of men of knowledge, and of men also who love to impart knowledge, apart from pecuniary rewards. It was this unselfish spirit that won for your Guru ancestors so high a place in the people's affection. It will, as new things become old, be yours also if you work in this spirit.

Educate the masses.

But, Graduates in all Faculties, you have duties in connection with education beyond the limits to which your University is by the nature of things confined. It is to these external activities that I would invite your attention. The first concerns the education of the great masses of the people. It has been the fault of most academic societies and classes that they fail to recognise that their real honor, their true function, is to be the natural leaders of an educated people, *i.e.*, of a society each member of which has in childhood had his moral and intellectual faculties and his hands trained to do his life's work, however humble, as efficiently and

as intelligently as a reasoning creature can. But your position, gentlemen, has hitherto been of a different kind. You are in a way exotics, foreign—you have in a measure been taken out of your people, and made peculiar. Now this is not a healthful condition of things, and it cannot be permitted to continue. No country can flourish with an academic class which is out of sympathy with the people from which it springs. Therefore I urge you to take your fitting place in the work of levelling down your knowledge, and of permeating all classes of the community, from the conservative temple Brahman, to the poor extern Pareiya, with this new leaven of light. Your duty seems to be clear, if you accept the doctrine that a people rightly taught is more industrious—more productive and happier than a people untaught, or wrongly taught; that the ryot, the artizan, the cooly, who can read and cipher, will, other things being equal, be a better ryot, a better artizan, a better cooly than he that can do neither. It is for you, wherever you are placed, to seek to establish schools, and to make these schools as efficient as possible, and to help by your example and by your work to make the people believe that what is being done for the education of their children is for their good, that school training sharpens the intellect, strengthens the reason, and produces better manners. This part of elementary education they will more easily apprehend, because from time immemorial certain classes of the community have in a defective way practised it, and thus your task is only that of bringing them gradually to see that the system of teaching and the matter taught are better than their own. But your task will not be so easy when you come to deal with the industrial classes, such as the Weavers, who regard education as their enemy, because they fear it will draw away their sons from their hereditary calling. Indeed it will be all the more difficult because the plea is too true, so far as it goes—a temporary evil which can only be overcome by the very means that cause it. You will have to show them that, though some may be led away, yet those who remain will become more effective workers, and by their increased intelligence and their increased knowledge be able to make good the loss. Your best plea for the education of their children must be that the elementary education we impart to them will not be confined to the three R's, but will gradually include a knowledge of the things they should know for the intelligent and progressive use of their art, the cultivation of the eye, the dexterity of the hand,—that in the school must be laid the basis of special knowledge, on which the efficiency of the individual worker can best be cultivated. Gentlemen, the possi-

bility of such a system of education may to some of you seem visionary, but I believe if you will consider the fact that the spread of knowledge is beginning to stir up some of the best spirits in the caste, or labour organizations of this country, and to make them see, that if they will not educate their children, if they will not take in new mechanical ideas, they must inevitably sink lower and lower, you will not regard the task as hopeless; but will acknowledge that if these organizations once recognise that general and special education is necessary for their own protection, they will adopt such a system, and develop it in a way that will astonish the world. Take for example Drawing, which is the basis of industrial education. Five years ago the children throughout the Presidency learning Drawing could be numbered by tens; now they may be numbered by scores, and ere long they will be numbered by hundreds. And what is more noteworthy is that a large portion of those who learn belong to the artizan classes. This movement has now a solid basis in the growing belief that Drawing, and a knowledge of better forms of articles of commerce, such as metal-vessels, have a better sale if they are better designed and of greater variety. Your task is to fan this smoking flax into a flame, and thus like true lovers of your people to seek through scientific instruction, however humble, to do for the ancient industries of India, what scientific scholars are doing for its literature. And I doubt not with the marvellous manual dexterity, and patient industry of your workers, who love like true artists to linger over details which would weary the artizan of the West, that India may regain her place as the mother of the finer textile, and of other minor arts. But not only must you promote this departure in the lower industrial regions, the regions of the artizan, but you must also do what in you lies to promote the same movement by bringing all classes within it, more especially the mercantile and the substantial landholders—and you must thus bridge over the great gap which lies between the artizan classes and the Science graduates of the University. The movement towards industrial development and the application of scientific knowledge to every branch of activity connected with the material interests of the country must, to be really effective, permeate every class in the community—and people of every calling. Your counsel to your countrymen must be, get wealth, not by the devices of the usurer but by those of the prudent farmer, who will leave no clod unturned, no spot unplanted, no subterranean spring untapped, no labour-saving or labour-supplementing machine untried, if from such labour, such outlay he may hope to add to the productiveness of his

Technical education.

land, in other words, to his wealth, to the capital of the country. You are thrifty people in most respects, but it seems to me that you are too apt to wrap up your rupees in a napkin, when they might be judiciously expended in providing for some sound industrial enterprise. You need not imitate the wild speculations of the West, but you may well adopt that spirit which will not rest until it has wrung from nature all her secrets, and made the Earth-goddess grant to her worshipper her richest boons. In your Brahman community you have the passion for literary pursuits. As yet Western higher education has done little more than nourish this passion. Consequently it is the classes following clerkly callings that have chiefly responded to our educational efforts. Witness the occupation which you, graduates, chiefly affect. But there is nothing in the nature of things why the classes whose vocation is towards commercial and industrial callings should not respond with an equal enthsiasm, when the education of the State is recognised by them to be as much in their interests as the system heretofore in vogue has been in the interest of the literary classes. The changes which were begun, when Sir Mountstuart Grant Duff was Governor of this Presidency, had this object in view, and although the details of that great measure are in many respects still defective, although the outlay required to promote such a departure has been necessarily restricted, and although the public intelligence is generally as yet too uninformed to comprehend the necessity for this departure, still, thanks to the stimulus of public examinations, to the labours of the gentlemen who have conducted these examinations, to the efforts made by the Heads of such Institutions as the College of Engineering, the College of Agriculture, the School of Arts, Lee Chengalroya Naick's Commercial School, the London Mission High School, the Art Industrial Schools at Nazareth and Karur, and of other similar institutions under private management, and last of all of the Reformatory School,—people are beginning to seek knowledge of a more practical character connected with their vocations in life, and classes which till recently did not acknowledge that Western educations could do them aught but harm are beginning to turn an attentive ear to the teacher who tells them that Western education will bring to the farmer, and the artizan the material benefits it has brought to the literary classes, and that their own need of special as well as general knowledge is the anxious care of the State. But your duty is not simply to counsel your people, but to strengthen that counsel by example—and how so—by yourselves attending technical classes, by requiring young persons under your authority to attend such classes, more especially those in Drawing

and Design, by promoting the establishment of such classes in the leading schools in your neighbourhood, by offering prizes, by encouraging the reading of books and journals treating of such subjects, and by illustrating by experiment, so far as your means admit, the knowledge you have acquired. Have you learnt a cheaper and more effective way of raising water? Test the mode by experiment. Have you seen a tree produce more fruit by special cultivation? Try the system. Do you know that certain sanitary regulations ensure the health of a household? Prove your faith by adopting these regulations. This experimental attitude of mind, spreading through the people,—will work changes in their economic and industrial proclivities, which will not only ensure vast increase and greater variety in India's productiveness of raw material, but also wonderfully develop her power of converting by the labour of her own people these products into manufactured articles of commerce.

The Fine Arts.

I have spoken of the arts connected with the industrial side of life. I would now ask you not to ignore or undervalue the cultivation of the Beautiful in art, which is needful to the completeness of the human being. Remember that the Beautiful is very near akin to the Good—so near that one people, intellectually the foremost of races, had the same word to express both ideas—or rather they recognized in them but one idea, for they felt that the Beautiful must include the Good, and regarded the cultivation of what is beautiful as the cultivation of what is highest in the moral nature also. Of this Beautiful that part which comes to you through the sense of hearing you may cultivate in literature, especially in Poetry, and in Music; the other part is that which comes to you through the sense of sight in Architecture, Sculpture and Painting. Of the cultivation of the Beautiful through Literature I have already spoken. Bear with me whilst I urge on you to cultivate the other branches. The history of a people may be read in their arts as clearly as in their language. And no people can reach a high standard of culture, or fully develop the social and unselfish elements of its character, the æsthetic side of whose nature is left uncared for. In your history what do we find? The Beautiful has been cultivated chiefly through Poetry, through Architecture and Music in a lesser degree, but hardly at all through Sculpture and Painting. Take them in order. Architecture should appeal most directly to your sympathies. For what is it but the art of making the building in which you have to live and work, or to transact your public affairs, or to pray, as convenient and as beautiful as in

the fitness of things it should be. At present it seems to me your energies are chiefly confined to making your houses of worship beautiful, and the houses in which you live comfortable. But even when you aim at the Beautiful, it is in mere imitation of old forms, which no doubt appealed to the heart of your ancestors, but which have little meaning to you. Now I would ask you to try and understand for yourselves through reading, and the study of drawings of the most beautiful buildings in the world, or by studying with your eyes any beautiful building that may be within your ken, what is beautiful, what is ennobling, what is delightful in such structures, what it is that makes you feel that you would like to see, or to pray in, or to live in the building you admire; and then apply the ideas you have conceived to the forms that meet you in your daily life; and when applying try to imagine how you, if you had the power, would remedy the defects you notice, or beautify, when only the beautiful is lacking. Picture to yourselves the perfect home, all local circumstances considered, in which to live, and the most beautiful temple in which to worship. Believe me, if you study architecture in this practical way, and cultivate your imagination in regard to convenient and beautiful forms of building, you will gain for yourselves a pleasure-giving faculty, and render yourselves, though indirectly, the means of helping your people as they rise in civilization to make their habitations, their buildings of assembly, rise in the standard of beauty too. And I would not have you forget how great an educative effect the good and beautiful in buildings has upon the people who inhabit or frequent them. To this sentiment is chiefly due the erection of some of the noblest buildings in the world,—Churches, Palaces, Courts of Law and Houses of Convocation. Music you have cultivated from generation to generation, but as yet it has only reached the point at which the Greeks left it. And now it remains for you to add to melody harmony, without which Music can be but the art of the individual. Melody is the most perfect expression of emotion, for where words end music begins, but without harmony music can hardly be a great social cementing force. Who can say how great has been the influence of the German chorale in giving cohesion to the heterogeneous elements of the German people; or how great has been the moral, and social, yes, the political effect too in promoting the harmonious life of the English people, of the gathering together of men and women of all grades of society in rendering under one leader the great choruses of Handel, of Haydn or of Mendelssohn. In asking you therefore to develop on scientific lines your system of music, I am only asking you to add to your means of promoting

the union and regeneration of your people,—and I would add of strengthening your human sympathies and your sense of order and proportion. By Sculpture and by Painting mankind is enabled to body forth and express its sense of what is highest—its ideal—of the Beautiful in the world around. No nation can rise high in civilization which does not cultivate this divine faculty—nor can any art be satisfactory which does not gather into itself and reproduce what is most refined and best in a people's life as in that of the individual artist. "The value of a work of art," says Veron, "depends entirely upon the degree of energy with which it manifests the intellectual character and æsthetic impressions of its author." Sculpture—the most sublime and most difficult of the arts—that which concentrates within itself more than any other power, passion, individuality and beauty—has been cultivated almost only in connection with religion, and even there how few of the forms which your sculptors have produced represent what is grand, beautiful or ennobling. In Painting, the faithful interpreter of nature in all her moods, you have done but little, although your power to become painters is shown by the promising productions of more than one living artist and in the great beauty of your textile designs and embroideries. In the early period of the history of your race you seem to have possessed a high sense of the Beautiful. Your ancestors were the worshippers of the Divine through the powers of nature. Otherwise you could not have produced the poets of your early literature. Will you not then train your eyes to see and your hearts to feel, that you may return, not to the broken idols of your youth as a nation, but to yield a more discerning and enlightened reverence to the beauties of the material world about you. If you do, believe me, you will find "books in the running brooks, sermons in stones and good in everything." And not only so, but the cultivation of these arts will bring your several peoples closer together—for art is an æsthetic language—and as a common language unites races different in stock, so will it bring you together who cultivate the same ideals. Whilst through that portion of it which relates to the pourtrayal of the beauties of nature—the sublimity of your mountains, the grand progresses of your golden rivers, the smiling verdure of your fields of grain, the mysterious influences of your vales and groves—you may kindle to stronger flame your love of the beautiful country which gave you birth.

Education of women.

I have striven, feebly striven, to induce you in the life which now lies before you to cultivate every god-given faculty in your nature—to perfect your manhood—I had almost said your humanity. But "Humanity

has two sides: one side in the strength and intellect of manhood; the other in the tenderness and faith and submissiveness of womanhood. Man and woman, not man alone, make up human nature." Gentlemen, will you whose lips have tasted of the "new joy ineffable" of the feast of knowledge, keep the nectar and ambrosia of that feast selfishly to yourselves and not invite to join you at the board the other half of your humanity—your wives, your sisters and your daughters? Remember if you will not bid them to share that feast with you, if you leave them to stand without, humbled and unsatisfied, you must pay the penalty. The laws of our nature are inexorable. You cannot split humanity in two and expect to attain for yourselves moral and intellectual completeness. That which God hath joined together let no man put asunder. No people recognises more fully, I might say more beautifully, than your own, so far as the family is concerned, this truth, the mutual dependence of the sexes,—but as yet you have not recognised this union in knowledge and culture as necessary for your social well-being and moral advance. But so it is. It is a law which science more and more acknowledges. If in man were collected all the excellencies of our many-sided nature and women only possessed them in a lower degree, something might be said for that view. But it is not so. In woman this aptitude for the perfection of some of the qualities of our nature is stronger and capable of a higher development than our own. To these virtues, the distinctive virtues of womanhood, how much does the world not owe? To the influence of woman is due in no small measure the exercise of those gentler virtues which have become characteristic of the most progressive races on this planet. To woman are they indebted for much of that reasonable spirit of self-sacrifice and obedience which is rendering the social, nay, the political, progress of mankind possible. But assuming that this is not so—that woman is but "undeveloped man" and feebler intellectually and morally. Are you even so acting wisely in not educating her, in not strengthening her intellect, in not substituting principles on which to base right conduct for moral rules of thumb? It is the boast of the people of Madras that they of India's peoples have been the first to welcome the rays of this new gospel—for of the two hundred and fifty thousand girls who are under instruction in India one-third appertain to Madras although its population is but a sixth of the total population. But this progress is after all but the twilight which precedes the dawn. It rests with you, gentlemen, by requiring for, and affording to your women the highest instruction in knowledge, especially in those branches which chiefly concern their side of humanity, to make these

"hues of the rich unfolding morn" brighten into a glorious flood of sunlight which shall illumine the homes of the poorest and meanest of your people. It rests especially with you, Brahmans of South India, whose fathers brought much light and knowledge from the north to the south, and who have at least twice in your history given a mighty reformer of religion and morals to India, to follow the lead of Dewan Bahadur Raghanatha Rau and to render a more signal service to the people of this land by making it an accepted principle of all Indians that women shall be taught as well as men, in a word that education shall not be one-sided but complete.

An appeal to the Brahmans.

I have pleaded with you for your women; and now I would pray you to do what in you lies to raise the condition of the Pareiya and other kindred races. No society can be in a wholesome condition, a large portion of which is by custom or prejudice deprived of its proper share in the work of the country and in its privileges; which has not in reality as well as in name the same facilities as its other members for ameliorating its condition or of contributing to the wealth of the community. These races form one-sixth of the population of Madras. Your Government many years ago set the prædial slaves free so far as the Law can do this and is now considering what measures will best elevate these races and remove their disabilities. But much remains to be done, and it rests with you, gentlemen, to supplement the liberal action of the Government and the work of benevolent societies, by helping to break down the conservatism of the large sections of society which at present form the great obstacle to the progress of these poor and unreasonably despised people. I say unreasonably because there is ample evidence, witness the Madras Sappers, that when given a fair chance in life they can prove themselves valuable members of society.

Raise the Pareiyas.

And now I wish you God-speed.

To you, Brahmans, the outcome of the self-denial and culture of three thousand years, I would say, "He is truly great that is great in charity."

To you, Sudras, who have been the sharers in that culture and who have risen through your virtues to a higher social sphere than that assigned to you by your early Law-giver, "As you have received so give and more abundantly."

To you, Mahommedans, the descendants of a courageous race, "Quit you like men—be strong—not with the sword, but with the pen, the spade, the hammer and the anvil."

To you, Native Christians, who have broken with many of the religious ideals of your forefathers, be filled with the enthusiasm of humanity, and in keeping the letter forget not the spirit of your most catholic faith.

And to you, Europeans and Eurasians who claim the privileges of your fathers, be true to their best characteristics, and show by your actions that like them you believe that "all true work is sacred; that in all true work, were it but true hand-labour, there is something of divineness."

To one and all, I say, cultivate each heaven-given faculty, remembering too that the body cannot be divorced from the mind, that in the perfect man the body must be perfected as well as the soul, that the body should be not merely the setting of the soul but the expression of it. And above all, be just, be merciful, and humbly but with firm and onward-pressing foot pursue the highest, the noblest, the purest ideals that have risen or may yet arise upon your souls.

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